

OUR COMMON FUTURE CONFERENCE
Oaxtepec, Sunday, November 13, 1988

Arrival of Participants

9:00 - THE THEMATIC CONTEXT

Presentation of the video: "OUR COMMON FUTURE

"Our Common Future" - Dr. Willis Harman

Discussion:

What, for you, is the most critical issue facing
the planet today?

What is your greatest hope for the next 12 years?

11:00 THE INAUGURAL DECLARATION

- Dance Presentation: "Marcelo Torreblanca" Group
- Welcoming address on behalf of the ICA:México
Committee Fernando Casas B., Vice President of
Fundación Mexicana para el Desarrollo Rural.
- Response on behalf of the Institute of Cultural
Affairs International: Sir James Lindsay,
President ICAI
- Address by Jorge Kahwagi, President of CANACINTRA
- Inaugural Opening by the representative of the
Governor of the State of Morelos
- Dance presentation: "Marcelo Torreblanca" Group

BREAK AND LUNCH

3:00 - The Presenter's Panel - A discussion on the
significance of the theme, OUR COMMON FUTURE
with summary statements by the presenters.

6:00 - Reflection Groups

ENCUENTRO, NUESTRO FUTURO COMUN

Oaxtepec, Domingo 13 de Noviembre de 1988

9:00 INTRODUCCION TEMATICA

Audio Visual, "Nuestro Futuro Comun"

"Nuestro Futuro Comun", Dr. Willis Harman

Discusión:

Cuál es el asunto más crítico que enfrenta el planeta hoy en día?

Cual es su esperanza más grande para los próximos 12 años?

11:00 DECLARACION INAUGURAL

- Grupo de Danza, "Marcelo Torreblanca"
- Palabras de Bienvenida por el representante del Comité Organizador, Lic. Fernando Casas Bernard Vice-Presidente de la Fundación Mexicana para el Desarrollo Rural.
- Palabras de Aceptación por el Presidente del Instituto de Asuntos Culturales Internacional, Sir James Lindsay.
- Palabras por Ing. Jorge Kahwagi G., Presidente Nacional de CANACINTRA.
- Inauguración por el Representante del Gobernador Constitucional del Estado de Morelos.
- Grupo de Danza, "Marcelo Torreblanca"

DESCANSO Y COMIDA

3:00 EL PANEL DE PRESENTADORES

Una discusión sobre el tema, NUESTRO FUTURO COMUN terminando con conclusiones por los presentadores.

6:00 GRUPOS DE REFLEXION

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 D E & B A R R I E R 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- s e n t e r s					Think Tanks & Resource Groups				
9																	
10		Lunch & Special Options						Lunch & Special Options									
11								Pre- s e n t e r s P a n e l		Pre- s e n t e r s		Think Tanks & Resource Groups		S y n t h e s i z e	Discerning the Given "What We Have Become" <i>ANDY</i>		Intuiting the Future "Connecting Patterns"
12		Synthesizing & Reflection Groups						Discerning the Given "What We Have Become" <i>ANDY</i>					Intuiting the Future "Connecting Patterns"				
1		Supper & Informal Collegiality						Cele- bration		O r i e n t	Supper & Informal Collegiality		Cele- bration		P r e p D e p a r t		
2	Supper & Informal Collegiality						Cele- bration									Supper & Informal Collegiality	
3						Supper & Informal Collegiality					Cele- bration		Supper & Informal Collegiality		Cele- bration		
4	Supper & Informal Collegiality																Cele- bration
5						Supper & Informal Collegiality					Cele- bration		Supper & Informal Collegiality		Cele- bration		
6	Supper & Informal Collegiality																Cele- bration
7-11						Re- c e p t i o n					Cele- bration		Supper & Informal Collegiality		Cele- bration		



THE INSTITUTE OF CULTURAL AFFAIRS

CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

October 25, 1988

Dear Colleagues,

As we prepare for the "our Common Future" Conference in Mexico, we have been receiving many reports, reflections, and proposals from around the world. In this mailing we are sharing one with you, a paper from John Epps entitled "Socio-spirit Responsiveness". Those of you who took the RSI course may find some of this familiar, and we hope that all of you may find it helpful. We are also including a paper from Janice Ulangca on her thoughts on the future of the ICA.

As you can see from the third enclosure, we have lost a cherished colleague. Mel Knapp died on August 29, 1988 after a long illness.

We have been thinking about what we (in the Troy Program House) might be doing for the next three or four years. Standing here and now, we see ourselves, with your help, continuing to offer facilitation to local community organizations in our region. We also plan to continue work in whatever way we can to catalyze human development in Troy, the community where we live.

Right now, we have a unique and very exciting opportunity to launch a in-depth facilitator training endeavor, with a half dozen people requesting us to teach them "to lead meetings like you do." We also have a commitment to continue our role as a communication node for colleagues. At the moment this looks like continuing and expanding things like this letter, and re-evaluating and perhaps redesigning the Area newsletter.

A new project which we are looking at is to launch some kind of regular research dialogue on the role of technology in society. Another project which we personally would like to work on is to design a series of spirit life retreats which could be used by congregations.

We always value your comments and suggestions. We particularly thank you for your input on our new brochure which was requested in our last letter. We have not lost it; it is just taking longer to design the new brochure than we anticipated.

Grace and peace,

Ken and Dorcas



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

THE MISSION OF THE ORDER: ECUMENICAL

How do we go about figuring out the mission of the Order: Ecumenical at this time in history? What we need -- and more important, what the world needs from us -- is a vision of responding to critical world needs as only we can.

It seems to me that we cannot allow our priorities for mission to be set according to what major funding sources will support. Those with the funds, be they governments, churches, corporations, or well-heeled organizations, simply will not pay for our "edge" activities. They will pay for what they see the need for, and that may include some of the "residue" from our past work, which we knew was important 15 years ago when they would not have seen the use for something like participatory planning methods. The perception of major funding sources will always lag behind the call of the future which the spirit movement will sense. And so we will NEVER get fully funded to do the experimental research and demonstration work which the world most needs to have done at any given time.

Now colleagues will pay for "edge" activities, if they have been in on the decision-making and share the vision. That is why colleague support has always been of crucial importance to the mission of the Spirit Movement. Now is again a time to spend time working on a consensus about what our edge mission needs to be. It is particularly important to include the perceptions of scattered movement colleagues. They spend almost all their time working in situations in which people do not share movemental assumptions or have movemental skills -- and may sense particularly acutely where the heritage of the movement is especially needed now.

"What can we do that will make a difference that will pay us enough (to survive or flourish)?" is a fine question to ask with regard to self-support. But it is a dead-end with regard to figuring out our mission.

Important questions to ask instead include these: What is going on in the world NOW that is most critical to the future - in terms of challenges, and in terms of hopeful trends and movements? What does HOPE - wherever it shows up - most need from us? What is there in our heritage that nobody else has in the same way, which is essential for the future of planet earth? WHERE ARE WE NEEDED IN THE BATTLE? Then we figure out how to call for the needed troops and finances -- from the "big Order," and beyond.

What then are some clues to the mission of the Order: Ecumenical in the last 11 years of century 20?

LIFE AND DEATH ISSUES

There are life-and-death issues for our planet now. Among them are: caring for the environment; building trust and the ability to work together among very different, even hostile groups; enabling self-sufficiency for the world's poorest billion people; disseminating myths, contexts and spirit skills which will make possible profound living and fresh approaches to the problems we face. Each of these issues is much too big for us to address alone. But we don't have to! Others are already working on them.

COOPERATIVE MODES

Our mission is not to find our own "ICA issues," or perhaps not even our own "ICA projects." We won't find an issue that we alone are sensitive to, that is big enough to be worthy of our lives. But we do bring unique experiences and understandings to the battles in all these arenas. WE MUST FIND AND SHARE WITH EACH OTHER the operating modes that allow us to work most effectively with others who care about the planet's life-and-death issues.

OUR GLOBALITY

We must continue to work globally. That is part of our heritage, and a valuable part of the strength that we can share with the planet's "forces for good". As Carl Sagan says, "There are no local solutions any more. All solutions are global solutions." (Quoted from a talk he gave at Cornell University Alumni Day in June, 1988.) I don't pretend to know what "working globally" means for us in terms of interchange, or assignments, or publications, or funding, or common study material. But let's not allow our globality to be weakened, just at the time the world needs it most.

SOME 'WHAT-IFS"

What if every peace group in the world understood the interconnectedness of peace and justice, were committed to using reconciling styles and skills, and were equipped with Imaginal Education and Sun Szu's principles of strategy?

What if the individuals and families who are working as hard as they can for some cause important to the world, had access to the contexts and skills in an updated missional family course? What if they knew about creating a time design for mission and the need to include time for study and refreshment? What if they could put into practice "living more with less?"

What if local churches and community organizations understood the importance of comprehensive context, corporate decision-making, accountability and absolution, celebration? What if they knew about art-form reflection methods? About how to build a team?

What if the UR Images course were ready to go on the road - for churches, schools, community leadership, businesses? This would be for folks who would like to increase their understanding of the globality they are starting to sense is very important to their life and work.

I was deeply stirred this year by the series on public television of conversations with Joseph Campbell called THE POWER OF MYTH. There is power here, to teach, to inspire, to heal. What if our work, and what we offer to others, were undergirded with research into myths from different areas of the globe? So that, as is usual with our events, people come for what they see as practical, but are "hooked" by the deeps.

What if everyone in the "big Order" became familiar with the most innovative contexts and methods in education, and began using and sharing these with people where they are?

As we struggle for the future of the planet, side-by-side with Those Who Care, we see that others often know things we don't, and we are grateful for the experiences and knowledge they bring to the task. But we also see that we have things to share which could bring them much-needed absolution, clarity, refreshment and inspiration, and could make their work -- our work together -- much more effective. How can we offer what we have, with power and strategic intelligence?

IN CELEBRATION OF THE LIFE OF

MELVIN R. KNAPP

We remember Mel

... as a teacher, telling about his class. Mel was a Master Special Education Teacher in the Rochester City Schools, teaching students with severe emotional and other learning disabilities. Even when there was frustration or despair in trying to get through, Mel's care for his students never wavered, the creativity kept coming. If one thing didn't work, maybe another would! Mel invented and used imaginal methods before he had ever heard of Imaginal Education.

... as a facilitator, he was a joy to watch. He had such rapport with a group in a very short time. He could reach out and gently draw in even the shyest person, or stand and push through to a conclusion in the toughest situation. Mel had a down to earth, practical feel for what people could absorb and do.

... as a music-lover, singing with all his heart in church choir, ICA gathering or Rochester Opera. Music was always a part of his home, listening with delight.

... as a "fixer", one who loved machinery and who happily made things from toasters to automobiles work again, for himself and his friends.

... as a host, he and Carol made us welcome always. The bed for the night and the meals shared refreshed us, and the warmth of the hospitality sent us on the way with high hearts and renewed strength for the task.

... as a stalwart colleague, who strongly supported a wide range of ICA activities, from the Local Church Project to Town Meetings, Human Development Projects, professional consultations and global interaction. Mel was an enthusiastic participant in metro, region, area and national gatherings. He was a key member of our Regional ICA Team.

... as a person with a great zest for life, a twinkle in his eye and a chuckle for the latest absurdity life sent his way.

We will miss Mel, but we are profoundly grateful for having been privileged to know and work with him. Our lives are richer for the gift of his life.

ECCLESIASTICAL INSTITUTE/INSTITUTE OF CULTURAL ANNUAL MEETING
WORKSHOP ON THE FUTURE ORGANIZATION AND FUNCTION OF THE BOARD
CHICAGO, OCTOBER 26, 1988

GLOBAL NETWORK TASK FORCE

Q-Should there be annual zone meetings of boards? (America, Europe, Asia, India, Africa)

P-Research who is on boards around the world. What is their membership?

Q-What is the unifying story? i.e. Mission statement-common thread?

P-Module II in Mexico focus on unifying story.

Q-Is ICA the umbrella organization all are related to?

P-Need summary of assets. Who has custody in North America?

Q-What is needed for effective global communication? i.e. staff/order/boards.

P-Research what exists, cost of network, global office.

ICA IMAGE TASK FORCE

Q-What is the process for Re-defining the purpose and mission of ICA?

P-Plan a one day retreat around the next executive committee board meeting to re-define the mission/purpose of ICA.

Q-By what means can we maintain quality control of services provided by people operating with the name of ICA?

P-Continental representatives look, at "ICA Association" gathering for continent in winter or spring.

Q-What should be the relationship between central control and area units?

P-Redefine the process and function of management for ICA units/on-going groups.

Q-Is there an emerging national education strategy?

P-Schedule a meeting in March to work on ? of emerging education strategy.

Q-Do we need a summary of the many facilities, funds, etc. held jointly?

P-Redefine purpose of mission of ICA and redefine relation and form of North/South efforts.

On Going Work-Board set up and fund "Global Net" and office in Chicago.

BOARD ORGANIZATION TASK FORCE

Q-What is the most important service the board can offer ICA?

P-Maintain the priority of the spirit dimension during transition (toward a new "spirit movement".) Next step is for the board to be attentive to the Mexico Conference.

Q-How can board be more effective? (In program marketing?)

P-Board become action transaction team. Next step is to set time line for the transaction plan at the next executive board meeting and open meeting to full board members.

Q-What is the board's responsibility in setting direction & priorities.

P-Adopt legal structure for facilitating the transition. Next step is to define the board's future role /finances & administration.

Q-What is board authority in relationship to ICA staff?

P-Expand board membership when role is defined.

Q-What is the board's responsibility toward assets/resources?

LEGAL TASK FORCE

Q-How much program activity income jeopardizes the 501(c)3 tax status?

Q-Should we isolate "profit" activities as separate organizations or entities?

Q-How is the ICA name protected, monitored, authorized and serviced; i.e. especially in regard to field offices, ICA Associates, etc. so that we grow and not constrain?

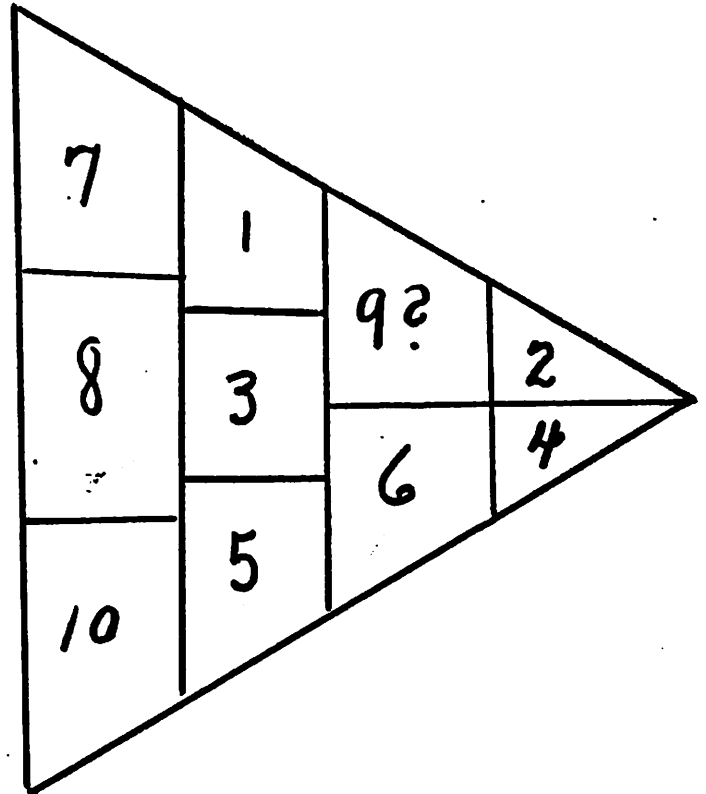
Legal Recommendations:

- Investigate current copyright procedures and decisions.
- Investigate and distribute existing legal decisions in regard to the above questions as well as liability of individual board members.
- Catalogue ICA legal status in the various states.
- LTIT/Legal Commission/Finance Team and Kemper Task Force distribute information to David and Audrey.
- David investigate copyright question and board members liability.
- Distribute pertinent information to board members.

EI AND ICA BOARD MEETING LOCATIONS AND DATES FOR 1988-89
February 17-19 in Phoenix, AZ
June 2-4 in Kansas City, KS
September 8-10 in Toronto, Canada
November 10-12 in Chicago, IL

PRIORITY STAT

1. Economic Security
2. Mission Statement
3. Leadership Dynamic
4. Spirit Dimension relative to New EXP
5. Effective Structure
6. Transition Action Plan
7. Global Relatedness
8. Public Image
9. Authentic ??
10. Legal Honoring



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 Oaxtapec, 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, Terry Bergdall, Kim Epley, Laurel Hargarten, Stuart Hampton, Elizabeth de Leon, Janice May, Jesus Nogal, Jacobo Pacheco, Carol Pierce, Ike Powell, Brian Robins, Manuel Samoyoa, Ramona Serrano, Michael Shaw, Cyprian d'Souza, Jeanette Stanfield, Martha Talbott, 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 presenters. Then 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 condensed 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 I;

(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 GW	OPTI ONS	Budget Review RW	Board Meeting	Working Groups
		Where have we come since '84? 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

MODULE I: PARTNERSHIPS FOR PLANETARY SERVICE

MODULE II: RITE OF PASSAGE

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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				
9													
10		Lunch & Special Options						S y n t h e s i z e	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
11									12	1	2	3	
12		Lunch & Special Options						S y n t h e s i z e	Discerning the Given "What We Have Become"		Intuiting the Future "Connecting Patterns"		R I T E O F B E G I N N I N G S
1									2	3	4	5	
1	Pre- sent- ers Panel		Pre- sent- ers		Think Tanks & Resource Groups		S y n t h e s i z e	Discerning the Given "What We Have Become"		Intuiting the Future "Connecting Patterns"		R I T E O F B E G I N N I N G S	
2	Synthesizing & Reflection Groups					S y n t h e s i z e		Discerning the Given "What We Have Become"		Intuiting the Future "Connecting Patterns"			R I T E O F B E G I N N I N G S
3	Supper & Informal Collegiality						C e l e b r a t i o n	Orient		Supper & Informal Collegiality		C e l e b r a t i o n	
4						Supper & Informal Collegiality					C e l e b r a t i o n	Orient	
5	Supper & Informal Collegiality											C e l e b r a t i o n	Orient
6						Supper & Informal Collegiality					C e l e b r a t i o n		Orient
7-11	Supper & Informal Collegiality											C e l e b r a t i o n	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 Cuictepec'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.

yes whole

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.

conf

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.

Roger Johnson ?

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

yes

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.

yes whole

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 experiences 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 Futuristic 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 futuristic 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 futuristic 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.

"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 PROJECT/DAS

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

	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			100-200	↓	Jeanette
• Los Angeles		20	10	32-46		100-155	6-8		Kim
• Chicago	10	10	20	40-60	5-10	5-10	10		Laren
• 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)		Danna
• Nigeria	(2)			4					"
NAME									
• Egypt	(2)			4			(5)		Linda
• Jordan	(2)			4					"
• Sudan	(1)			1					"
Europe									
• Austria			1	4			2		Danna
• 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	↓	Bhimma
• 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 these 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.

OUR COMMON FUTURE - GUIDE TO PRESENTATIONS

Dr. Willis Harman is a scientist, university professor, futurist and President of the Institute of Noetic Sciences, California. For 16 years prior to assuming that post, Dr Harman was a Senior Social Scientist at SRI International, Menlo Park, California. He initiated a program on futures research which was devoted to exploring the national and global future. He is author of "An Incomplete Guide To The Future", "The Global Mind Change" and has coauthored amongst other books "Higher Creativity". His presentation will focus on "the global mind change" which is questioning many of today's fundamental assumptions and values, and is having a dramatic effect on economics and development, education and culture. He will consider the role a global network might play in applying this "mind change" to the fabric of society.

Rae Barrett, of SEPROD, a soap and food manufacturing company, Jamaica, is implementing a company wide system of planning and culture change. His presentation will trace the history of the SEPROD group of companies. He will outline the shifts in management styles from an individualistic approach to the value of coordinated team efforts using the LENS process. Key success factors will be examined.

Dr. Humberto Bravo, Director of the Department of Environmental Contamination at the National University of Mexico, also works as an evaluator of research projects for the National Advisory Council of Science and Technology. In his presentation, Dr Bravo will touch on questions concerning parameters of the quality of life in the arena of liberty, wellbeing and conservation; and the effect which quality of life modalities passed from developed nations have on the environment of developing nations.

Don Campbell, Founder/Director of the Institute of Music, Health and Education, has authored "Introduction to the Musical Brain" and "Master Teacher: Nadia Boulanger". He currently serves on the faculty of Boulder College and the Naropa Institute in Colorado. His research in ear, brain and bone stimulation for language and memory is now being tested in Africa, Indonesia and Chicago in association with the Guggenheim project in Accelerative Education. Since 1982, he has served as a consultant in education and the healing arts. Music is redefining its role in lifelong learning; in his presentation Don Campbell will consider new ways in which music can improve intelligence.

Dr. Beatriz de Capdevielle is Director of Beatriz de Capdevielle and Associates in Venezuela, and formerly a major consultant with the Ministry for the Development of Intelligence in Venezuela, the first such government ministry in the world. She is the author of various publications on creativity and the development of thinking. She is an international trainer and consultant to the Odyssey Thinking Program in the U.S., to black universities

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South Africa, and to New Learning How to Think Programs in Guatemala and many other countries. Dr. Capdevielle will speak on creative thinking and learning.

Dr. Barbara Clark is a Professor of Special Education at California State University, Los Angeles, where she is Coordinator for the Graduate Program in the area of gifted education. She is Director of the Center for Educational Excellence for Gifted and Highly Able Learners, and is U.S. Delegate to the World Council for the Gifted and Talented. She is also the author of "Growing Up Gifted" and "Optimizing Learning". Dr. Clark will discuss the "Integrative Education Model", a model of learning and teaching that is highly structured, decentralized and individualized.

Dee Dickinson is the Founder/Director of the New Horizons for Learning, Washington, a not-for-profit international resource network exploring leading edges in Education. Serving as a catalyst for positive change in education, New Horizons for Learning has been instrumental in creating an extended education network. Dee Dickinson will act as the facilitator of the "Creative Edges in Education" seminar.

Riane Eisler is an internationally known scholar in peace and feminist issues, a futurist, a lecturer, an attorney, and Co-Director of the Center for Partnership Studies. She is author of a number of books including "Dissolution: No Fault Divorce", "Marriage and the Future of Women" and now "The Chalice and the Blade: Our History, Our Future", a ground breaking book on partnership modes. In her presentation she will look at two basic forms of society. The first is the "dominator" model, popularly termed either patriarchy or matriarchy, in which there is a ranking of one half of humanity over the other half. The second, in which social relations are primarily based on the principle of "linking" rather than ranking, may be best described as the "partnership" model.

Hazel Henderson is an independent futurist and the author of "Creating Alternative Futures" and "The Politics of the Solar Age". She is on the editorial board of "Technological Forecasting and Social Change" and "Futures Research Quarterly", and on the advisory board of the Calvert Social Investment Fund of Washington, D.C. She will discuss how in times of massive economical and technological change, all sectors of society can work together to create more comprehensive solutions; in order to achieve greater adaptability to these forces of change,

Victor Hernandez is Director for the Mexican Foundation of Rural Development, and is the Vice President of USEM, and the Industrial Club. During the course of his presentation, he will look at the current development crises in Latin America and present an analysis of the Mexican Foundation of Rural Development, concluding with a discussion of possible future actions.

actions.

Dr. Jean Houston, Co-Director of the Foundation of Mind Research, New York is an internationally reknowned psychologist and teacher. She is the past president of the Association for Humanistic Psychology and author of a number of books, including "Mind Games", "The Possible Human" and "Sacred Psychology: The Search for the Beloved". In her presentation Dr. Houston will examine some of the uniquenesses affecting the emergence of planetary culture today, through the exploration of the concept of sacred psychology, and how it provides an opening through which emerging myths enter into time, renewing individuals and the larger context in which they live.

Dr. Roger Johnson, Director of the Center for Cooperative Studies at the University of Minnesota, is one of the leading experts in Cooperative Education, and an international consultant to school systems, businesses and universities. He is author of several books on both the theory and application of cooperative learning, conflict resolution and structured controversy. In his presentation he will examine some basic methods for cooperative education.

Hirano Katsufumi Tanto is a meditation master from Eihei-ji, the mother temple of the Soto sect of Zen Buddhism based in Tokyo. He is head of the international department at Eihei-ji, a lecturer on classical texts and an instructor of laypersons in the Soto tradition. He also met with the Pope in Assisi in one of the first dialogues between Christianity and Buddhism. Rev. Hirano in collaboration with Glenn Webb will discuss the social implications of Zen Meditation: focusing on the relevance of Zen for the Buddhist/Christian dialogue and the role of meditation in world-wide diplomacy.

Dr. Jackson B. Keregero, Director of the Center of Continuing Education, Morogoro, Tanzania, is also an Associate Professor at Sokoine University. He serves as the Chairman of the Advisory Committee of the Project: Planning of Rural Development at the Village Level. Dr. Keregero is currently a Chief Adviser for UNICEF for rural development planning, and has worked as a consultant to USAID, FAO, CIRDARFICA and the Ministry of Agriculture and Livestock Development, Tanzania. He will present a talk on "People's Participation".

Dr. Ervin Laszlo, a member of the Club of Rome, has published several books in the areas of systems theory, future studies and development. Currently, he is participating with UNESCO in the decade of Cultural Development, Italy. In his presentation, Dr. Laszlo will look at development through the creative use of chaos, a product of system change or "bifurcation". The focus will be how people with conscious awareness of the dynamics of societal evolution can use such knowledge to develop their own communities.

V.S. Mahesh is the Vice President of Indian Hotels Ltd, and currently is engaged in training executives and managers in service-orientated operations. His presentation will elaborate on the successful experience of his company in India, which transformed itself from a one hotel company (1971), to the internationally successful Taj Group of Hotels (1988).

Dr. Eugene Maurer, representing the Center for Education Studies, wrote his Doctor's thesis on the "Tseltales" a Mayan community in Chiapas, and has spent years living in Mayan communities. He wrote the "Guide for Bilingual and Bicultural Education", and has worked since 1986 with native Indian teachers of diverse ethnic groups teaching his methodology. Dr. Maurer will talk about Bilingual-Bicultural Education.

Harrison Owen is an Organizational Consultant who specializes in facilitating the development and/or transformation of large social systems, with particular attention to organizational structure. In his presentation, he will examine the role of spirit and myth in organizational transformation, based on ideas from his book "Spirit: Transformation and Development in Organizations".

Antonia Shusta is the President of Household Mortgage Services (HMS), Chicago, where she utilizes participative management processes in her work. In her presentation she will discuss her learnings from HMS, and her past work with Citibank in the Caribbean.

Vicenta Villalba is a founding member of the Mexican Institute of Traditional Medicines, a not-for-profit organization dedicated to research, education and methods training. She is a healer in the village of Amatlan, Morelos, has been trained in pharmacology and is a certified midwife. She and Alejandro Lopez will be discussing their work with preventative health care training programs in various rural communities in Morelos and Michoacan. These training programs utilize human, traditional, ecological and natural resources for the improvement of health.

Glenn Webb is a meditation master in the Rinzai sect of Zen Buddhism, Japan. For twenty five years, he spent part of each year teaching in the Jackson School of International Studies at the University of Washington, and the other part in the Kassai Sakubi at Kyoto University. Currently he is the Director of the Institute for Asian Studies at Pepperdine University, California. He and Rev. Hirano have spent much of the last 15 years helping Christians realize the mystery of God in Christ through traditional Zen sitting.

THINK-TANKS. SEMINARS AND TRAININGS

EDUCATION

Dee Dickinson will act as the facilitator of the "Creative Edges in Education" seminar. Presenters will include Roger Johnson, Barbara Clark, Beatriz Capdevielle, Larry Emerson and Rafael Bedolla.

Roger Johnson, Director of the Center for Cooperative Studies at the University of Minnesota, will lead a seminar in "Cooperative Education", in which he will look at basic methods for cooperative education.

Barbara Clark, Professor of Special Education at California State University and Director of the Center for Educational Excellence for the Gifted and Highly Able Learner, will discuss "Integrative Learning", in which she will look at the classroom application of current Brain/Mind research.

Dr. Beatriz Capdevielle is an education consultant and former consultant with the ministry for the development of intelligence in Venezuela. She will present a seminar on "Learning and Creativity".

Larry Emerson is the Director of the Niha'Alchini Ba Educational Program. He is a Navajo educator and artist, and is co-editor of "To Sing Our Own Songs" and "American Indian Legal Studies. Former Director of the Shiprock Alternative High School in New Mexico, he is a Trainer of Instrumental Enrichment and Mediated Learning. In his seminar "Cognition and Culture in Education". Emerson will discuss understanding and building on cultural depth and learning.

Dr. Rafael Bedolla is currently working as a project leader for Technology Transference Projects with the National Institute for Research in Forestry, Agriculture and Animal Sciences. He also acts as an Consultant in Personnel Management and Human Resources Development. He will facilitate one interchange session on "The Ejidatoria as a Learner". This study of the 60 year old cooperative farming program focuses on learning modes in the ejidos (cooperatives).

Jo Levkoff is currently developing a series of training sessions for teachers of young children. In two training sessions entitled "Promoting Healthy Pre-Schoolers", she will focus on the uses of language and empowerment. Participants will receive a written draft of her workbook soon to be published.

Dr. Susan Street is a research investigator for CREFAL, a 37 year old organization that runs literacy programs and specializes in the development of human resources. In a seminar, she will discuss "The Philosophy of Literacy Programs".

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Susan Wegner, Houston, will lead a five session "Machakos Game Guide Training". This innovative simulation experience is based on a massive grassroots human resources development project in the Machakos district of Kenya. Ms Wegner, who directed the refinement of this education game, will train participants to be game guides.

Kaye Hayes, educator and curriculum designer, and John Oyler, consultant/trainer for human development programs for ICA West, will lead a five session educational think-tank "21st Century Curriculum for Educating the Global Citizen". The think-tank is aimed at creating a university curriculum for educating the global citizen; and will offer the opportunity to dialogue on elements of the curriculum as it pertains to economics, education, development and culture.

DEVELOPMENT

The three think-tanks below will begin together with a forum on "Sharing Approaches That Work" in Regional Development and Ecology. Projects wishing to make presentations should contact Donna Wagner through Aula 7.

Dr. Jackson B. Keregero, Director of the Center of Continuing Education, Morogoro, Tanzania, is also an Associate Professor at Sokoine University. He will lead a five session think-tank on "Institutional Capacity Building". Two organizations working in East Africa, and two organizations working in rural promotion in Canada will share experiences in Institutional Capacity Building; dialogue about development curriculum, and work towards a compendium of capacity-building programs. Persons with institution-building experience can make a contribution to this think-tank.

Dr. Ervin Laszlo will offer a five session seminar on "Historically Conscious Evolutionary Activism" which will be dedicated to ways to creatively steer the coming bifurcations. Based on his recent book, "Evolution, the Grand Synthesis", the seminar will provide a foundation for creative social action.

Dr. Humberto Bravo, Director of the Center for Atmospheric Research, will co-present a five session think-tank "Ecology and Sustainable Development". His partner Lynwood Brown, works with the Pueblo Indians of Northern New Mexico. He is currently working with The Tesuque Pueblo tribe, and is developing the Skyloom Consortium, a model for economic development based on structured networks which support several projects simultaneously. Two regional projects, one in the South-west United States and the other in central Mexico, will share project histories, interchange development concepts and work toward parameters for ecological sustainability. Persons with varied development experience can participate in this dialogue about regional projects.

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Victor Hernandez is Director for the Mexican Foundation of Rural Development. In partnership with Jamil Dunia, Rogelio Garcia, Rod Wilson and Rod Worden, they will lead five session think-tank on a "Collaborative Integrated Development Project". Central de Desarrollo de Pueblo, Fundacion Mexicana, Club Rotario and ICA Mexico will design a regional collaborative project around Pueblo. Organizers, funders, and residents will work together to create a project proposal. Rotarians, representatives from Rotary projects in India and Portugal, and other interested persons are welcome.

ECONOMICS

Rae Barrett, V.S. Mahesh and Harrison Owen will facilitate a five session think-tank on a "Global Business Academy". The intent is create a curriculum design and module components, to be used independently or together as an Academy for training leaders in organizational transformation.

Don and Mary Laura Bushman, ICA consultants in strategic planning processes for Chicago businesses, schools and public agencies, will facilitate a five session training workshop in "Strategic Planning". The training workshop will be directed at developing skills in participatory planning methods: through observation of the planning process, reflection on the planning theory, and practice of planning skills.

GLOBAL INTEGRITY

Riane Eisler, Jean Houston and Marion Woodman will act as presenters and guides of a five session think-tank entitled "Partnership Project", exploring social relations based on "partnership" rather than on "ranking". The basis of this linking is the relationship between male and female. Other linkings which will be explored are between humans and the earth, and between different cultures. Marion Woodman is a Canadian author and Jungian analyst, who is well known for her research on the world of dreams and the subconscious. Peggy Ruben is a classical Shakespearian actress, who is now working with Jean Houston at the Foundation of Mind Research. Vicki Noble, co-creator of "The Motherpeace Round Tarot Card Deck", and Virginia Sanchez, founder and general manager of the women's shelter, Cuarto Creciente in Mexico City, will share their research into the goddess cultures in Mexico. From India, Chandralakha, a prominent artist and dancer will share symbols and myths of male/female partnerships in the Hindu culture. David Ruben, an Inuit artist who has received international awards will share his paintings and present a slide show. The richness of the various displays will be a backdrop for dialogue, experiential exercises and story telling. Products will include screens of partnership. Photographs for a possible slide show will be taken.

Vicenta Villalba and Alejandro Lopez of the Mexican Institute of Traditional Medicines, will facilitate a five session think-tank

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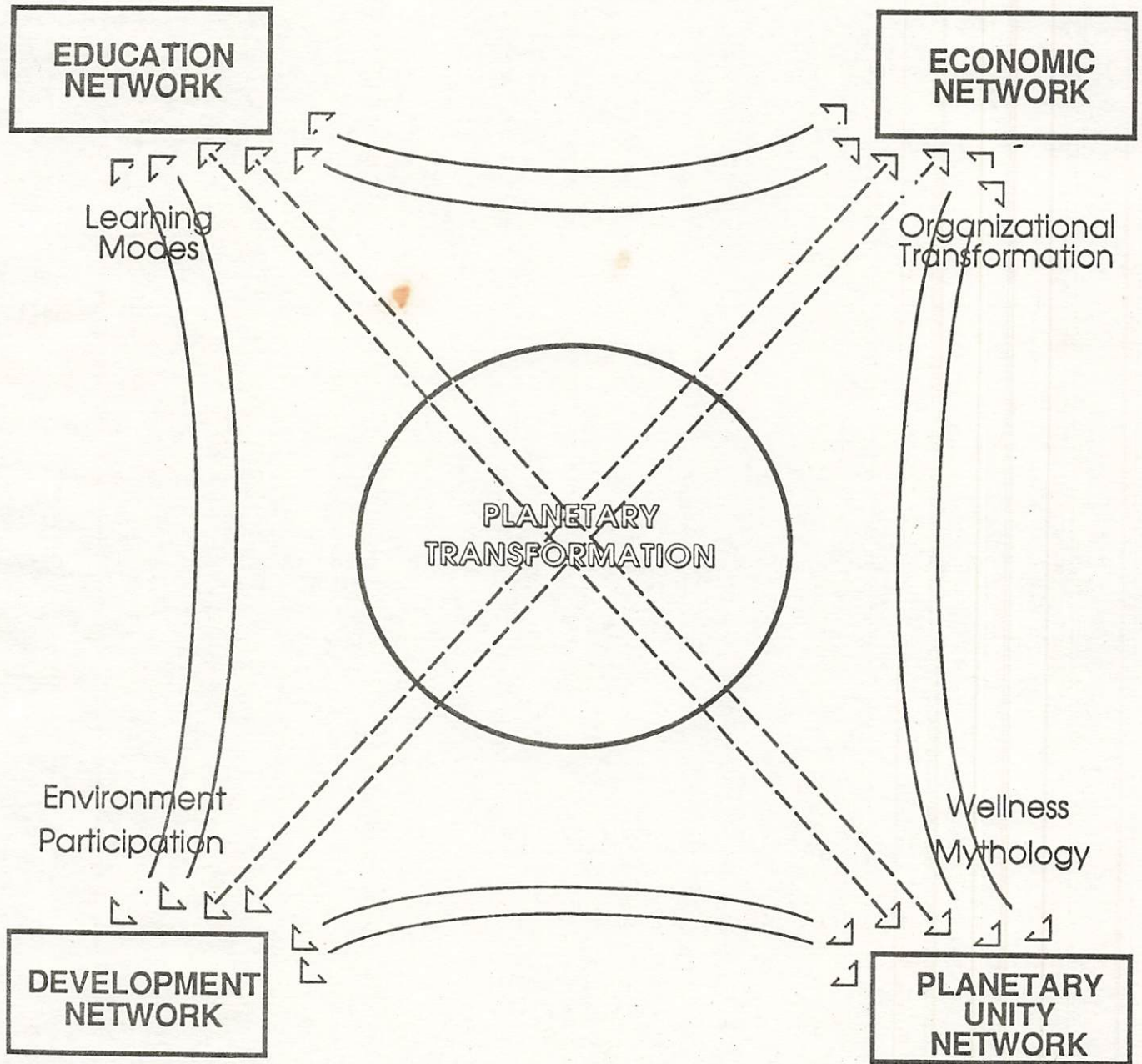
on "The Art of Traditional Medicine". They will share ways in which the traditional medicines of herbs, baths and dance are being recovered as a way of healing.

Dorothy Gonzalez Rojas is a social worker specializing in family therapy, a qualified instructor in "Touch for Health", and an Educational Kinesiology instructor. She will be presenting a five session training course in "Psychosynthesis Typology", based on a theory developed by Dr Roberto Assagioli, looking at seven different qualities and five energies which combined, create a holographic model of the human being.

Hirano Katsufumi Tanto is a Tokyo based meditation master from Eihei-ji, the mother temple of the Soto sect of Zen Buddhism. Rev Hirano in collaboration with Glenn Webb will discuss in a series of five seminars, "The Social Implications of Zen Meditation": focusing on the relevance of Zen for the Buddhist/Christian dialogue and the role of meditation in world-wide diplomacy.

NUESTRO FUTURO COMUN OUR COMMON FUTURE

A Futures Dialogue on Planetary Transformation



**INCLUSIVE HOLOGRAPHIC
INTEGRATION**

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

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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 LTTT 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 & B



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 ruminous 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 INTEGRITY. 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 Gandhi 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 adaption 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 organisation 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 over 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 Wilber 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 preceeded 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 re forging 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 intents 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 ^{be of 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 Azpitia 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 nine 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 Willa". 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 perspective 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.

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,

Linda Altom

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.

DIALOG THREE: THE EDUCATION COMMUNITY AND OUR COMMON FUTURE:

"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 grandfiling 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 dependence by consumerism is essential to our society, every/thing 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, uninterested 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 *i*'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.

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 Conference fees.

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:

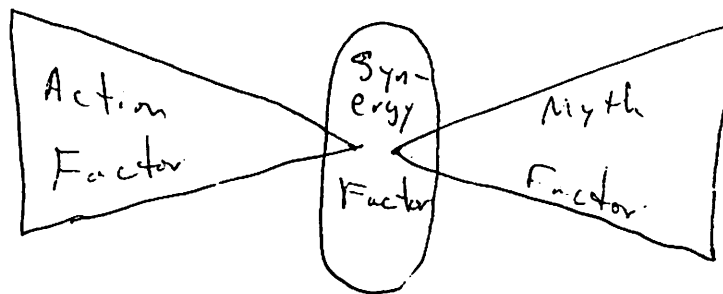
TO HEAL AND CELEBRATE THE ENTIRE EARTH COMMUNITY

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.



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

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

29 AOUT 1988

Date: 23 August 1988

To: The Brussels House

From: Terry D. Bergdall

Re: DIALOGUE ABOUT THE PANCHAYAT RECOMMENDATIONS

Thanks for your mailing which arrived last week. Both the report on your extensive conversation regarding the Panchayat recommendations and the ICAI scenario were provocative. You've asked for feedback; since I don't expect to be in Mexico during November, I feel a particular responsibility to oblige.

In spite of all your "we concur's" and "we agree's," your paper communicates an underlying dissatisfaction with the recommendations of the Panchayat. There seems to be a deep worry in what you've written that if we dissolve the structural relationships that have bound the "Order" together in the past, then we will simply evaporate and blow away as a community.

I'm very relaxed about this for the simple reason that I believe that we really WANT to be related as a community of people. The fact that you would invest as much time as you did in preparing your paper, and that I, residing thousands of miles away, would invest valuable time in responding, is an indication of the depth of that desire. But "function precedes form," and today we find ourselves re-inventing our functional relationships. I found the Panchayat recommendations to be very refreshing because they clear the air, allowing for these new relationships to emerge from our current reality rather than merely dragging old ones from our past.

To be quite frank, I believe our organisational structures have been choking us to death. And the most destructive of our snarl of contradictions always seem to come back to some aspect of our economic structures: welfarism, entrappedness, neo-colonialism in the third world, degrading paternalism, the inability to attract new blood into our body (even though there is always a host of creative people hovering around our periphery). Surely we can find other ways of guarding our connectedness than perserving structures which aren't working.

Along with many other locations in the world, we in Nairobi have been struggling to sort out these structural contradictions. Making a clear distinction between a multi-sector, research/action, service

become visionary failures), they have got to manage their organisation with some good business sense.

National ICA's need to carefully think through their strategy in response to the major contradictions in society. They need to package their programme activity and market their services. They need to build sound business plans and find funding sources. They need to decide adequate compensation and accountability for their staff--resulting something much more like "employment" than we've ever known in the past. They need to decide the nature of their collaboration with other organisations as well as their connectedness to other national ICA's.

The emergence of ICA-Associates in the Caribbean and the western states, though I don't understand all the whys and therefore, are certainly moves toward more institutional formality. *But, of course, there's lots of examples. In a very different way, so is ICA-Egypt with their "partnership."*

Here in Kenya, it's also a process of indigenisation. ICA-Kenya is paying salaries, income taxes, and social security. It's carefully monitoring its budget and considering the "contractual" relationship it has with its staff. We are all finally beginning to grasp the fact that as a Kenyan registered organisation, basic decisions are to be made in Kenya and not at a global council. A clear selection procedure for the "ICA-Kenya leadership team" has been created (no expatriate need apply) and will be completed at the October annual council.

The ICAI scenario that you sent will fit beautifully into the Kenyan discussions and should be extremely helpful anywhere in the world. It assumes local autonomy while objectifying a global connectedness. It's very concrete and limited in it's scope. It suggests a specific membership fee to cover a specific budget in anticipation of the delivery of a specific set of services. It implies that personnel will be compensated for their efforts (a great role model!). This is precisely the kind of thing that I have in mind when I speak of greater institutional formality for the ICA. The "Order," however, is another matter.

We need to dramatically loosen up the structural relationships that are associated with the "Order."

Most of us feel a great heartache over the fact that the "Order" continues to be an ever-constricting circle of people...and yet, we're the same ones who continue to insist on drawing lines around ourselves. We always want to create "classes" or publish "directories." We need to recover a more fluid, informal set of relationships to break this artificial line-drawing. This is what's behind all of our talk about the "big order."

Which is not to say that we do away with covenant. The community life that we want obviously needs a covenantal understanding at its core. But the focus of that covenant has to do with spirit exploration, rigorous intellectual wrestlings between colleagues, and the maintenance of a responsible and honest life style. The paper you refer to describing the "Order" as a community that "enables the stance of faith" provides a helpful image.

We tend to lose sight of these essential elements, however, and get lost in our structures, where the critical issues erode into who will move into the upstairs bedroom, turn in their salary, and get up

For whatever minimal "Order" structure we create for our global connectedness, we need to leave the details of implementation, to as great an extent as possible, to our locations. For example, if we were to decide to have some "global symbolizers" get together sometime, let the locations figure out how to cover the costs of their representative. Any expenses conceivable as a justification for a "global budget" covered by a percentage of a location's "adjusted gross income" (and don't think for a second that any ICA-Kenya money will be included in that computation) can be handled better by the location directly. No half-hearted attempts at centralised administration with inadequate data, no accountability hassles, no empty global bank account when it comes time to pay the bills.

Our scattered communities really are the locus of our "Order" creativity these days. They need to experiment in whatever ways they see fit. I've argued strenuously about eliminating the "global funds," but if a location sees the need to create their own "funds" in response to obstacles they're facing, of course, they should do so. We did in Nairobi with the "Inter-Continental Support Fund." It's purpose is for solving particular problems related to extra-nationals serving with ICA-Kenya. It is a temporal arrangement in response to a particular set of circumstances. It's not an enduring "institutional" structure.

The great gift of the Panchayat recommendations is the infinite freedom given to a location to sort out our tangled contradictions in the grounded activity of their own turf. I trust that you are sitting down and wrestling with how an authentic European ICA can become a reality rather than a dream. I trust that you are struggling with identifying and resolving the contradictions that have not brought Europeans into your conversations about the "Order." Those are the same questions we are struggling with in Africa. I'm genuinely looking forward to your report about those experiences, because it's in endeavoring to solve those issues that we will begin to truly grasp the shape of the appropriate and the necessary forms of the "Order."

Re: THE DIRECTORY

All right, I was probably a little harsh and ill informed about your idea for a directory. All I could imagine when I read your report was a publication with a list of names and addresses for people living in our houses and those few who are very closely related to them. I'm sure you must of had a much broader idea than that in mind. While soaking in a hot bath last night, I began to think about the kind of directory that I would really like to have and how it might be created.

First of all, this would be a little entrepreneurial activity for someone. The directory would be published on the basis of subscribers. For some fee, say ten or twenty dollars (enough to cover all costs and compensate those involved in its production), a directory would be published with the names and addresses of all the subscribers. A copy of the directory would then mailed to each subscriber.

People would become subscribers because they are interested in 1) authentic spirit exploration, 2) dialogue about social contradictions and the future of the planet, 3) the emergence of covenantal forms of community life, and 4) maintenance of a collegial connection with a global network of people who share those interests.

In the good ol' days, I would have called this "A Directory of the Spirit Movement." I don't know what to call it today. If we call it an "Order Directory," I'm afraid it will revert to the small list mentioned above. It's not an "ICA Directory" because the ICA has a different criteria for its membership--and ICAI will (or should) publish their own directory.

I finally decided the best thing to call this was simply "The Directory" and put a great big WEDGE BLADE (the symbol) on the cover and leave it at that. Then we'd have a publication of names of people, who, for whatever reason, decided it was worth twenty bucks to be identified with a network who share a life understanding symbolised in the wedge blade. It would be a directory of those who want to continue some relationship with the general community atmosphere that has always surrounded the ICA and the "Order."

We'd all go on a subscription drive. Our objective would be to invite as many people as possible to become subscribers for this first directory. Each subscription call would explain the purpose of the directory and end by giving the person a subscription card. Then in the privacy of their own homes, those people would decide whether to send in their money and become a subscriber or not. To those whom we couldn't physically visit, we'd send a mailing. Each location would get in contact with the people they feel to be potential subscribers.

Joel and Alice Wright just sent us all a nice letter saying they wanted to keep in touch. So, let's see if it's worth twenty bucks to them. Let's see if it's worth twenty bucks to people living in our houses! The subscription fee is important because it calls for a self-conscious decision.

We might even tell people that for an additional twenty dollars they would receive the "Forum," which would serve as an informal exchange of reports and edge thinking of people participating in this network.

The directory might include additional information besides names and addresses. People might indicate which area of the four communities--economic, development, education, planetary unity--they have a particular interest. The names and addresses might be published geographically with an alphabetised index. There might be listings by different "interest" screens. There are lots of options to explore in making this a valuable tool.

This directory would be published regularly--if not every year, then every other year. We would always be inviting new people to become subscribers. Such an invitation would be a standard item in each "Forum." In anticipation of a new edition, every subscriber would receive a card asking for up-to-date-information and a new decision: either they send in another twenty dollars to be included in the new *edition* ~~addition~~ of the directory or they indicate that they no longer wish to be so.

How we use this directory to intensify the experience of covenanted community is an entirely open question. It will have to emerge out new experimentation. If people find something of true value evolving out of this directory and their connection with this community network, they will continue to be subscribers. If not, they'll simply drop out after a while.

This kind of directory doesn't result in drawing circles. It's open-ended and yet calls for some self-conscious decision about being related in some form to a broader community.

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 **FANATACISM** which provides a place to stand at the expense of diversity. The fanatic has a standpoint, but rejects every one different from his own. Fanatacism 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

THIS GLORIOUS MOMENT!
by Donna Wagner

In 1984, having succeeded beyond our wildest dreams with the IERD, we found ourselves at the end of an era. We were at the point of starting over, of needing to reimage our future role and mission. It was fitting that we should do this by giving everyone the freedom to reimage for themselves. The dismantling of our global structures gave that freedom. Every Primary Unit had to decide for itself what our service in their part of the world needed to be and find its own means of support. Radical decentralization has happened and the Global Order is a stronger organization because of it.

Moves of Confusion

At the same time we would be naive if we did not stand present to the horrific pressure that this dismantling and freedom placed upon us as a group and upon every individual who has taken seriously the reimagining task. I observe that there have been many responses to this enormous pressure. Often they appear, using John Oyler's term, as "moves of confusion". Some have opted for sex and intimacy, fillyism Joe called it. Some for materialism and the bourgeoisie life. Some for magic and mysticism. Some by searching for another charismatic leader to take Joe's place. Some by just leaving. My own response has been to work harder and harder, leading to physical collapse.

I think some of what has produced these moves of confusion has been an overemphasis on emotions and individualism. People confuse emotionalism with spirit and with intuition. I know what it is like to go through emotional instability. Anyone who has gone through the rebuilding of their identity after a divorce knows. And I know what it is like to touch the spirit deeps and they are not the same. Though the retreat into exercises of emotional release may provide temporary highs and relief from the pressure of freedom, it will not grow one into the spiritual giant required of our age.

Likewise emotion and intuition are not the same. Intuition comes from the honing of all of one's sensitivities to a wide spectrum of empirical data. It involves the emotions, but it involves much more. Dr. Bob Sample says there are 19 different senses!

People confuse individualism with selfhood. Individualism negates the fact that we as individuals exist in relationship to an environment which supports and sustains us. Only as we ask first what the world needs and then where my individual passions and creativity can respond to those needs, will any of us experience fulfillment. Those who acknowledge their dependence upon this earth and their responsibility for future generations of humanity are committing themselves to live daily in the pressure of becoming more than they have ever been before; of taking Wilber's "leap" to a new level of consciousness.

1984 was a horrendous wrenching and produced untold pain and confusion. I do not think that is what is required at this time. Now we need to celebrate our victorious passage through the Symplegades of decentralization and missional reimagining. We need to come home to ourselves as the missional and covenanted community we are. We need to heal and recovenant. We need to forgive ourselves and each other for what we have and have not done. We need to recreate our Global Relatedness. We need to stand present to the rich missional vision which has been birthed. We need to see that Mexico charts sound directions for the future.

Confusion Over What to Celebrate

I fear we are falling into the habit of failing to celebrate our greatness, failing to receive the results of our creativity. We are beginning to be like the ancient hermits wearing sackcloth and ashes and the Medieval Monks flaggelating themselves with chains. In 1984, people were so determined to plunge into the Order Council that we left uncelebrated one of the most dramatic victories in our history, the IERD! We succeeded in getting grassroots initiative onto the stage of history. We have altered development policy irrevocably. A vision was fulfilled.

It has not been necessary for me to declare, as it has for others, that the Order is dead. I did that eleven years ago when Joe died and I knew that the Order's future was in our hands. I understand that for some "the Order" has been the structures and people they have known more than a dynamic symbolized by its founding vision. But from my perspective, standing with a twenty-eight year history, the Order I joined went into the tomb eleven years ago and has been resurrected in the past four! Which is to say that my own Dark Night of the Soul began with Joe's death, not with the dismantling of our structures.

Many of us participated in creating the structures which have sustained our globality (and many others we did away with when they out-lived their usefulness, like the permanent Housechurch). Many of us were compatriots of Joe's. But none of us were his equal and peer. Each of us may have been entrusted with some aspect of our mission, but before 1984 none of us took upon ourselves the full responsibility for articulating and building our missional vision.

In the last four years, many persons have truly become Joe's peers and equals. Many persons have endured the desert of unfulfillment to solve incredibly complex financial issues, to create a national ICA thrust from scratch, to wrestle with calling forth Those Who Care from a foreign environment, to read the signs of the times and decide for themselves what is right. Many have created a personal spiritual discipline to sustain them at this task. And in so doing, many have become co-founders of the Global Order.

Have we forgotten already that it was just 1984 that we launched the Primary Unit experiment? What a shame that we were so traumatized by the dilemmas presented by the Jaime Vergaras and Frank Hilliards that we were unable then to fully celebrate the awesome moment through which we were living. Rather than the Roman candles and Champaign we should have had, we began this new moment in our history with a Baptism of Fire, confrontation with the conundrums the four years would hold for us.

The Primary Unit experiment stands on a par with the move from Austin to Chicago, the move from Chicago to the Religious Houses, the move from the Religious Houses to Human Development Projects and Global Centurms. Each such alteration in our historical form has been a way of growing up new leadership, of finding those who could stand in the desert and in the storm. And the ones left standing have never been the ones anyone anticipated at the beginning!

We launched 21 primary units four years ago and 18 are with us today. A vision has been fulfilled. Why do we hear nothing about celebrating this victory? Instead we want to celebrate the death of the Order? What kind of nonsense is this? Do we need Herman Hesse to remind us that the failure to celebrate one's heros and heroines leads to darkness and wandering away from the League?

What Do We Intend In History?

What we most deeply need is to reconnect with our roots. Roots are flexible; they move and stretch and grow in response to changes in the environment. They give the stability anything needs as it reaches to the future. They allow a plant to withstand both storms and lack of rain. We are in need of repositioning our roots; not of cutting them off. It is possible for some plants to regenerate when they are cut off from their roots; most do not. In any case, it is a traumatic event which places the future of the plant in jeopardy. I am deeply saddened by actions which negate our incredible legacy. I agree with John Epps that we need to bring that legacy alive, in vivid technicolor! I envision something much more dynamic than a Wall of Wonder!

I heartily agree with Terry Bergdall's statement, "There is absolutely no economic benefit in belonging to the Global Order". Seven families beginning a new life and mission with one salary in 1962 certainly did not give any economic benefit to anyone! Living together in the one house provided the Dean of the Ecumenical Institute was about the only option we had. But as others got jobs (Individual and family self-sufficiency is not a new idea!) and we were able to purchase the seminary on the west side, it became possible to have family apartments. Did we resist that out of some false piety? Of course not. Did we give it up when the staff grew too large for the space? Of course. It never occurred to me the Funds were for any other purpose than missional expansion, did it to you?

I fully understand the existential situation out of which Terry makes his declaration. I worked six months with the Farrars in Jamaica trying to make it clear to youth who had never supported themselves that the Order was not a free ride. And I salute the Shanklands for having picked up the struggle where the Farrars left off and figured out what a responsible structure there could look like. Misplaced sentiment, naive images of pluriformity, wild unfounded dreams of national replication have all had to go as we have decided deep in our beings to become a genuine thrust in history. Bonhoeffer said in LIFE TOGETHER, "God hates visionary dreamers." and such has been our experience.

I care not whether we live in dorms, rooms, apartments, houses. The only question for me is what it is we intend to do in history. That is what brought me into the Order and it is why I stay; I believe I can have an influence on the direction of history by aligning my energies with those of other concerned, responsible and covenanted persons.

In 1984, bankrupt from overexpansion, replication and the IERD, we were in no position to seriously plan a new missional thrust. In 1986, still struggling with economic viability and dismantling the last of our centrum structures, we were not ready to set a common course. But today we stand at a different point and it would be irresponsible for us to avoid sharing our wisdom and charting new directions.

Today the question is common direction and purpose. Now that we have stakes down all over the world; now that we have begun to understand the cultural settings in which we operate; now that we have a deeply committed core of leadership; now that we have clarified the distinction between the Order and the ICA; we can begin to dialogue seriously about how we will corporately influence history in the coming years.

The Order and its mission are far from dead. In fact we have only just begun! Over the past four years many new seeds of responsible global service have been sown, and most of us will be delightfully surprised in Mexico when we see how they have sprouted. But setting a common direction is a process, not a once and for all decision. It is a process which must begin in Mexico, but must continue beyond and engage the largest possible number of us. What form does this process need to have?

Real Community

We need symbols of our common covenant with history; and not empty symbols. I care not what form that takes, but I insist that all covenants have form. Yes, we intend and desire to be global. In the early part of this century the German people intended to be human too, yet caught in the throes of economic instability they opted for the certainty of a charismatic leader and were led to do the inhuman. Each of us in our Primary Units needs to be self-reliant; but we also need the wisdom of our colleagues. If not Global Symbolizers, if not a Global Budget, if not a Global Personnel Structure, then what? How will we structure the cooperation and communication which is the basis upon which evolution proceeds?

I am not so eager to come up with some new name for the Order, having just changed from The Order: Ecumenical to The Global Order as recently as 1984! Names are not something one throws off because of some current whim. There is nothing Western or Christian about being an Order. Many religions have orders. Is there another word that points to the spiritual discipline and global service we intend?

We have a very strong corporate culture. Most of our current Order membership traces its origins back to RSI, PLC, metro cadres and the Global Spirit Movement. We talk almost everywhere about who we are as the Order and the ICA. We talk almost everywhere about changing images, creating social justice, being of service, being the secular religious as what we do. We are not the "poor lost sheep" some people seem to enjoy depicting. We are not a group incapable of creating consensus. (If we were, we wouldn't be teaching other people how to build consensus!) We are not a collection of individuals pursuing their personal agendas. We have the strength, vitality, leadership, and culture to dramatically influence the last decade of the 20th century.

Maybe there's a "Big Order" out there, but they have no way of knowing who they are if we can't state who we as the Order are, what we stand for, in which direction we are moving. No one could be more passionate about bringing new blood into the Order than I am. No one could care more about catalyzing new social movements and again breaking loose a spirit movement in the midst of them than I do. But there can be no growth and no movement until there is a direction to join.

We have spent the last four years listening to the world. And everywhere we have gone, people have begged us to teach them what we know about globality, about corporateness, about consensus, about pluriformity, about spirituality, about covenant, about sustaining yourself over the long haul. We know what the world needs. Let us give form to our declaration so we can get on with calling others to join us in the task.

Then, when we have our declaration, wouldn't it be tremendous if Lynn and Bill Edwards spent the next two years visiting all those around the world who say they're "the Order" and got their covenant formalized? Then we'd begin to get out of the world of illusion and into the world of reality, out of the wish dream of community and into the real community God has given us in those colleagues who have genuinely suffered with us, genuinely thrown in their lot with ours, genuinely stood by us despite our shortcomings and unfaithfulness.

PARADOXICAL GIFTS

Emotionalism can be a terrible thing.
It can erupt in violence and rioting.
It can sweep into outrage and obscenity.
It can hurt and abuse those we love.

Empathy can be a wonderful thing.
It can create warmth and friendship.
It can instill a sense of belonging.
It can fill us full to overflowing.

Emotion is the Animal alive within us.

Individualism can be a terrible thing.
It can parade as arrogance and pride.
It can demean those who are weak.
It can be willful and demanding.

Selfhood can be a wonderful thing.
It can stand confidently in chaos.
It can choose for right when others waver.
It can sustain abuse and go on freely.

Selfhood is Consciousness creating history.

Drive can be a terrible thing.
It can be compulsive and obsessive.
It can roll over those who are in its way.
It can ignore the signals calling for change.

Direction can be a wonderful thing.
It can accomplish unimagined miracles.
It can seize victory from the jaws of defeat.
It can see possibility where others despair.

Drive is the force of Evolution within us.

Wealth can be a terrible thing.
It can blind us to the needs of others.
It can indulge our latest passions.
It can exult in luxurious selfishness.

Benevolence can be a wonderful thing.
It can create a better future for everyone.
It can release a difficult situation.
It can gift with surprise and hope.

Wealth is Earth's Harvest and belongs to her.

Passion can be a terrible thing.
It can be emotional and punitive.
It can be willful and deliberate.
It can be driving and forceful.

Compassion can be a wonderful thing.
It can care for the weak and suffering.
It can uplift the painfully despairing.
It can inspire acts of impossible effort.

Passion is the curse of the Heroic.

Vulnerability can be a terrible thing.
It can submit until the abasement defiles.
It can suffer innumerable hurts of humanity.
It can pass by the need for acts of integrity.

Openness can be a wonderful thing.
It can find a way for forgiveness.
It can allow the unspoken to be heard.
It can give support when it is not requested.

Vulnerability is the path of the Saint.

Oh to be Vulnerable instead of Heroic!

FLYING

Out of the tangle of leaves and branches,
Out of the cackle and caggel of chatter,
Rises a solitary bird, flying.

Over the tree tops she gracefully soars,
Up toward the mountain peak she ascends,
Higher and higher, further and further.

Will she return to the flock?
Will she fly on, alone?
Future unknown.

Brussels, August 27, 1988

THIS GLORIOUS MOMENT!
by Donna Wagner

In 1984, having succeeded beyond our wildest dreams with the IERD, we found ourselves at the end of an era. We were at the point of starting over, of needing to reimage our future role and mission. It was fitting that we should do this by giving everyone the freedom to reimage for themselves. The dismantling of our global structures gave that freedom. Every Primary Unit had to decide for itself what our service in their part of the world needed to be and find its own means of support. Radical decentralization has happened and the Global Order is a stronger organization because of it.

Moves of Confusion

At the same time we would be naive if we did not stand present to the horrific pressure that this dismantling and freedom placed upon us as a group and upon every individual who has taken seriously the reimagining task. I observe that there have been many responses to this enormous pressure. Often they appear, using John Oyler's term, as "moves of confusion". Some have opted for sex and intimacy, fillyism Joe called it. Some for materialism and the bourgeoisie life. Some for magic and mysticism. Some by searching for another charismatic leader to take Joe's place. Some by just leaving. My own response has been to work harder and harder, leading to physical collapse.

I think some of what has produced these moves of confusion has been an overemphasis on emotions and individualism. People confuse emotionalism with spirit and with intuition. I know what it is like to go through emotional instability. Anyone who has gone through the rebuilding of their identity after a divorce knows. And I know what it is like to touch the spirit deeps and they are not the same. Though the retreat into exercises of emotional release may provide temporary highs and relief from the pressure of freedom, it will not grow one into the spiritual giant required of our age.

Likewise emotion and intuition are not the same. Intuition comes from the honing of all of one's sensitivities to a wide spectrum of empirical data. It involves the emotions, but it involves much more. Dr. Bob Sample says there are 19 different senses!

People confuse individualism with selfhood. Individualism negates the fact that we as individuals exist in relationship to an environment which supports and sustains us. Only as we ask first what the world needs and then where my individual passions and creativity can respond to those needs, will any of us experience fulfillment. Those who acknowledge their dependence upon this earth and their responsibility for future generations of humanity are committing themselves to live daily in the pressure of becoming more than they have ever been before; of taking Wilber's "leap" to a new level of consciousness.

1984 was a horrendous wrenching and produced untold pain and confusion. I do not think that is what is required at this time. Now we need to celebrate our victorious passage through the Symplegades of decentralization and missional reimagining. We need to come home to ourselves as the missional and covenanted community we are. We need to heal and recovenant. We need to forgive ourselves and each other for what we have and have not done. We need to recreate our Global Relatedness. We need to stand present to the rich missional vision which has been birthed. We need to see that Mexico charts sound directions for the future.

Confusion Over What to Celebrate

I fear we are falling into the habit of failing to celebrate our greatness, failing to receive the results of our creativity. We are beginning to be like the ancient hermits wearing sackcloth and ashes and the Medieval Monks flaggelating themselves with chains. In 1984, people were so determined to plunge into the Order Council that we left uncelebrated one of the most dramatic victories in our history, the IERD! We succeeded in getting grassroots initiative onto the stage of history. We have altered development policy irrevocably. A vision was fulfilled.

It has not been necessary for me to declare, as it has for others, that the Order is dead. I did that eleven years ago when Joe died and I knew that the Order's future was in our hands. I understand that for some "the Order" has been the structures and people they have known more than a dynamic symbolized by its founding vision. But from my perspective, standing with a twenty-eight year history, the Order I joined went into the tomb eleven years ago and has been resurrected in the past four! Which is to say that my own Dark Night of the Soul began with Joe's death, not with the dismantling of our structures.

Many of us participated in creating the structures which have sustained our globality (and many others we did away with when they out-lived their usefulness, like the permanent Housechurch). Many of us were compatriots of Joe's. But none of us were his equal and peer. Each of us may have been entrusted with some aspect of our mission, but before 1984 none of us took upon ourselves the full responsibility for articulating and building our missional vision.

In the last four years, many persons have truly become Joe's peers and equals. Many persons have endured the desert of unfulfillment to solve incredibly complex financial issues, to create a national ICA thrust from scratch, to wrestle with calling forth Those Who Care from a foreign environment, to read the signs of the times and decide for themselves what is right. Many have created a personal spiritual discipline to sustain them at this task. And in so doing, many have become co-founders of the Global Order.

Have we forgotten already that it was just 1984 that we launched the Primary Unit experiment? What a shame that we were so traumatized by the dilemmas presented by the Jaime Vergaras and Frank Hilliards that we were unable then to fully celebrate the awesome moment through which we were living. Rather than the Roman candles and Champaign we should have had, we began this new moment in our history with a Baptism of Fire, confrontation with the conundrums the four years would hold for us.

The Primary Unit experiment stands on a par with the move from Austin to Chicago, the move from Chicago to the Religious Houses, the move from the Religious Houses to Human Development Projects and Global Centurms. Each such alteration in our historical form has been a way of growing up new leadership, of finding those who could stand in the desert and in the storm. And the ones left standing have never been the ones anyone anticipated at the beginning!

We launched 21 primary units four years ago and 18 are with us today. A vision has been fulfilled. Why do we hear nothing about celebrating this victory? Instead we want to celebrate the death of the Order? What kind of nonsense is this? Do we need Herman Hesse to remind us that the failure to celebrate one's heros and heroines leads to darkness and wandering away from the League?

What Do We Intend In History?

What we most deeply need is to reconnect with our roots. Roots are flexible; they move and stretch and grow in response to changes in the environment. They give the stability anything needs as it reaches to the future. They allow a plant to withstand both storms and lack of rain. We are in need of repositioning our roots; not of cutting them off. It is possible for some plants to regenerate when they are cut off from their roots; most do not. In any case, it is a traumatic event which places the future of the plant in jeopardy. I am deeply saddened by actions which negate our incredible legacy. I agree with John Epps that we need to bring that legacy alive, in vivid technicolor! I envision something much more dynamic than a Wall of Wonder!

I heartily agree with Terry Bergdall's statement, "There is absolutely no economic benefit in belonging to the Global Order". Seven families beginning a new life and mission with one salary in 1962 certainly did not give any economic benefit to anyone! Living together in the one house provided the Dean of the Ecumenical Institute was about the only option we had. But as others got jobs (Individual and family self-sufficiency is not a new idea!) and we were able to purchase the seminary on the west side, it became possible to have family apartments. Did we resist that out of some false piety? Of course not. Did we give it up when the staff grew too large for the space? Of course. It never occurred to me the Funds were for any other purpose than missional expansion, did it to you?

I fully understand the existential situation out of which Terry makes his declaration. I worked six months with the Farrars in Jamaica trying to make it clear to youth who had never supported themselves that the Order was not a free ride. And I salute the Shanklands for having picked up the struggle where the Farrars left off and figured out what a responsible structure there could look like. Misplaced sentiment, naive images of pluriformity, wild unfounded dreams of national replication have all had to go as we have decided deep in our beings to become a genuine thrust in history. Bonhoeffer said in LIFE TOGETHER, "God hates visionary dreamers." and such has been our experience.

I care not whether we live in dorms, rooms, apartments, houses. The only question for me is what it is we intend to do in history. That is what brought me into the Order and it is why I stay; I believe I can have an influence on the direction of history by aligning my energies with those of other concerned, responsible and covenanted persons.

In 1984, bankrupt from overexpansion, replication and the IERD, we were in no position to seriously plan a new missional thrust. In 1986, still struggling with economic viability and dismantling the last of our centrum structures, we were not ready to set a common course. But today we stand at a different point and it would be irresponsible for us to avoid sharing our wisdom and charting new directions.

Today the question is common direction and purpose. Now that we have stakes down all over the world; now that we have begun to understand the cultural settings in which we operate; now that we have a deeply committed core of leadership; now that we have clarified the distinction between the Order and the ICA; we can begin to dialogue seriously about how we will corporately influence history in the coming years.

The Order and its mission are far from dead. In fact we have only just begun! Over the past four years many new seeds of responsible global service have been sown, and most of us will be delightfully surprised in Mexico when we see how they have sprouted. But setting a common direction is a process, not a once and for all decision. It is a process which must begin in Mexico, but must continue beyond and engage the largest possible number of us. What form does this process need to have?

Real Community

We need symbols of our common covenant with history; and not empty symbols. I care not what form that takes, but I insist that all covenants have form. Yes, we intend and desire to be global. In the early part of this century the German people intended to be human too, yet caught in the throes of economic instability they opted for the certainty of a charismatic leader and were led to do the inhuman. Each of us in our Primary Units needs to be self-reliant; but we also need the wisdom of our colleagues. If not Global Symbolizers, if not a Global Budget, if not a Global Personnel Structure, then what? How will we structure the cooperation and communication which is the basis upon which evolution proceeds?

I am not so eager to come up with some new name for the Order, having just changed from The Order: Ecumenical to The Global Order as recently as 1984! Names are not something one throws off because of some current whim. There is nothing Western or Christian about being an Order. Many religions have orders. Is there another word that points to the spiritual discipline and global service we intend?

We have a very strong corporate culture. Most of our current Order membership traces its origins back to RSI, PLC, metro cadres and the Global Spirit Movement. We talk almost everywhere about who we are as the Order and the ICA. We talk almost everywhere about changing images, creating social justice, being of service, being the secular religious as what we do. We are not the "poor lost sheep" some people seem to enjoy depicting. We are not a group incapable of creating consensus. (If we were, we wouldn't be teaching other people how to build consensus!) We are not a collection of individuals pursuing their personal agendas. We have the strength, vitality, leadership, and culture to dramatically influence the last decade of the 20th century.

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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.

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

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 those 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 those 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!

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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.

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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 UPFANCE!

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 inadvertantly 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?

My beloved colleagues, all and each, though I've not been temporally 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!

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 corporateness will be at hand such as you and I have never dreamed possible. And we're old 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 cared about whether 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 have not 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 learned 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 Kwanyung Il, Kawangware, Maliwada, Majuro and Oomulgurri! It could have been learned no place else. In 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.

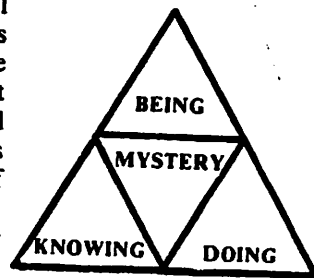
11 Now, moving into that depth beyond all depths of life, is a kind of wrenching of the spirit that goes beyond any communal association. For what it requires is that you tear yourself asunder, not from the external, communal relationships you have, but from those relationships which are buried, rooted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

12 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.

13 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 tall 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 a awakenment 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 awakening, 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.

OUR COMMON FUTURE
Interchange Packet #4

September 21, 1988

Dear Colleagues,

The enthusiasm for Mexico is beginning to mount! People are meeting all over the world to think through their input to the Council. The IDF Team has mailed out a scenario and questionnaire for ICA International. The Longterm Investments Team is visiting a number of Primary Units sharing their work on the funds and their vision for a non-residential order. They are visiting Toronto, Hong Kong, Sydney, Brussels, Madrid, London, Frankfurt, Mezio, Bombay, Calcutta, Delhi, Nairobi, and Caracas. They will be presenting their models to the North American board and in Hong Kong they will be meeting with the Panchayat to work on Modules I and II for Our Common Future.

And the dam is beginning to break on funding! Los Angeles PU has received \$140,000 for its work on a global curriculum for Western International University. It includes money for the Mexico Think Tank and for Kay Hayes to be the Director of research. Our vision of University 13 from 1972 is being fulfilled! Longterm Investments Team has received \$100,000 of undesignated operating money from the Cowls in Minneapolis. Toronto has received \$90,000 for its work on the Partnership Conference with Riane Eisler. It is definitely true that when we sense the needs of history and call for others to join us in responding, money is not a problem!

And the registrations keep rolling in! The biggest list so far has come from the Long Term Investments Team. Their whole team, plus Del Morrill and Joe Slicker have registered. They have registered a long list of Patrons: Cowls, Elliotts, Ballantyne, Coggeshaults, Wintons, Wilcoxs, Thomas, Woods, Greenmans, Pattersons. Mexico will be a wonderful opportunity for us all to meet these people LTIT has been cultivating for our mission. What a great chance for each of us to tell them about our work all over the world.

And the coordination team is moving into place! George and Donna Marie West have gone to Mexico to be the Global Coordinators for both modules. The Panchyat is thinking of expanding its participation from two persons to all five and is recommending a further expansion of the team. The four network coordinators are in the process of getting their counterparts selected. Jim Campbell will be going soon to lead the Practics team.

As the network coordinators have talked, we would welcome anyone who is willing to come and help us with the procedures, facilitation and preparation. We don't have any money in the budget to cover your expenses; it costs \$6/day for housing and \$5/day for food. Please look at your calendars to see if it's possible for you to help us. Also, some of us are planning to stay through the Thanksgiving weekend to relax and visit after the Council. If this is possible for you, please let Rod and Rose know so they can make the reservations.

George and Donna Marie are starting to compile two lists toward procedures for Module II. First, what are the ways that we can assure an open process? For example, all procedures or planning meetings are scheduled at a time when anyone can participate. What else do we need to remember?

The second list is the agenda for Module II. For example, we said that this would be the time when we decide the future form of the Panchayat. We said it was when we would evaluate the Breakthrough Team Experiment.

.Do we need to review where we are on our 16 year directions?

.Do we need to talk through the \$2.5 million in the Global Funds and the \$1+ million in the Program Capitalization Fund?

.Do we need to set an agenda of work to be done over the next two years?

Please get your suggestions to George and Donna Marie in Mexico immediately.

This packet includes:

.Chicago's Our Common Future series

.Individual Vocation and The Corporate Vocation
by Jim Campbell

.Leadership and Power
A chapter from REAL POWER by Janet Hagberg

.Sections from each of the Council '84 documents for your study

.The Presence of Leadership
by Donna Wagner

.Current registration list

We want to accelerate the interchange in the remaining weeks. Of course the fastest thing is for you to circulate things to every location. But if you're pressed for time, send your things here and we will get them out. The most important thing is that we keep communicating.

In care for the Future,

Donna Wagner
Network Coordinator
Development Community

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:

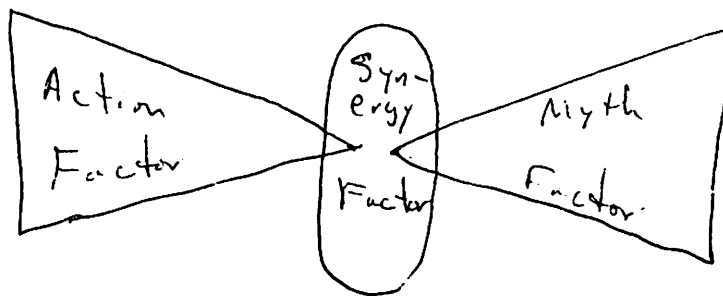
TO HEAL AND CELEBRATE THE ENTIRE EARTH COMMUNITY

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.



INDIVIDUAL VOCATION AND THE CORPORATE VOCATION

James M. Campbell

Many of the papers that have arrived in the mail in the last several months and in the conversations that have taken place in the house here in Brussels have been full of references to the need to "empower the individual," "find ways to enable individual responsibility," "release individual creativity," or "ensure individual integrity." While I have no arguments with any of this I have continued to experience a deep uneasiness every time I encountered these expressions or ones like them. This paper is an attempt to articulate the reasons for my uneasiness. Being who I am, I have to start by rehearsing what I have understood over the years to be our context for "individual responsibility." Then I would like to say where I think we are creeping into error as a community and finally a few words about what directions our thinking might take as we create our new reality.

Perhaps the best way to look at our historical understanding of this question is to examine the key word I have dared to use in the title, "Vocation." This word has had a long and varied history in our community. Those of us who remember RS-I will recall the vocations conversation as a vital element in that course. The final question, "What do you want written on your tombstone?" brought forth many kinds of response, all of them revealing of people's struggle with vocation. We insisted that a person's vocation was that to which they were willing to give their life. We said that a person's vocation must be comprehensive, intentional and futuric. That nothing less was worth the expenditure of existence. It was powerful stuff and certainly changed my life as it did thousands of others. We spoke of a vocational decision that each individual has to make for themselves and that no one could make for them. We talked about the shift in the life question in that time as from knowing, "Who am I," to doing, "What do I." That is, twenty years ago the depth question people were struggling with was the vocational question. Later we began to sense that the question had shifted again from "What do I," to "How be I." This latter formulation of the life question is, of course, the formulation of the vocational question as it pertains to the religious in history.

The traditional religious communities in the Christian context use the word vocation to talk about a person's decision and commitment to a particular form of the religious life. While we have never put much emphasis upon someone's vocation to be "The Order" we have understood what it means to be vocated to be the religious in history and seen our community as a form in which that vocation could be acted out. Concerning that dimension of a person's decision to be "The Order" we were very serious indeed. One of the most interesting parts of Thomas Merton's biography was his continuing struggle with his vocation to be a Trappist. For years he struggled with this question and often thought of leaving the Trappists to join a more solitary, mendicant community. At one point he was even negotiating for permission to join such a community in Italy only to find that they had gone out of being. What was in question was not his vocation to be the religious in history but rather the question of acting out his vocational decision in the Trappists. What makes this such a critical question is that it is intrinsically a question of a person's freedom and responsibility.

If we use Bonhoeffer's formulation, and I have no other, a responsible person realizes their responsibility in being freely obedient to a comprehensive, inclusive and futuric context they can establish for themselves in their given situation. For a religious who chooses to act out their religious vocation in the context of a community that has a common discipline being freely obedient would finally mean grasping themselves as the embodiment of that community. A person would finally have to say, "I am the community." At that point their religious vocation and the form of actualization would become one. This transcendence is finally what the historical communities mean when they speak of a person's vocation to be a Franciscan or a Trappist, etc. Their freedom to be responsible would be found in obedience to the community since they and the community are now one. Historically this has been understood to be the finest expression of the religious vocation if not a first step toward Sainthood.

In terms of individual vocation these dynamics would hold true for any person in whatever arena their vocational journey took them. Einstein comes to mind as a person for whom physics was not just his vocation but that which defined his life and his grasp of existence. Perhaps such a grasp of life is part of what makes any life extraordinary whether it is the street sweeper who wills to be a street sweeper or a religious who wills to be their vocation.

The question of a corporate vocation is slightly different. Traditional communities in the Christian context have had a corporate vocation although they do not usually refer to it in this way. They were a teaching order, a nursing order, an order of prayer, etc. This understanding of what they were in being to do and be in the world was usually defined by their founder and the first members of the community. Historically the latter part of our century has seen most of these communities undergoing a corporate vocational crisis as they questioned their reason to be and sought to redefine their corporate vocation with a new relevance to the perceived needs of our world. The Vicar General of the Assumptionists, whom I know in Rome, told me last fall that they were embarking upon a six year process to reexamine the intentions of their founder in establishing their community. They want to look at their corporate vocation today from that perspective in order to define anew what they are about in our time without losing the uniqueness of their particular historical heritage. However this is not the end of their understanding of corporate vocation. Why join a religious community if you want to be a school teacher or a nurse? The answer to that question is the key to the traditional communities' sense of vocation that transcends their doing.

I do not think that we have given much thought to our community as having a corporate vocation. We have most often associated the word vocation with our doing and thus it becomes hard to separate our vocation from our strategies and tactics and the organs we created to carry them out (E.I., I.C.A., etc). Perhaps this is why every time we have had a major shift in strategic direction many people have found it necessary to leave. I am not faulting this deep identification of our personal and corporate being with our doing. Indeed it is a great gift that has enabled us to move like many mountains we have relocated in the last twenty-five years. However, do we, as a community, have a corporate vocation that includes our doing but goes beyond our doing? A vocation that invests our corporate life, the end of itself, with an inherent significance?

For me the answer is yes. In fact, we have had a corporate vocation that was both global in its inclusiveness and particular in its acting out from the beginning. Our corporate vocation begins with the understanding that "history rides on the back of the religious." We understood that being social engineers was not enough. We attempted to be the religious for the sake of dealing with the innocent human suffering of this globe.

We have been clear that whether historical change was a matter of a shift in the spirit milieu of individuals and societies. Thus our concern to address the depth human question in every dimension of our work. In Fifth City it was the "victim image" we struggled with and sought to address in every way from preschool, to stake meetings, to festivals. Later this concern led us to social analysis and our understanding of social imbalances and trends. Or again, it led us to the development of nontraditional analysis and planning. We were always seeking to know and act on the deep, often unarticulated, spirit issue facing the people with whom we found ourselves living and working.

This is all very hard to talk about because we have constantly focused our attention upon the doing. We have almost presupposed our corporate vocation as a community in the effort to serve the globe. The vast amount of time and energy that has been invested in articulating a religious mode for our time has always been closely linked with our perceived task in the world. In addition I have always been uneasy with the question of Being when it is treated as if it could stand alone. I believe we were right when we said that the journey to being is always through an instrumentalization of a person's knowing and doing, that to BE meant to invest all of one's existence in one's knowing and doing. To be completely and utterly engaged in this world and life is to BE. Therefore the

question of our vocation as a community intending to be the religious in our time is inseparable from the question of our knowing and doing. However, in this time of transition we must seek to separate them for the sake of analysis and clear thinking.

Perhaps that is enough ground work to let you know where I am coming from when I look at the question of the individual and the corporate. To paraphrase a cliché, we have always operated with the understanding that "what is good for the corporate is good for the individual." That is we have always sought to enable the corporate life and work of the community whether it was with finances or decision making. Of course, we put a great deal of effort and resources, both personnel and money, into ensuring that every individual's needs, whether ordinary or extraordinary, were meant. But the mode was to cut stipends when we were short of cash or to loan "order funds" to the E.I. or I.C.A. when we faced a new demand or a short fall in our financial operations. The priority was the community and its task not the individual and their task. In addition we sought to care for the individual's needs through creating corporate modes of operation that anticipated those needs as they would be experienced by all of us. Thus we established corporate health plans, corporate education funds, a common stipend level, etc. Our resources belonged first to the community and then given our corporate needs and our corporate resources we decided how best to meet individuals needs. There never has been as much as most of us would have liked on an individual basis but the crucial things have always been cared for and the day to day living has been adequate if not always comfortable. A few weeks ago in a meeting of the Brussels house Jim Wiegel stopped an exchange between myself and a colleague, which was a digression from the main discussion, with a comment about Campbell's socialist position and my colleague's capitalist position. After 22 years of putting the corporate first I confess to finding it hard to put the individual first.

The argument to "empower the individual" financially and in other ways always includes something about "by empowering the individual we are really reempowering the corporate and putting our community on a more secure footing, financially and otherwise." To rephrase the cliché used earlier, "what is good for the individual is good for the corporate." I am afraid that I do not believe that this is the way life works. While both Margaret Thatcher and Ronald Reagan would applaud the current move to empower the individual I do not think that it follows that such a move will somehow empower the community. This move seems to have its greatest exponents among my colleagues from the West, with its long history of emphasis on the individual, not to say overemphasis. I wonder what our colleagues from the Asia, Africa, and even Latin America where the corporate, whether extended family, village, or tribe, has had a much greater emphasis are saying about all of this.

The arena of finances is perhaps where this issue is most obvious and most pressing. Money is the medium of exchange that the world uses to value a person's investment of time and energy. In other words, money is a way of translating a person's expenditure of their existence into something that can be exchanged for goods and services or saved as stored up selfhood. How we choose to manage this symbol of our selfhood and expenditure is indicative of our decision about what we intend with our life. That is to say, it is profoundly related to our vocational decision. By turning in all of our individually earned income (whether it was considered self-support income or E.I./I.C.A. income) we were saying that the community and its task was the focus of our vocational decision. Thus the mode of our financial obligation to the community became a symbol of our decision to be the community. It was, at one and the same time, the most practical sign of our commitment and the highest symbol of our personal life expenditure on behalf of the community. As an individual my freedom to be responsible for the community was made real in this mode of operation and my journey of becoming the community was empowered. By investing all of the expenditure of my time and energy in the community and its task I was symbolizing that I and the community were one. For a religious acting out their vocation in a community this is the highest form of freedom and responsibility. This is "individual responsibility" on a profound spirit level and a mundane practical level.

The shift to having an individual pay their "dues" (whatever that is figured to be) and then keeping the balance of their income destroys all of the above. It symbolizes that what is of primary importance in a person's life is not the community but their personal well-being and whatever else they decide to do with their stored up selfhood. It communicates that the community is something like a lodge or country club whose services you pay to enjoy and avail yourself of but to which you have no further obligation once you have meant your financial obligations. Likewise the community has no further obligation to the individual once it has rendered the services they have paid for. It completely disrelates the financial form of the community from the acting out of a person's vocational decision.

I am not sure what form our future financial structures should take but I think the first step is to think carefully about what we are symbolizing and what we are saying about our individual and corporate vocation. We need to be thinking, as we have said in the past, about what financial forms we think the future is calling into being that will enable human community. We need to be asking ourselves what forms will focus our financial energies for the sake of the community and the task. I do not think it will be either socialistic or capitalistic. The political parties that created the social welfare states in Europe after the Second World War are today the real conservative force as they seek to maintain what they created in the face of a growing inability to pay for it. The so-called right wing parties, who portray themselves as the true radicals and futuristic thinkers, are even more unreal as they seek to undo the social welfare states and make the clock back to the 1920's. Neither is finally going to work. Something of the sort is, of course, going on in our own body. People concerned about the corporate form of our community and its financial maintenance are portrayed as the conservatives while those calling for a shift to a more individual basis proclaim themselves to be the wave of the future. I don't think that Margaret Thatcher's "individual self-reliance" is anymore the wave of the future than the maintenance of a cumbersome centralized social welfare system is. We must change but let's think long and hard about what we intend and what we are saying about the future before we make the changes.

I don't think that we will ever again have a common financial system across the globe. The local units will have to forge out their system in their unique situation. But I do believe that we can create a common framework within which these experiments can take place. If we are serious about the world being a global community and ourselves as a demonstration of some sort within that community then the financial arena is both the most difficult and the most promising in terms of impact upon the future. Such a common framework would take time and effort to develop. It would require a great deal of research, analysis and creative thinking if we are to come up with something that is both profound and timely new for ourselves and the globe. In the meanwhile I believe that we should move slowly, guarding that which is working, and only replacing things when we have thought them through and articulated our values and principles. Experimenting is fine but without thought through experiments have a tendency to blow up in our faces and we can only stand so many such explosions.

OUR COMMON FUTURE
Interchange Packet #5

October 3, 1988

Dear Colleagues,

As part of speeding up the interchange, the Panchayat has forwarded for distribution a series of communiques which they received in Hong Kong.

Enclosed you will find, alphabetically by last name of author:

Panchayat Paper Reflections
by Debra Harris, Bombay PU

Notes From a Meeting of the Order Represented at the Human Capacities Program with Jean Houston

Letter to Panchayat
from Tim & Martha Karpoff, Manila PU

Response to the Panchayat Proposal
by David McCleskey, Bombay PU

Letter & reflections to Barry & Margaret Oakley
from Wayne Nelson, Toronto PU

What is God Wreaking in Us?
Reflections and letter from Barry Oakley

National Staff Meeting Held in Panvel, India

Pune House Dialogue with Panchayat Proposals

An Open Letter of Concern to the Panchayat and Workers
of the Institute of Cultural Affairs Worldwide
From Marvin B. Sussman, Emeritus Unidel Professor
of Human Behavior at the University of Delaware

Econet from Susan Wegner, ICA Houston

Response to the Panchayat
from Dick and Gail West, Bombay PU

This is an exciting assortment because it is new voices in the dialogue. If you have received reflections from other persons, please forward them here to Brussels for publication in future interchange packets. We want to hear from as many people as possible. We want to know what EACH INDIVIDUAL in the Order is thinking about Our Common Future.

In Care for the Future,
Donna Wagner
Network Coordinator
Development Community

Panchayat Paper Reflections

Since I missed Bombay House's reflection on the paper I decided to write up some individual reflections. Overall impression is that the paper forces us to radically think through what it is we want to create together. This is especially true in terms of global story, connectivity and interchange. I hope that the recommendations to disband global structures are done in hope of creating something more sustaining and enlivening beyond just autonomous local units. The local must be the initiator of creative endeavors spirit exploration, however there is an energetic power that comes from the relations between people and units that goes far beyond learning about what another location or person is doing. How can we maintain the power and relatedness that includes every member of the global Order. Present interchange tends to go on too much between those of us who are more vocal and "in the know" with each other. It doesn't include enough dialogue between nationals from different developing nations who are reflecting with each other on the new that is emerging in and between their nations. I found the recent Panchayat Trek extremely helpful because it provided everyone with a direct feeling of being a part of the global body that goes far beyond reading the house mailbook or hearing about global meetings. There are also certain areas in which we are already participating in globally, eg. development of human capacities, alternative or wholistic education and human resource development/ organisational transformation. For example, India could have benefited if someone from Caracas participated in the Jean Houston seminar series and shared the edges in multimodel/wholistic education in Venezuela. Or India's work might have been deepened and empowered had someone come from the Research Node who has participated extensively in Jeans work or other human capacities experiments around the world. It seems that one of our main reasons for not doing these kinds of things is the absence of global research and interchange monies. I don't see hope for more monies being generated for extensive interchange and cross-cultural participation out of local units still struggling to meet their self-support.

Assignments and Pluriformity: It seems that we are moving away from a global trend of increased diversity and pluriformity. We can not profess a planetary spirituality and ecology of cultures without being it through our members. This directly relates to our assignments process and our funds and long term investments. On the one hand it seems that people are getting more in touch with their vocation and their deepest gifts to the world, which is good. On the other hand we may progressively be afraid to take risks once we have settled into what it is we think we should be doing. Partly I think our assignments dilemma of trying to maintain presence in key continents (eg Hong Kong) has to do with our flow of generativity or not enough flow through of new people who may be interested and highly creative in such assignments. Also, if funds and long term investments are made only for the families presently assigned to a particular location, then those of us assigned out of our country have very few means to participate and are thus almost penalised for taking a global assignment. This is true whether we are Kenyans or Indians or Westerners etc. assigned to another continent.

Global (or Planetary) Story: Our story seems to revolve around participating in Planetary Transformation with myriads of others. An emphasis on the spirit development of the individual is appropriate because the locus of transformation is from the inward experience of transcendental relatedness to the Whole. However this can only be consecrated or manifested in relation to each other (and to each other beyond our primary units) and what we call "ordinary life". The planet has not yet developed the foundation for wide spread shifts in consciousness or even the development of the psychic levels of existence because we are not presently grounded enough in what emerges from living at that expression of being in its positive and negative potentialities. Thus we are in the process of developing all aspects of our being and our relatedness to each other. (reference to Wilbur on planet and superpowers still shifting from mythic to rational. Also reference to Black Butterfly p264 "As great as we imagine the physical destruction of nuclear war to be, it would be no greater than the psychic destruction if in the same half hour it takes to fight a nuclear war, all humanity (at our present level of maturity, were to suddenly awaken) Global story and global trends emerge from individual and local initiatives yet there is an energetic boost when these initiatives converge, merge and empower each other to create new form. An ecology of cultures implies in depth cross-exchange that generates new ideas and approaches that may well foster the evolution of the entire planet. I am concerned that relying on individual locations to sponsor Association wide events will mean fewer and fewer will participate because very few locations will ever save enough money to participate beyond their geography. This may reduce the development of 'ecology of cultures' and depth wisdom from 'third world' people/areas who are not necessarily high income earners (in relation to the global economy, eg. in a you have to earn relatively 13 times as much to participate). Events may be dominated by those from western nations who benefit from the present inequitable global structure unless some kind of cost averaging or sliding scale system is applied. The present percentage based system for participation is a more futuristic model until such point that the global economy is restructured.

Relative to a new name and diverse forms: Changing our name may be appropriate yet the term "Association" doesn't have very much power, rather it sounds like something I might attend once a month, give money to, or receive a newsletter from. Perhaps something like Planetary Spirit Community or Network gives a stronger image. Although a residential structure should not be the only criterion for being part of a "community in spirit", at present it remains our predominate form of relatedness. I totally agree that we must expand our inclusiveness beyond a residential form to include some people living seperately and working 9-5, as well as frequent shared study and spirit exercise times to include many more people. I see that people may choose to live together or outside, and will participate in various ways to mutually create how to work, experience, deepen and serve together. The 'Order' will continue to expand and if we maintain the trend towards individual self sufficiency then new people (especially) may need to live apart to be financially viable, also our houses can not accomodate for all who may choose to participate.

Considerations:

1. India's recommendation that we experiment with a part-time Panchayat with representatives from each continent who meet periodically and go on treks. They will be more able to discern (and share with us) the creativity and indicative developments from all our locations and thus will provide practical images of global and individual transformation beyond what we encounter in our own locations.
2. Consider re-creating a global budget that reflects what we really want to do in terms of extended Interchange, Panchayat experiment, Breakthrough or Edge Experimental Teams, and Funds (especially to provide for those assigned out of their country or to facilitate global assignability). If the consensus is to disband these global structures then how do we ensure that local budgets will not collapse our priorities into whatever it is we can raise money for this month. Decisions may be based solely on what we can fund in the short run rather than what we sense is really needed or transformational. I would need to see models on how autonomous budgets could work before saying yes.
3. Consider Breakthrough team assignments based on continental representation. This may still require an equitable cost sharing model between locations for interchange and meetings. Will need to make sure that these people do not get usurped into immediate needs of the locations and thus not concentrate on long term development of their assignment. This would increase the pluriformity of people participating in edge arenas, as they would encourage input from nationals from their continents.

Mexico Meeting: I am concerned that there will be a predominance of Westerners present from particular perspectives, just because the location is so close to North America and thus much cheaper to get there. Am disappointed that we haven't cost averaged our travel and participation fees so that we maintain global 6-1 representation. Perhaps some very creative models will be generated from the process of calling past structures out of being, yet need to know these models emerge from a global consensus and thus will be honored and embraced when people return home to their colleagues.

Debra Harris *Debra*

P.S. I advise the boldness and thoughtfulness of the ^{Panchayat} paper. None of us ~~do~~ know what this planet will become finally, therefore it is hard to know exactly what we must be to serve it. At the very least we are becoming more conscious and awake, and thus more accurate in our caring.

NOTES FROM A MEETING OF THE ORDER REPRESENTED
AT THE HUMAN CAPACITIES PROGRAM WITH JEAN
HOUSTON*

JUNE 29, 1988, Greenhill YMCA Camp

*reflections on the Panchayat document

Context: Jean had received 2 documents prior to this event from Sharon Turner of RSN. One was the Panchayat document and the other was the Intuitives document. Jean's opening statement was that she had only read the Panchayat document so far. Her remarks focus on her reflections on it.

- "very hopeful."
- "enormous quantum leap and then you drop the whole nucleus."
- take 18 months to 2 years.
- Your situation is not unlike the Furr's (a family going through total economic and organizational restructuring) in that it could result in either phenomenal collapse or recovery.
- it's an experience of being "cursed and blessed at once."
- "to utterly un-nucleate seems stupid."
- "I am concerned about the membrane feeling it has no nucleus."
- You need to get a "document out on its tail to get at what to do in the interim."
- a structure within the kairos is needed--this is an issue in such a far-flung empire (as yours).
- alternatives are key.
- You need a potent visionary leadership--a grand old man (she mentioned Slicker); a non-white woman with a lot of intelligence and chutzpah (a Yiddish term for nerve, guts, will); an immensely coherent team to be trusted with leadership in the interim.
- You seem to be moving into another form - "United Cultural Association."
- Such an organization might focus on things like "cross-cultural fertilization"--1) a cross-cultural therapeia with institutes in places like Chad or Haiti.
2) Training Institutes and franchises of the same.
- You need to get very specific guidance on a very real company; you need to get beyond management training--"It's dying."
- e: mission goal--seems to still be "cultural affairs" except that perhaps the metaphor is not affairs but marrriages;

cultural brokerage; some form of deep human empowerment; the retooling of whole societies; working on the agenda of the emerging story; getting out the 'front' story while the deeper work is going on.

- "Unlike other organizations, you are reweaving yourselves and that is phenomenal."
- "You are very much in line with what needs to happen, but you need specifics."
- "You need a "concrete and visionary leadership without too many people getting angry."
- "Democracy is fine if you have the nucleus and membrane in place, but it takes years."
- "Invite people to come forward, to be reflected upon . . . who could take the role of the core? Of the other part?"
- "I would help do a therapeia on leadership . . . get out invitations of visions."
- "Begin brooding on "What are we becoming?" and "What are we trusting in?"
- "The High Time of the High Drama"
- "Restatement--think through the nature of the new nucleus; get enormous creativity from the membrane; "We invite the nucleus to emerge out of the membrane."; look at imagery out of The Chalice and the Blade.
- "Drama--out of the void, the sense of the old nucleus having died."

Clara + Martha Karpoff

Supervision Course, for example--at least in this primary unit. But I'd bet we're not the only one.

We have recently had a set of discussions with Henry Wong, an aquaculture consultant from Kaohsiung who has known us from Hal On days. He has hired us to do a set of programs with a prawn hatchery he has started in the Philippines. Henry is impressed by ICA methods and insights, but he expressed his frank concern to us that he didn't think that they would work in the business world. His assessment was based on observations of the way we operate and on conversations he had some time ago with ICA staff. We told him that we thought that the methods would work in a business setting, and that we were re-organizing to be more commercially-minded, because we wanted a secure base from which to extend our services. Based on these remarks, Henry has this week offered us an opportunity to become an in-house consultant/trainer in new prawn projects he is establishing in the Philippines.

Another example: We are planning to work with some forestry management consultants and the Department of Environment and Natural Resources to set up an agroforestry project or two. Most of our present staff don't know about this kind of stuff, and they are busy doing other things. So we will be hiring some other people. As you have implied, we must "Whoever is doing ICA work." As you have implied, we must redefine who is part of the ICA, and who is part of the Association. (I see the point of Planetary Spirit Association, but it still is a little clumsy--but I sure don't have anything better at this point.) A couple of Jesus parables come to mind: about the two sons who were asked by their father to work--one said no, but went, the other said yes, but sat around (Matthew 21); and the one about the wedding feast, where the king killed the guests who didn't come, and the guests who came but weren't dressed (Matthew 22). Practicing is lot more powerful than preaching, and whoever is getting our work done is us.

But, of course, that leaves us with a lot of hangers-on still. But that will get resolved over time. (I'm not merely talking about income-earners in the examples above. People can do the ICA's/association's work in a variety of ways, at any age, etc. The point is, there is spirit flowing, and there are people and their awareness growing, and other questions like that?)

Anyway, I just wanted to say thank you for your reflections. They allow us to make a key turning point in our collective journey. I'm also heartened that other people must be having similar thoughts. We have felt pretty lonely at times--me for about five years, Martha for about ten--in these areas. There's a palpable sense of relief here.

June 4, 1988

Dear all,

Congratulations and thank you for your packet of reflections dated May 31, which arrived yesterday. Both Martha and I are very grateful and encouraged by its contents and your willingness to send it out at this time, six months before the Mexico gathering. (What I said was, "This is the best damn thing the Panchayat has ever put out!")

Personally, I think that pulling a page from Harrison Owen is releasing, that it does redirect us from the past to the future, that it will allow the Spirit to flow. In doing some program design work yesterday, I noticed that I was curious about some "Order Memory" files for the first time in a while. I think this is because I am grateful to consider them as part of my "roots," but feel trapped if I am required to consider them as part of my present identity.

Also, I think that your reflections will enable you, as the Panchayat or other name/structure, to reassert your moral authority within the group. This even shows in the document writing--more assertive, confident, and clear than some previous ones. We all find it easier to state simply that which we truly believe and understand, and in this case, it will enable others to join with you.

Of course, the pronouncement that what has been is no more, though difficult, is the easy part. Building the association into something we want will be difficult. But I find the prospect much more "exciting" than "frightening". I think that all major changes in the group have been initiated at the local level--that is, every important program development since I have been here, and I'd bet even before that--and now this document powerfully moves that awareness into the administrative realm. Of course, there will be a lot of discussions, I'm sure.

Martha and I were wondering, for starters, about copyrights--what is actually copyrighted, and how do new developments get copyrighted? If several people are setting up new consultant companies, this will become a question--we can't depend on an eternal spirit of cooperation. Also, the removal of global designation of priorship may be threatening to some people. Associated with that is a whole new set of personnel relationships--hiring, firing, job specifications, performance evaluations, etc. I'm sure you've thought of these already, and there are other immediate implications.

But I think that the above examples are just acknowledgements that we must practice what we preach, once again. I have been very annoyed that we do not even attempt to apply most of the things we teach in the Effective

RESPONSE TO THE PANCHAYAT PROPOSAL ——— 17 June 1988

It is very interesting to me that economic metaphors, "business-like", "professional", "bottomlines", "self-sufficiency" are the language that motivates and attracts us. I'm not sure it sustains our spirits actually — but we seem to think it does. As far as I'm concerned the economic revolution we are now enjoying the fruits of took place about 1830 when mass producing assembly lines were first invented in Germany and England.

Ours is a cultural revolution. Surely we must embody the best of the preceding revolution. We must learn to handle money, to make money, to be an integral part of our age. Some of us still have a long way to go to be economists. Those who were our brightest/best fundraisers no doubt learned the most and today are leading us. But I suspect, no, I know that even they know that that is not enough.

Our motivation, our sustenance, our vision has been and is beyond the economic. I don't want to hold on to our past but I also don't want to go back 200 years to work my way up to become the epitome of the economic world we are living in. I might be persuaded to do so if everything were "A" O.K. on Earth these days — but it isn't.

What part can I play — non-economic animal that I am — in the midst of the Economic World where the political powers are in disarray and in utter conflict and war with each other. A new process-oriented Educational process is trying to emerge. It will certainly re-empower the political if the fuller potential of each human can be realized. I want to join that!

However, the educational social structures are greatly encumbered by the rigidity of the bureaucratic educational system. It is going to take more than a demonstration — even a cradle to grave demonstration.

We have also demonstrated transforming local communities. And we have found that the empowerment of local people individually and in groups is the key to that. But we have found it extremely difficult to maintain ourselves in that endeavor much less impart spirit sustenance and ongoing spritzing structures to the people we are working with.

In 1971 and before we said symbol is key. And so it has been in every program we have conducted in economic organisations as well as local communities. What we do with our own images and the way our consciousness is that of LARGE MINDS and empowering presences is what has made the difference.

I, therefore, conclude that the place for my life is in non-bureaucratically run educational organisations with a primary focus on enlrging, awakening, releasing the symbol, rites and myths of the planet. The deeps of life are not something I or we alone possess as some unique insight or practice that I/we have to pass on to other people. The deeps of life are there for everyone, in everyone, accessible at every moment in every situation. The call for me is to find the way of being, both what we know and what we do that evokes those Deeps.

Other key questions at the moment as an organization is how to get ourselves together to do and be whatever it is we are going to do and be. We are so divided in terms of what we want to do and what we'd like to think we have not been able to rally around any cause or set of programs. We who have initiated programs for all of us, more extensive programs we can all be involved in, have only done so at the price of "imposing" it on the rest of us. The retaliation from those "imposed upon" has damaged our corporate life and destroyed our symbolic leadership at all levels. As a result no one dares to even hint or suggest any more inclusive programs or campaigns, much less a history-long vision and direction for who we might become.

Therefore, I approach the question of our futuristic call with fear and trembling — not wanting to be one more martyr or enforced Exile. I have been in "Exile" of a sort and I am partially healed. I was assigned out of leadership roles and I chose not to be designated as leader — probably for the rest of my life. I am content with that position.

I could very easily decide at the moment to take the position of the professor who stands on the balcony and to his students points the way to the pathway into the Forest. In fact that may be all I am capable of. But I think not.

Instead I would propose that we choose the most likely location or set of locations in which an educational collaboration can be conducted. It could be one location mainly to enable us to empower each other rather than leaving it all to change. Or maybe we have the wherewithal to choose two or more locations that can be assigned sufficient strength or understanding and prowess to do the job. I would be delighted to be a member of such a team.

Our task, our mission will be to set up replicable educational processes that not only empower people to expand their potential and thereby continually renew and cultivate their local organisations and community. But also our mission will be to create and discover symbols, rites and myths together with our participants that opens up the Deeps for all of us regardless of our heritage or vocation.

This will have to be financed by the private sector. They have the means but also the vision and the willingness to innovate radically. They will do this in some place like Jamshedpur with TATA by hiring us to do it within their own framework. Or they will be so persuaded we are the ones to do it that they will sponsor the programme. The sponsorship could be one or more corporations.

If there are governmental educational bodies that wish to participate from the beginning they are certainly welcome. But I suspect a demonstration will have to be on the ground and working before much serious involvement from the government will take place.

Organisationally this will require of us a concentration of experienced and visionary, older and younger colleagues from the broad body of people we have become and are becoming. Those who do not want to join this endeavor are free to define and implement their own engagement. Those who want to but cannot be involved due to the lack of skills or whatever will be provided avenues for participation in so far as that is possible —

either as full participants in the programs or enablers of the structures. It may be we will need to help some Order members corporately to find other ways of being self-supporting and significantly engaged.

I can imagine given our propensity to diversity and diverse inclinations that the "Order" will do other things — fully and directly with the private sector to serve their needs or in development programs that are significant and provide remuneration.

Our mode I believe needs to be more "all together" in one or fewere places than scattered to all the corners of the globe. If we only had four or five centres it would suffice. From each centre with program travel paid by the body we are serving we can go anywhere in the world. We will reamin planetary without being resident in every or many countries.

This means larger rather than smaller facilities — unfortunately (unelss of course, this direction is rejected by large numbers of Order members who leave and go elsewhere. To acquire such facilities in the locations we choose will take time. I propose 2 years in which we find the locations, the funding mechanisms and the buildings. This will require relatively few people but our only global team.

In the meantime we have a lot of preparation to do. The training, the research, the construct creation and refinement will all be intensified if we could be this focused. Also acquiring materials and equipment will take a good deal of time and effort. We will need guidance from our advisors and much much surveying and listening in the chosen locations.

Our intent will no longer be geographical or social inclusiveness by being residential everywhere. The basic intent is to go in depth — the Vertical versus the horizontal. Our comprehensiveness will come from our vision and style of operating and our availability not from physical presence or even the pluriform mix of ourselves.

I recommend in Mexico that we spend 98% of our time doing and being the spirit dimension in some form or the other, and 2% of our time on strategy, organisation and finances. Those must all follow spirit, not ever ever visa versa.

David Medsker

WHAT IS GOD WREAKING IN US?

We used to ask the question, "What has God wrought in us?" Now, with the acceleration of time it is in the present tense. Or to say that another way, "Where are we in the process of evolution?"

My observations are drawn from Irvine Laszlo's book, *EVOLUTION, THE GRAND SYNTHESIS*. The book was written on behalf of the Club of Rome and is based on a huge amount of empirical data and theory. It culls the work of the greatest scientific minds of our time. I am indebted to him for the new insights (to me at least) that he has given me. I apologize for the simplicity with which I try and present such grand and exciting themes.

The Grand Synthesis postulates that evolution in societal forms follows the same pattern as in all evolution. The pattern is consistent, but the outcome cannot be determined or forecast to any degree of accuracy. It is not deterministic, but possibilistic.

He traces first the evolutionary process in thermodynamics (matter) then in biodynamics (life) then lastly societal. He describes the process and patterns in the thermodynamic field, then proceeds to illustrate how the same pattern is true for the other two.

There are three states. The first state maintains a balance, an equilibrium. The factors for chance and instability are underemphasized in favor of stability, control and predictability (does that ring a bell in your longing for the true and the beautiful?) It is a state of relaxed tension. The second state is where balance is quickly restored to as near as possible when disequilibrium occurs. Both are maximum entropy, i.e. they burn out. the thermodynamic energy is lost, used up.

"The third state is far from thermal and chemical equilibrium.... They do not tend towards minimum free energy and maximum entropy but may amplify certain fluctuations and evolve towards a new dynamic regime that is radically different from stationary states at or near equilibrium" (Laszlo P.21.)

The free energy state which leads to entropy is when the energy is freely used up, expended, and is unavailable to perform further work. But in the third state energy is available to perform further work and can be imported by the open systems from their environment, hence negative entropy. Therefore there are energy leaps, or evolutionary leaps.

During states of equilibrium there are normal disturbances or **fluctuations**, a dynamic of instability. (i.e changing from 24 demonstrations to golding) At certain times these become **amplified fluctuations**. These progress to a point of **critical instability**. At this point a **bifurcation** happens, which makes possible new higher levels, third state possibilities, that import energy. An evolutionary leap. Initially it is always less complex than its predecessor, but has a higher level of energy. It is similar to the image of Noel Tichy's, *Organizational Change, with Trigger Events or Endings*. (See charts.)

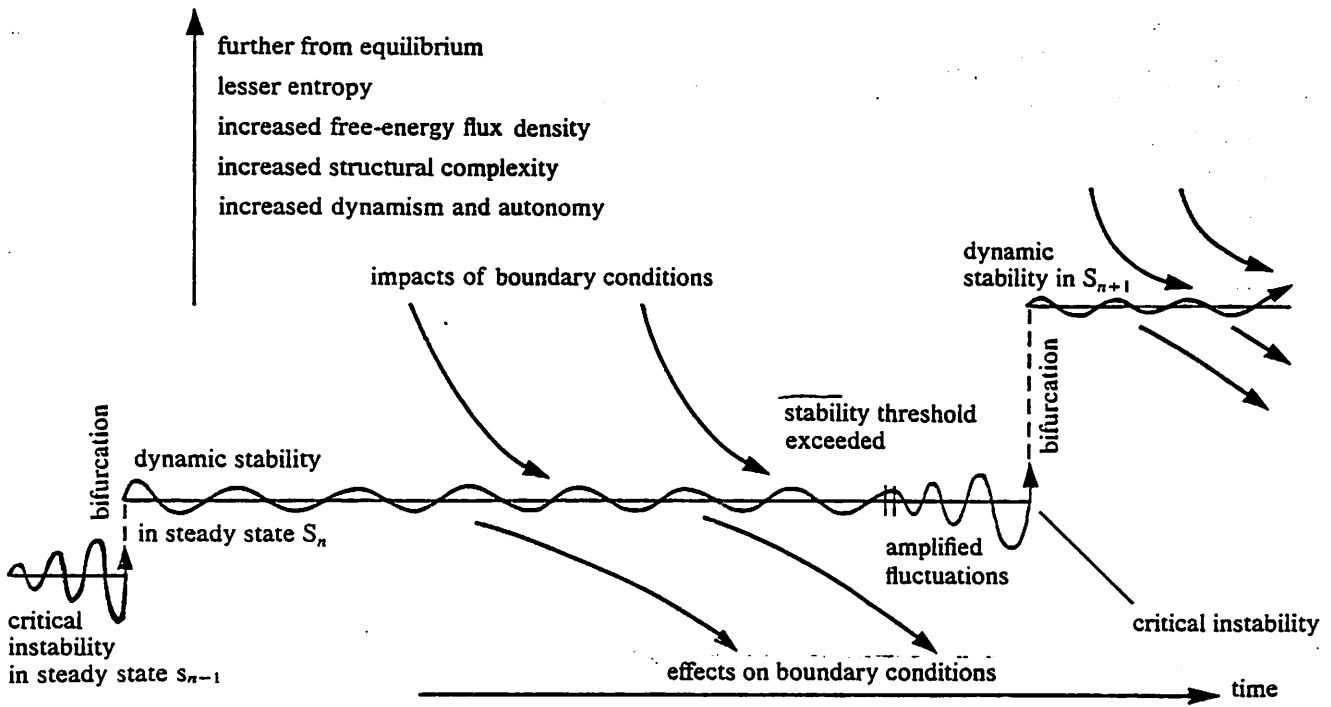


Fig. 7. The Statistically One-Way Buildup of Dynamic Nonequilibrium Systems

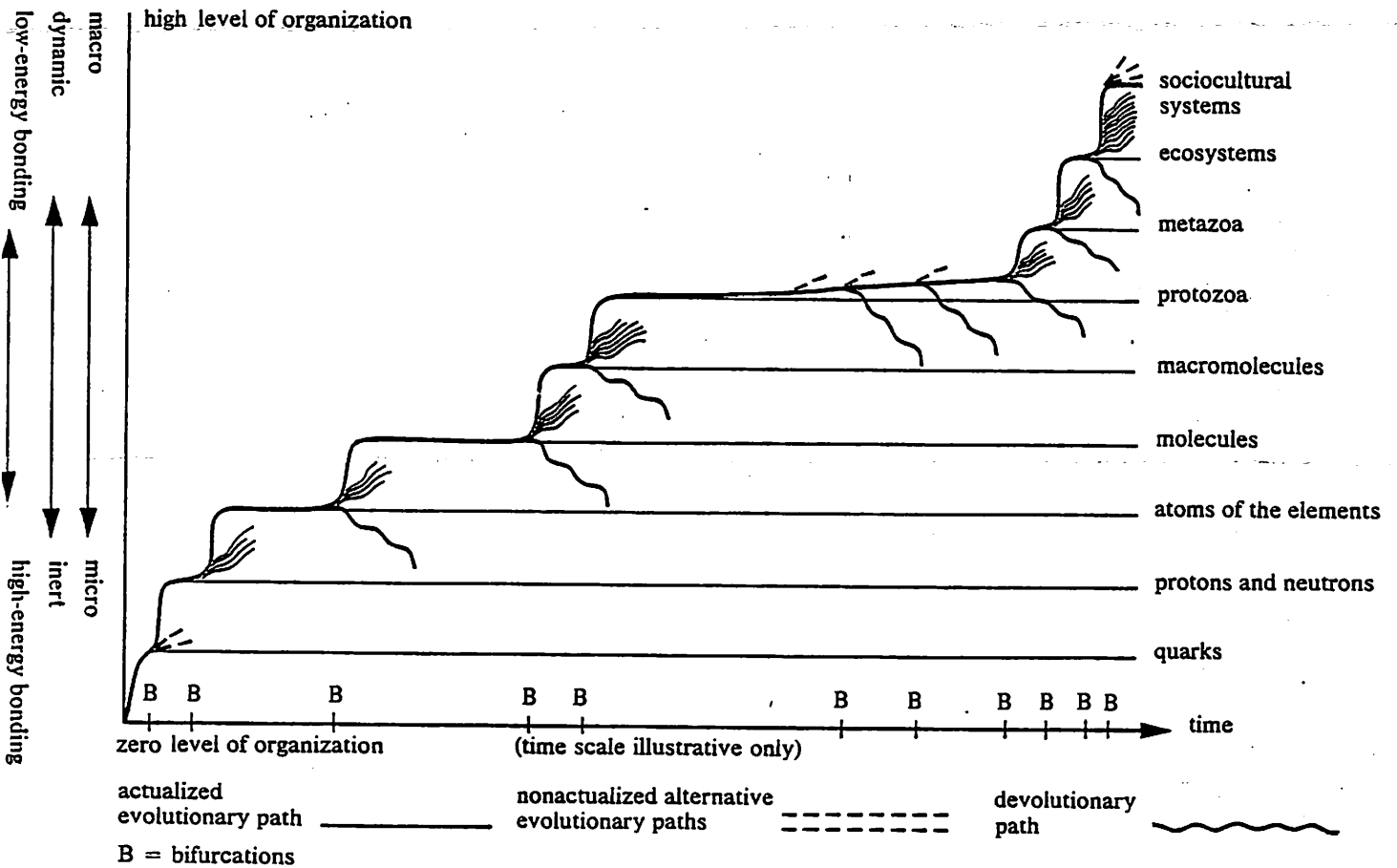


Fig. 8. The Emergence of Successive Levels of Organization through Convergence

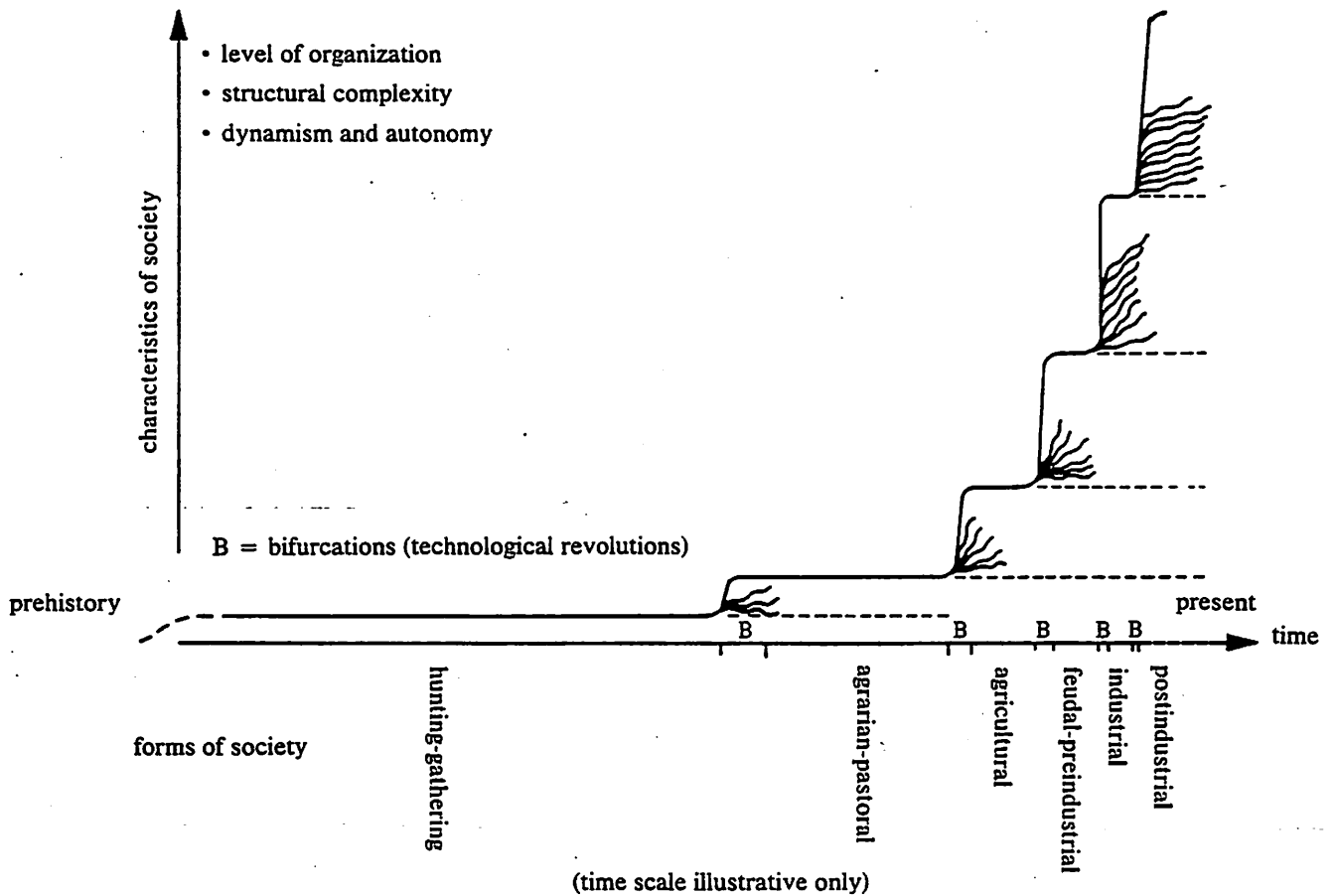


Fig. 13. Major Stages in the Evolution of Society

From all this I would like to make a number of observations.

1. In trying to make an analysis of where we are, it could be argued that from around 1984 we have been in a period of amplified fluctuations.
2. We are now at the point of critical instability where bifurcation is happening
3. It is a time to wait on the outcome. We cannot force form on an evolutionary form that has not as yet expressed its form. That future - the evolution that is evolving cannot be forced. Therefore we must let it happen with sensitivity. This requires the paradox of hands off yet venture with all your might and passion.
4. Two things I see happening to our interior. One is excitement about the future, but a little impatient for the new to happen so that we can get some hand hold again, and secondly, fear the losing of past hand holds of security. It is indeed a fear and fascination time.

5. Perhaps the foremost of these is our connectedness. "With all this autonomy etc. how are we going to stay in touch, still be the ORDER? How will we know it? How will we interchange?" While there is a general welcoming of the new directions, anxiety is highest at this point. I would suggest that we need to wait for the new dynamic of our corporateness to evolve; to give it possibility, but not to force form on it. I believe that a new awareness of morphogenetic fields of consciousness will be a large factor. Or perhaps, some other forms that we have not even conceived of yet, for they have not yet evolved.

6. During this time of bifurcation, however, there appears to be three things happening: (and I am sure there are many more, and many we have not even imagined.)

- i) The emergence of three distinct yet separate forms, one a corporate community of choice. Two, a community that lives within a certain geography but is economically autonomous but related by common care for the new age, and three, global networks that are united by specific interests of their care, i.e. health, education.
- ii) Awareness of morphogenetic fields of consciousness.
- iii) An emphasis upon individual creativity within fields of care that extend the arena of that care and the essence of the original call to care, yet within the corporate context of all being on the edge of the new consciousness.

7. As the bifurcation theory sets out, "In the midst of high instability and multiple possibilities that cannot be predicted... the one thing we can tell is that the emerging form will be better fitted to its new milieu, that is have greater reproductive success, than its predecessor." Paraphrase Laszlo P. 86

8. Regarding the evolution of the mind or consciousness - "The mind does not evolve in a vacuum, nor indeed does it evolve in the isolated individual. Mind and culture co-evolve with technology and society." Laszlo P.121. In other words, there is no way we can be a part of evolutionary process unless we are grounded in connectedness/society/time/technology.

9. Of the three communities I mentioned earlier, I suspect that it might be the network community that will predominate as time unfolds. "Collective autonomous societies would then maintain the structure and regulate the functions of a new, transnational community formed by interacting, independent, and now collectively autonomous partner countries -*movemental forms* (Italics mine.) Laszlo P. 138.

10. We, the larger we, have the gift that we are not tied to national/state social structures in our transformation. i.e. United Nations and a plethora of others. Therefore our freedom, the speed with which we can change, our pioneering heritage, are all particular and valuable aspects of that gift and responsibility.

For the future the question is, in the societal evolution, and indeed within our own evolution, which new third state will be chosen in the bifurcation stage:

Yet all is not chance. Laszlo says, agreeing with Jonas Salk, "If a critical mass of concerned people would accept the challenge of purposive intervention in contemporary social evolution, the future of humanity could yet be assured. Human societies would no longer evolve haphazardly, for better or for worse. People would govern the course of bifurcation...." Laszlo p.149

Barry L. Oakley.
17th August, 1988.

People have been trying to get this new game going for a long time. Before the explosion of the H bomb signalled the obsolescence of force and domination as a way of relating, the voices of a host of sentinel figures could be heard.

In our own lifetimes, in the last half of the twentieth century, we have heard the voices of the counter-culture, the Civil Rights movement, campus revolts, grassroots movements, national liberation movements in Africa, Asia and Latin America. They have called for a new international economic order, for human rights, for peace and disarmaments, for environmental protection, for cultural identity, for women's advancement, for the conversion of military industries to peaceful production. Sometimes these voices and movements have been loud and captured center stage, at other times they've been weak and ignored, but today they have a new ring of authenticity.

The words of the 13 year old speaking for peace trigger echos in the chambers of our minds, stirring embers of forgotten knowledge and deferred dreams. Depending on our particular history, a parade of figures process before our eyes. For the socially aware, the darkly handsome figure of Martin Luther King, the wiley Che Guevarra, the fiercely non-aligned Indira Gandhi, the firey Patrice Lumumba, the patient Golda Meir, the vociferous Pablo Friero replace the lythe figure on the stage.

For the more religious, the parade may include scantily clad Mahatma Gandhi, academically sound H. Richard Neibhur, immensely popular Pope John the XXIII, martyred Maryknoll sisters, Thomas Merton, Mother Theresa, neighborhood housechurch leaders, Teilhard de Chardin, and Bishop Tutu.

For the philosophically or scientifically minded it may include Ilya Prigogine, Riane Eisler, Jonas Salk, Ervin Laszlo, Thomas Kuhn, Suzanne Langer. For the artistic, Pablo Picasso, Georgia O'Keefe, Judy Chicago, Paul Klee, Paul Gaugan. For the business-minded, Robert Peters, Rosabeth Moss Kantor, Hazel Henderson, Alvin Tofler, John Naisbit, Peter Drucker.

Before our time, in other eras, people have pointed to a similar reality with words like "freedom", "learning", "creativity", or "higher consciousness".

As one of the billions of people who can influence the destiny of that blue and green bubble of life-sustaining forces, which voices have spoken to you? Which have awakened within you a sense of your own power and creativity? What do you call this new game?

I call it "transformation" - individual, community and planetary transformation. I could call it "morphogenetic change" to point to the nonsequator between the protean mess inside a cocoon and the brightly colored wings of the butterfly which emerges from the mess. For in transformation, one has no final control; one simply participates in creating an environment in which something new has the possibility of being born.

The stories in this book are from a sub-trend within these larger historical sweeps. They are the stories of a small group of people who have read and listened to all of the above vocies, and many more, and whose life passion has been to put into practice the new game to which they have been calling us.

AN UNCOMMON PLACE KNOWN AS TOMORROW
by Donna Wagner

The Blue Marble - Mother Earth - that fragile lifsystem floating like a soap bubble blown from the plastic ring in the brown hand of a boy of four. The wonder in his eyes at the miracle of air and water matches that in our own when we glimpsed our planet from the distance of outer space. In that awesome moment we saw the oneness of our home - no boundaries separating North from South, East from West, you from me. Just a miracle of gentle grace and beauty.

A flick of the finger and the bubble bursts, never again to be seen. He laughs with delight and blows another. But we can not laugh. We who have only so very recently recognized the magical quality of this green and blue organism, know that one careless flick of the finger could bring an end to all we (all of us) hold most precious - life, humanity, faith, consciousness, art, music, philosophy, business, families, love, friends, destiny - HOME, the only home any of us know.

"We have a dream. It's name is called tomorrow." said the soft voice of a 13 year old girl to an audience of parents. To be thirteen and wonder if there will be a tomorrow! Did you wonder when you were thirteen, or was it when you were thirty, or is it just today that you woke up to the basic insecurity thrust upon humanity in this century?

From the moment this four year old, thirteen year old, thirty year old, yes, forty-three year old was born, the mushroom cloud of Hiroshima has threatened her/his future.

And from this moment until you and I change our way of living - stop playing the military-industrial game we've been told is the only way to have soap and baths and television - the air required for life will become thinner and thinner, and the opportunities to write new music and make love and shape new thoughts and create new social forms and watch babies grow will become less and less.

The military-industrial game, the frame put around the picture of life after World War II, defined the task of our era as that of building big cities, big factories, big planes, big schools, big government, big this, big that. But didn't calculate the costs to the green and blue marble that sustains it all. Didn't calculate the deadend of arms industries which increase the insecurity they are supposed to address. Didn't calculate the loss of creativity and spontaneous joy that separating us from Mother Earth would generate.

There is a new game, and according to the 13 year old receiving her award for an essay on peace, its name is called TOMORROW. And we're all playing it. For in this game, we will all be winners or we will all be losers.

This new game requires new rules, new goals, new plays, and new ways of keeping score. And the capacity to create this game, to redefine the task of our era and the next, lies within each of us. It begins with the decision at this very moment that there is a new game and a new tomorrow. And having made that fundamental LIFE choice, our imaginations are cut loose to break new pathways from the terror of today to our vision of life on a green and blue bubble floating gracefully in space.

Throughout the sixties they sent research and training teams to all the other major continents. Captured by the One World concept put forward by the World Council of Churches at Upsalla in 1968, a growing awareness of the validity of cultures other than those familiar in the West, and rapidly outgrowing the Chicago westside campus, the group was open to requests from all over the world for training and community development.

By the late 1960s, a network of Ecumenical Institutes reached across the US, Canada, Australia, and Europe and community development experiments were begun with the Australian Aborigines and in the Pacific Islands to test and further refine the methods first developed in the inner city. But as social activist commitment grew deeper, relations between this ever more avant gard group and the traditional structures of the church became strained.

In 1971, this small contingent of divergent thinkers thinly stretched across the US, Australia, Canada, India, and North and Southeast Asia engaged in a massive reading research project to discern the latest wisdom which could be applied to what was by then an obvious threat to civilization, the emergence of the military-industrial complex. In July they attracted over 1000 people to spend their summer vacation in the sweltering heat of Chicago to use the latest in futures research methods to create new ways of addressing this threat. It took four years before this theoretical research and the burgeoning action research came together in a decision to launch a new organization, The Institute of Cultural Affairs, and to expand the action research laboratory to every timezone of the world.

By the mid-seventies close to three hundred Americans, Australians, Canadians and Europeans were located in an array of social demonstration projects in the most diverse cultural, political, geographic settings which could be found. This costly endeavor, lampooned by church and social activists alike, was a radical attempt to bring to the attention of awakened people throughout the world an example of a new way of living in our time.

Coming together annually for documentation and reflection on their action and to study new concepts and approaches, now Indians, Africans, Koreans, Malaysians, Native Americans, and Latin Americans added their perspectives. Specialist teams supplemented the field staff, and a quality control cadre tracked progress, spotted shortcomings and located funds for a mushrooming of activity which by 1980 had over a thousand staff, volunteers and village trainees working in thirty-five countries.

This vision of social change from the bottom up was largely motivated by the personal passion and commitment of one of the group's founding members, Joseph Wesley Mathews. Mathews death in 1977 forced the community to stop following the vision of a charismatic leader and to find new ways of determining its direction.

In the early 80s, the stew became richer, the task more demanding, the vision more expansive, tensions ever tighter, and resources more insufficient. Funds set aside in the early days for care of the longterm staff were used up as more and more projects, more and more nations, more and more dimensions to the experimentation were added. Until at last it became clear that more and more finally comes to less and less and bankruptcy put an end to the insanity.

This small group began in the Fifties as a faculty of clergy families living and working on the campus of the University of Texas, trying to put "Faith and Life" together into a new style of Christian community. They followed the call of Dietrich Bonhoeffer who, sentenced to death for engaging in a plot to assassinate Hitler, wrote on slips of paper smuggled from his prison cell of responsibility which puts freedom in tension with obedience.

They were part of that earnest cadre of ecumenically minded Christians who declared "Never again" to the Holocaust and started a movement to enable professional people to explore the ethical implications of their actions. But by the time another German theologian, G. Gogarten wrote in the early seventies of "responsibility to God for the world" few professionals were listening to theologians any more, so caught up were they in finding the "good life" for themselves, in becoming D. H. Lawrence's "beastly bourgeoisie".

But by then the theologians had been replaced by other voices, also calling for a new game. Thomas Kuhn spoke of "paradigm shifts" and Kenneth Boulding of "image change" but they were small voices heard by only a few in the rush to rebuild Europe and be first to the new markets opened up in Asia and Africa after the war. And Einstein cried out for humanity to mature enough to handle its new-found powers of destruction, to take on responsibility for an open future undetermined by the past. And Lewis Mumford tried to crack the myth of megalopolis with cultural images but he was buried in the dust of one urban housing project for the poor after another.

In the early sixties, seven families decided to leave the academic setting in Texas, take up the invitation to become the faculty of The Ecumenical Institute then located in Evanston, Illinois, and relocate in the rapidly expanding megalopolis of Chicago. There they would apply the many social, philosophical, economic and cultural concepts they had been absorbing and teaching to the social reality of urban poverty being created by rapid industrialization. After a year of research, they moved to an abandoned seminary on the westside of Chicago, at that time the port of entry for rural Blacks emigrating to the North, and added an action research arm to the Institute's lay training program.

As their children integrated the local schools, parents became acquainted with their new neighbors and together they tried to figure out what was needed for a human community. To the many ideas they brought from academic life they now added the systems analysis approach of business. After studying current approaches to social renewal, including the popular confrontation methods of Saul Alinsky, the passive resistance revolution of Mahatma Gandhi, and the liberation struggles in Africa and Latin America, they began to create a different approach to "community development", an approach based on people as the solution rather than the problem, on cooperation rather than confrontation.

Living and working in a Black inner city ghetto as part of the growing Civil Rights movement, the social activist arm of the awakened church, and the global struggle for human dignity by various liberation movements, this westside community became a living laboratory for new methods of social change, for a lifestyle of voluntary simplicity, and for a new kind of intentional community. It was like a magnet attracting people from all sectors of society and soon the seven families had grown to a community of two hundred adults, numerous children, and a variety of pets. But now they were teachers, lawyers, engineers, secretaries, doctors, market researchers, nurses and students as well as clerics.

Thank God for bankruptcy. Bankruptcy of finances, of spirit, of one's frame of reference. For in facing extinction, one awakens once again to what every good business entrepreneur knows. There is a moment when, regardless of how much you have invested in the enterprise, cutting your losses now and starting over is the only way to move ahead.

In 1984 this ragtag group started over. You can start over. This whole world society, Marshall McLuhan's global village, can begin again. We can get a new game started, the game of assuring that there will be a TOMORROW for us, for our children and for their children.

And the miracle in admitting defeat is the discovery of what it was all about.

For the people who started over in 1984 were not the same people who set forth in the fifties, sixties and seventies. They were individuals who had eaten, slept, labored and studied with Hindus, Moslems, Christians, Animists, Taoists, Buddhists, Atheists, Jews, Humanists. They had broken bread with the hands of Black, Bronze, White, Tan, Yellow, Red, Brown people. They had listened, sometimes with little comprehension, to the guttural sounds of Germans, the lilting tones of Pacificans, the clipped speech of Koreans, the soft nuances of Latinos, and the harsh pronouncements of Western absolutists.

And they know, at a depth beyond understanding, that all the discomfort, misunderstandings, stupidities, loneliness, and painful humiliations, yes even the bankruptcy, were worth it.

They have had an education, a very costly one. They know that the capacity to change one's perspective, step outside one's own skin, and listen to someone else knows no national boundaries. And they are committed to finding the others, whoever and wherever they are, who believe in starting over, in finding yet one more way to get this new game going.

The stories in this book are a first attempt to figure out what the education was all about. There will be many more, but the important thing is to begin. For what was intended and what happened are not the same and sometimes it's hard to see the reality, so committed are we to the intentions. So these stories are an attempt to say what happened in some of the many places this one small group had the privilege of encountering in the third quarter of the Twentieth Century.

It's an incomplete picture, told with all the biases and imperfections of one small mind. But hopefully you can see through the darkness and confusion to nuggets of truth which give you the courage to do what you need to do to be a contributing member to a new way of living in the last decade of this millenium.

This began as the first chapter of my book, AFTER THERE ARE NO MORE FISH TO CATCH. But my editor helped me see that most of it is background for the book, rather than its essential material. I am sharing it with my colleagues in the Global Order as a way of rehearsing the rich heritage we have to draw from as we move into the future. This organization has made many significant turns in its history and I feel privileged to have lived through them. Having lived through a major changing of the river bed in 1962 and again in 1972, allowed me to grasp the significance of the changes which occurred in 1984 without panic, but not without pain. I know that there are many others who share my gratitude for the journey and look forward with hope and commitment to the next thirty years of being the People of God in history.

October 20, 1988

OUR COMMON FUTURE
Interchange Packet #6

Dear Colleagues,

NOW IS THE TIME TO MAKE A FINAL PUSH ON RECRUITMENT FOR MODULE I!

In an effort to promote dialogue for Module II, we have inadvertently taken attention away from the need to recruit people for Module I. We need another two hundred full fee-paying international registrations if we are to have a financially self-sufficient event and a broad spectrum of new persons with whom to work. Here in Europe we are putting out our third mailing because we are finding that organizations are just beginning to notice the event and think about going. Remember the IERD victory was won in the last one month. Let's go for it!

This is the last interchange packet from Brussels. It contains:

Personal Witness

- .A Matter of Perspective + cover letter
by Ellery Elizondo, Chicago PU
- .Our Mission - The Global Meeting Place
by Jim Jewell, Los Angeles PU
- .I Have A Dream
by Sandra Rafos, Toronto PU
- .The Basic Decision
by Basil Sharp, New York PU
- .12 Principles for Understanding "*****"
by James Wiegel, Brussels PU

Reports & Models

- .Model - National/Global Structures
by Longterm Investments Team
- .What Do You Mean "We"?
by Nelson Stover, Brussels PU
- .Interchange
by Karen Troxel, Chicago PU
- .Kemper Building Development Report
by The Uptown Community Resource Center, Chicago PU

Responses to LTIT Proposal

- .Letter from Wayne Ellsworth, Tokyo PU
- .Econet from North American Priory

News

- .WINNING THROUGH PARTICIPATION, a book by ICA
- .At 20, Club of Rome Sees a New Start

Thank you for participating in this interchange experiment. Where do we go from here?

In care for the future,
Donna Wagner
Network Coordinator,
Development Community

September 28, 1988

Dear Colleagues:

Attached is a witness I gave in June 1986 which I recently uncovered and found shockingly relevant to the times we are in. So, I decided to share it with all of you via the Interchange.

Confession: I have had a lifelong passion (driven-ness) to read the INDICATIVE situation and to discern the shift in PATTERNS from one "reading" to the next. This operating mode was burned into the fleshy tablet of my heart during World War II in the jungles of the Philippines. I suppose you could say it was a "survival" mechanism, but I have found it a helpful mode of operation in every life situation I have been in. My sensors take in "signals" from both "external"/"internal", "visible"/"invisible" realities (to use a dualistic screen). Reading the signs of the times has INFORMED me. The signs are a GIVEN of the situation. They do NOT direct or dictate what to do. I still have to create what-to-do and BE. However, over the course of 58 years, I have learned the hard and bloody way NOT to ignore these signs! When I have ignored reading the signs, in the past, I have lived to LEARN from my lack of stewardship with a gift given by Life.

Gratitude: I am grateful to all of my colleagues for both your written/unwritten and verbal/nonverbal input to my radar. I am grateful for: the people in my office, the customers I talk with and serve, the buses and trains I ride, the sidewalks I walk, the roadways I drive, the magazines and books I read, the TV I watch, the conversations I overhear in restrooms and buses and trains and hallways, the emotions I hear and see and feel (texture), etc. etc. These things all (and a million more) feed into the signs of the times, and thus enable me to align my life and living to "current reality". I am grateful there is not, never has been, and never will be any ANSWER (read Messiah). Therefore, I am perpetually left with my freedom on my hands to create and re-create my life. And this freedom is that which no one can give me or take away from me.

Dedication: In terms of what to do with the signs I am reading, that is in the "incubation" stage (if I "correctly" understand what Harmon is pointing to with that verbal symbol). However, I DO know that it will include some form of story telling. I have become increasingly aware that, in terms of function, stories can connect past-present and thus empower the present-future. In other words, they can perform a connecting, linking, synapsizing (??) function. I find that people (of varying ages), in the office where I work, can see and hear "life wisdom" in a story telling mode. Through the vehicle of a story they more readily receive what would normally be strange and alien, and thus would probably be rejected without reflection.

Here are some of the filament thread patterns of my "incubation" brooding. This is definitely not in ready-to-be-hatched form! Promise to have fun!

This cover note is enclosed so that you can see how the private sector today is looking at human relations.

Treat customers and associates with...

RESPONSIVENESS
EXCEPTIONAL CARE
SPECIAL ATTENTION
PERSONALIZED SERVICE
ENTHUSIASM
COURTESY
TRUTH

9/28/88

To: Donna

From: Ellery

Here is a contribution to
the next Interchange
mechanism. Why not?

Does your mail list
include places/colleagues
like Indianapolis?

My Dad's recovery from
the stroke has been astounding!
My sister Phyllis, Tulsa, has
lung cancer - 2 years after
stopping smoking. Her response
to the reality has been both
human and inspiring... Life-
gives + takes take care.

BELL HOWELL

Love, Ellery

September 28, 1988

Dear Colleagues:

Attached is a witness I gave in June 1986 which I recently uncovered and found shockingly relevant to the times we are in. So, I decided to share it with all of you via the Interchange.

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Here are some of the filament thread patterns of my "incubation" brooding. This is definitely not in ready-to-be-hatched form! Promise to have fun!

I see so many--in our group, at work, on the bus, on TV, etc.--whose bodies-minds-hearts-spirits are imprisoned by their constricting images and perceptions, by their "inability" to make CONNECTIONS and see RELATIONSHIPS, by their "incapacity" to work in conjunction with, in relation to others of differing perspective. The difficulty with this self-imposed homogeneity (unconscious or not) is it limits, confines, constricts the options available. The most vivid and tragic societal example of this for me is the nation/people of Burma post-World-War-II. I am convinced that what is happening there now in terms of the chaos, anarchy, and severe disorder is Spirit working to break loose, so something new and ALIVE can be born there.

My observation is that when one does not have a "built-in" change capacitor/adaptor, and, a way to "receive" the UNANTICIPATED, UNPLANNED, UNCONTROLLABLE CHANGES Life gives to ALL of us, then one is sentencing oneself to "extinction" in some form or other, sooner or later. I am trying to be especially sensitive to this capacity/ability/awareness in these days of planetary transformation.

How does one enable this capacity? How does one "train" for this or "educate" for this? Can one "prepare" for this? What are the Stories human beings can create with their lives, with their arts, and with their language that will enable this flexible stability or stable flexibility? What are the million and one ways that this can be done?

These are some of the questions/components that are in the perpetual screen before me as I receive input on my radar screen. I also am perpetually thinking about how I can shift MY way of seeing/thinking so I can see what needs to be seen, see the multiple possibilities for connecting/relating (like with a kaleidoscope). I am perpetually brooding about how to "train" human beings NOW in ways other than preparing them to be an extinct species on a dead planet.

What if ... we figured out how to "think", "operate" in terms of circuits, circuits that "completed" on their own and also interconnected with other circuits. My imagery is probably inadequate, but I am trying to imagine something that is a complete whole within itself and yet at the same time is part of a larger matrix (?) which can also relate to other "matrices". I have been driven to this direction in my brooding as a result of seeing the way people at work operate (both effectively and non-effectively). The very way the noneffective "think" and "operate" gets them into unnecessary boxes because they don't see the larger picture; they don't see the relationship between what they do and what someone else does, and what the customer perceives, and etc.

How does one create a "mind", a way of "thinking", a way of "seeing" that can both focus down (zoom lens) and zoom back to see as large a "picture" as possible -- both at the same time. I don't think the old answers of faster, slower, simpler, more-complex will suffice -- their "space" is too flat.

Enough introduction - onward to the witness.

Hasta la vista y feliz viaje!

Elery Elizondo

A Matter of Perspective

Ten years ago my life was radically changed as a result of a conversation with some Chinese officers of the Hongkong and Shanghai Banking Corporation where I then worked. It all started when I asked them for the meaning behind the written character, the image-symbol "truth". They asked me did I mean philosophical truth or religious truth. I said no, I meant everyday "truth". I meant something every person on the street would understand when you used or said that written or spoken character. They conferred briefly in Cantonese, then answered: TRUTH IS THAT WHICH CORRESPONDS TO CURRENT REALITY. Truth is that which corresponds to current reality In that moment I began to understand why that people had had the capacity to make so many radical changes in the past 80 years. I began to understand the power of the perspective that has been foundational to a civilization that is so old it is really beyond my images to grasp.

.....

What an exciting, awefilled, terrifying, momentous, dreadful, incredible, frightening, beyond-all-previous-human-experience time to be alive! This is a time when everyone's maps of reality are gone, dead, decaying, vaporized. A time when the tighter people cling to their favorite maps, the more obvious it becomes how totally irrelevant those maps are But these maps are not bad, evil, naughty, demonic they simply no longer relate to reality. It is rather like navigating the Amazon with a map of Mars. Or like attempting to swim across the Sahara desert. It is a time when nothing "fits", nothing "computes", nothing "syncs". It is rather like a permanent "Alice-in-Wonderland" time, only the very survival of the planet and the species are at stake.

All over the world you see people REACTING to the way life is, and the way life is emerging. They are ANGRY. The illusory nature of their favorite maps is being revealed and all of us don't like it one bit!

And some of my favorite maps are: the life-should-be-fair map... The life-should-be-easier ... at least for my children ... map. The why-wasn't-I-consulted map... The why-didn't-Head-Office-at-least-ASK-for-my-input map... The I-can-CONTROL-my-life map. The I-don't-need-to-work-with-those-dumb-people map... ... And then there are those illusory maps we see everyday on TV and hear in conversations: If we kick out (or kill) everyone who doesn't agree with us (our enemies) and control all our institutions, then we will be safe from whatever (a la Southern Baptist Convention, or a la Iran).

Never have I been so conscious of the category of anger--erupting all over the place. Never has it been so present in myself. Never has it been so evident wherever I go, whatever I see: on the bus, the El train, in offices--one person got so angry his screaming could be heard 3 offices down the hall. Anger is the pervasive and predominant theme on TV. It is direct and obvious ... South Africa with black against black, and black against white, and white against white ... Beirut with Muslim against Christian, and Muslim against Muslim, and Christian against Christian ... labor against companies ... companies against companies ... children against adults ... young against old ... young liberals against young conservatives ... old liberals against old conservatives... conservatives (Goldwater) against conservatives (Falwell). This list is endless.... And the anger also happens in indirect and more subtle ways.

And I ask myself: what is going on that this anger could be so universal a human experience? And the constant image/clue for me has been: human beings usually get that kind of angry when their gizzard, their heart is being attacked, when their most treasured balloon has busted, when the center of their universe is destroyed by alien invaders, when their favorite dream collapses ... in other words, when they are confronted with DEATH.

If you look, you can see human beings in all types and stages of response toward this experience with DEATH: denial, anger, bargaining, depression, and even acceptance. You can see whole communities, groups, companies, nations going through these various responses or getting stuck in one of them. And this is not happening in some simplistic, linear, neat-one-two-three way.

And from this encounter there is no escape, not for one single soul on the planet, not for one single group, or company, or nation. No escape for developed or developing, north or south, resource rich or resource poor. No escape for children or adults, east or west, depressed or excited. No escape for conscious or unconscious or superconscious. No escape for victim or oppressor. There IS no escape from the utter interrelatedness of life. And this inter-entanglement is simply the way every dimension of life is.

The winds and rain from Chernobyl blew across the entire planet. They required no passport or visa. They relied on no authority and were singularly disinterested in all of the permissions or opinions or ideologies of any one..... expert or not ...

Leaky margins are HERE! They are not waiting around for us to give them divine permission. They will not wait to come until we are good enough or conscious enough or work hard enough or have clarity enough.

The challenge before the human race is the PERCEIVING/RECEIVING of this new reality which is beyond our comprehension to grasp: its incredible interrelatedness and utter fluidity and perpetual shifting. [An image of this new reality that comes to me is one of those satellite pictures (moving, not a frozen still) showing the weather patterns as they are going on.]

This new reality is NOT AN IDEA.... it is NOT A CONCEPT.... it is NOT something to vote FOR or AGAINST.... All those things are human inventions put over the FACE OF THE VOID ... And this VOID has always made human beings extremely AWED and ANXIOUS. And this VOID has faces and forms without number.

But beyond this perceiving/receiving of the new reality the greater challenge facing us as human beings is CREATING the FORMS (such a NICE solid-sounding word) and the OPERATING MODES which will allow human beings to live in this leaky, fluid, complexly moving mass of interrelatedness!

And beyond this form/mode creating is the greatest challenge of all: INVENTING THE GLUE, the connective tissue, the synapses to sustain ourselves as human beings and our home--the planet. And we will need to do this inventing in the midst of creating, re-creating, and re-creating the "wineskins" (forms and modes) to receive and "hold" the NEW perception/perspective/paradigm that is both hurtling toward us, and creeping in around us like an invisible fog.

This inventing-the-glue is NOT some nice icing-on-the-cake. The forms that future shock takes are many and very real flesh-and-blood. Yesterday as I was walking to the bus stop, I saw a man walking on the other side of the street. He suddenly stopped, gestured in a jerky, ritualized way to someone unseen, threw off his jacket to the sidewalk and began to perform some ritualized dance that paced back and forth all the time being completely oblivious to all car and human traffic. He was not drunk--his movements were too precise and balanced. In the midst of being awed and frightened by this, what struck me was that not one person was laughing or pointing. In fact the sidewalks were strangely hushed in the face of that human pain.

Truth is that which corresponds to current reality.....

From my perspective, sensing after the indicative (both internal dynamics and external forms) has always been so critical. The indicative, the NOW, the GIVEN, the way it IS.... whatever your poetry.... the indicative is the ONLY building block you have to build the present or the future with. You cannot build with what you do not have.

Examples: In Chile, an aspect of the indicative is that the people have an incredible selfhood forged in a harsh and unpredictable climate with harsh and unpredictable events like earthquakes and coup d'etats. The women are "strong" because they had to pick up all roles while the men were fighting wars. The people are accustomed to working together in the face of harsh realities like earthquakes ...and Chilectra turning off the water for both homes and irrigation of land.... These are givens, some of the indicative to build with.

In the Philippines, the people have an incredible instinct for survival (remember the nurse who survived the Richard Speck massacre?). They have an ability to blend/bend/change directions (the bamboo is an operating mode) and also a capacity to operate at two levels at the same time (the inside NO and the outside YES). These are the people of the tinikling dance (bamboo stick dance)... my eternal image of dancing over the face of the abyss. This is the land of "it depends"... It depends if it is raining, if the river floods, if the "stationary" bus makes 5 or 50 stops, if the guerillas are peaceful or attacking buses... These are givens, some of the indicative to build with.

If we decide to participate in creating the ways which will enable ourselves and fellow human beings to perceive/receive the new reality If we decide to participate with other human beings in creating the forms and operating modes which will allow all human beings to live in this leaky, fluid, complex, moving mass of interrelatedness.. And IF we decide to participate in inventing the glue, connective tissue, synapses which will sustain us all in the midst of all this creativity.... then we all are going to need all the resources (internal and external) that we and the entire planet have to bring to that endeavor.

And the greatest resource we have to bring is the cumulative human experience we have had. My deepest concern for us---for the human race which we are indelibly a part of---is that we tend to trivialize--romanticize, cling to, or try to ignore--our past, and thus become as flagrantly wasteful of our human experience as our planetary natural resources.

In this time of innumerable perspectives, it is critically important to weave a data bank tapestry of those perspectives. The temptation will always be to simplify, to create either/or strategies/solutions, to "delete" new or uncomfortable data from the screen. While you do not say "yes" to everything, or, give equal weight and value to everything that "comes up on" your data screen, you also do not discuss without reflection the data appearing on "the screen of the mind's eye".

What might some of the key components or clues or reference points be for this endeavor of planetary creation? At this moment in the intuition of my "mind's eye" I sense some clues. The key to the new PERCEPTION is exploding and interweaving space and time (both "internal" and "external" spacetime).

The key to the new FORMS and operating MODES is interrelatedness and flexibility, with dynamics being the stability factor and content being the fluidity factor.

The key to the new GLUE is connectivity which absorbs/includes/assimilates rather than rejects complexity or different-ness. This social connectivity is multiple and interlinked and moves far beyond the boundaries of space and time, beyond the boundaries of bloodlines, geography, history and culture.

What an exciting, awefilled, terrifying, momentous, dreadful, incredible, frightening, beyond-all-previous-human-experience time to be alive!

[..... e. elizondo rsv 9/25/88...]

This cover note is enclosed so that you can see how the private sector today is looking at human relations.

Treat customers and associates with...

RESPONSIVENESS
EXCEPTIONAL CARE
SPECIAL ATTENTION
PERSONALIZED SERVICE
ENTHUSIASM
COURTESY
TRUTH

9/28/88

To: Donna

From: Ellery

Here is a contribution to the next Interchange mechanism. Why not?

Does your mail list include places/colleagues like Indianapolis?

My Dad's recovery from the Stroke has been astounding! My sister Phyllis, Tulsa, has lung cancer - 2 years after stopping smoking. Her response to the reality has been both human and inspiring... Life gives & takes care.

BELL | HOWELL

Love, Ellery

The Order's Mission

As we struggle with the complex issues involved with forging our common future, we find ourselves necessarily grappling with the issues of how we need to expend our lives on behalf of this planet. Those issues are both wide-ranging and very deep and push us to explore our depths as a body in an unprecedented way.

I've heard it said by many, either that we have lost our mission, or that our mission has profoundly changed. I'd like to propose that neither has happened. Our mission has not only not changed, but it is that unchanging mission which has produced all the other profound and complex issues with which all of us are struggling.

We have said from the first that there are two faces to our mission. They certainly could be articulated in many ways, but we have most consistently called those two faces: the New Religious Mode, and the New Social Vehicle. They are the two faces of a mission that is nothing less than creating a more human (humane?) planet for the 21st Century and beyond. I'd like to make a case that this mission with its two facets has never wavered; that this mission is still what is driving the Movement in all its manifestations.

The New Religious Mode has never been about the creation of some kind of religious anything. It is about giving every last person on this planet the power and ability to live life in the deeps. It was never, finally, about working with the Church, even. When it became obvious to us that Christianity was not a global model when used alone, we began to look seriously at other spirit practices for the first time and a whole new universe opened up! Many of our group are actively focusing their lives in that arena. We did not "abandon" that phase of our mission. The world (History, the Mystery, God) told us that a new approach was needed and we responded.

Likewise, the New Social Vehicle has never been about the creation of some kind of society or set of social institutions. It is about giving the people of this planet the methods and spirit to take their lives into their own hands, and to create their own futures rather than live out their lives as victims. The work we did in 5th City, the Human Development Demonstration (e.g., the 24), the Community Forums and Town Meetings, the village clusters ... all were to that end and to no other. Now to a very large degree, the job we set out to do with those strategies is done. Comprehensive Human Development is going on all over the planet.

We also received the clear message that the kind of economic development that merely enables more people to get into the produce/consumer rat race was not finally the winning model, so we are groping for a new thrust. Meanwhile we are pushing forward with the using and the teaching of our hard-won methods to enable people to build a new, more humane social vehicle.

Both faces of the mission, to be authentic, must always intertwine. Social participative methods, unless they address people at the deeps and push to whole new dimensions of what it means to be human beings, are just interesting things that could become perverted and demonic. Likewise, the spirit practices we are exploring must go hand in hand with practical ways in which people experience the Social Contract (the "rules", both written and unwritten, that govern the way in which people interact) that includes practical dimensions of relating to humankind and the planet as a whole. Otherwise they can either become isolated "feel-good" techniques, or some new dogmatic fundamentalism. The work we did with "transparentizing" will stand us in exceedingly good stead here. Save we understand that the ways in which we talk about the world and the world of the spirit are just helpful metaphors that serve some of us well as articulations of some of our present understandings, i.e., are pointers to reality, we are in danger of losing our way into another "religious" morass.

So again the plea, the "game" (mission) has not changed nor has the final objective. But the field on which we play has changed before our very eyes and we have shifted our tactics in some cases. In others we have withdrawn a little to attempt to discern what new directions are needed.

I am extraordinarily optimistic about the future of the "Movement" and of the "Order". Whenever so many people care this much and are willing to struggle this hard, how could anyone be pessimistic?

As a sort of footnote, the proposed name of "Planetary Spirit Association", besides seeming to describe what could be an occult group, covers only the "New Religious Mode" face of the mission. It in my opinion, leaves out the "New Social Vehicle" face.

James A. Jewell

Conf? g

Enter conference name (? for list of conferences): ica.mexcon

visiting ica.mexcon...

'i' to see index of topics, '?' for command summary. 'h' for more help
Conf? q

EcoNet commands: (c)onf (h)elp (m)ail (r)emote (s)etup (u)sers bye
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I HAVE A DREAM

by Sandra L. Rafos

Over twenty years ago I had a dream about living in a world where all people were treated as full human beings no matter who or what they were. I met a group of people who were offering courses called RS1 and I remember an image from Neibuhr about "A world society undivided by racism, nationalism, and economic imperialism". That was their dream and they were working hard to live that dream and give it form in society. That was my dream so I joined them.

I found power in belonging to a community of people who all shared the same dream. We studied and planned and strategized how we could best bring our common dream to the last fat lady. Our corporate dreaming took me to places like Hong Kong and Kenya and Japan for long periods of time. I found myself in over twenty nations working toward giving form and structure to our dream. And everywhere I went there were others who also held my dream and we found ourselves working together. Together we experienced the hopes and joys and frustrations and pain of giving birth to our dream in the local situation we found ourselves in. Each situation looked very different, but the dream was the same.

In Africa our dream took the shape of working with village women to establish local women's groups. These groups began giving form to their own dream of preschools and health care programs and adult literacy and local economic ventures. I found myself as the midwife of their dreams as I moved from village to village helping women articulate their dream and join with others who had the same dream. The power of a corporate dream was demonstrated in the many concrete results these groups accomplished. The program was sponsored by Mandelao ya Wanawake, the national women's organisation in Kenya and funded by the Ford Foundation. The global, national and local all worked together because they had a common dream.

In Japan our dream took another form. I found myself working with groups of women hungry for information and understanding about other parts of the world. They felt cut-off from the rich diversity of cultures and traditions the world has to offer. They were eager to learn about the gifts of other cultures and struggled to articulated their own unique cultural gift. They were determined to raise their children with a global perspective and sense of responsibility.

The women of Kenya and Japan are worlds apart and yet their dream of the future was my dream, our dream of a world undivided by racism, nationalism or economic imperialism. We worked together and grew together with our dreams. These are only two of many such examples that would fill a book. Perhaps I need to write that book some day for the women of Japan.

Now I find myself living in Canada and asking the question "What is our dream today?". One part of me says that it is still the same; it hasn't changed. Yet another part of me says that the world has changed, our community has changed, I have changed.

What would a "world society" look like today? Planetary unity and cooperation might be a good description. "Undivided by racialism" has expanded for me in the last twenty years. I understand it to mean the end of separation and discrimination between men and women, races, religions, youth and elders, rich and poor, educated and uneducated, diverse cultures and traditions. I see a great mosaic of the rich diversity of life, not a melting pot that makes everyone the same.

"Undivided by nationalism" means leaky margins and seeing oneself a citizen of planet Earth. There are many structures and services of care that are best provided at the regional level. There are many issues, such as ecology and care of the environment, that need to be addressed globally. This planet is home to all of us, humans, animals, plants, minerals and no matter where we live we need ways to care for it and all its resources. Perhaps this will be the one unifying issue that will be the common dream of all the peoples of this planet. I know of no other issue that deeply touches the lives of everyone, regardless of race, age, gender or economic status.

"Undivided by economic imperialism" has grown in complexity as the global market place has also grown. Many of the issues of racism and nationalism are fed by this growing contradiction. To deal with economic imperialism would release people to new creative avenues of significant engagement. The full use of human and natural resources would be available to serve the real needs of a community at the local level within a global context. Individuals could see their expenditure serving the needs of their neighbors as well as assuring their own needs are met. They would experience being in control of the economic system, not controlled by it.

Whole books have been written about each of the points I just mentioned and a paragraph doesn't seem to do justice to the issues. It does help me see how complex and interrelated my dream of planetary unity has become. We are living in a wholistic universe where everything effects everything else. The new technologies of science and body/mind/spirit research add to the complexity, but also provide new tools for working through the issues.

In the past our common dream was given form and structure through our geo-social analysis, strategic planning and corporate priorities set by the community. We had a corporate study life that informed our knowing and a corporate symbolic life that empowered our doing. Where ever I showed up in the world I had a team of ICA/Order people whoes dream was my dream and we joined together to empower our service to society.

This year I had the opportunity to visit and work with colleagues in twelve locations on four continents, in addition to my colleagues in Toronto. I am amazed at the rich diversity of programs and services each location is providing in their local situation. Many are moving far beyond their local geography to serve other nations on their continent. At first glance there seems to be little connection between the different locations. On closer inspection and reflection I recognize the same common dream we held twenty years ago. Sometimes it takes the form of a cheese factory, or a sewing coop, or a desert farm, or a health training program or a preschool or volunteer training or ---on and on. Individuals in each location have done their homework on how to effectively be of service to their local situation. They are working with many local individuals and groups who shared their dream. Their study and celebrational life varies greatly in content and language and customs, but it is effectively empowering their knowing and their doing. Our dream, my dream is very much alive and growing.

On returning to Toronto I found my colleagues actively involved in pursuing a wide variety of services to Canada. Some are working in rural development, health, strategic planning for business, conference facilitation for many diverse groups, partnership programs, publishing Edges magazine, and several small business ventures. Individual dreams are lighting up and beginning to shine brightly. When we try to talk about our corporate dream we have a hard time getting beyond Planetary Unity and Global Consciousness. But how is that any different from twenty years ago when our dream was a World Society? I'm grateful it is big and broad and all encompassing and allows us and our dream the opportunity to

grow.

What has happened to our common dream? It has taken a great leap forward and seeded itself into an exciting array of diverse concrete forms. It has not become lost but has grown with the times. It has been transformed into a vital wholistic form that allows for greater participation by more people. It provides an abundance of diverse forms to participate in it's fulfillment. It offers a sustaining network of colleagues who are eager to work with us and together empower our dream and one another. It is wholistic so that I can see what I do is related to what others do and that each of us is absolutely necessary.

Today I experience our dream requires one thing of us; **that we each have our individual dream articulated in its unique form.** We can no longer say " World Society" or "Planetary Unity" without spelling out what form the bigger dream will take. We can no longer rely on the corporate community to spell out for us what form our individual dream will take. We and our dream have come of age. Joseph Campbell says when you follow your bliss you will be living life to the fullest. Our dream is our bliss and only the unique individual who intends to put their life totally into that dream can decide what form it will take.

This is not a comfortable place to be standing. It was easier to buy into a corporate dream where someone else had already done the strategizing and plan of action. Or if things got rough then it was easy to blame someone else for the difficult going and opt out. Today we have all come of age and are being required to articulate our individual dream and our model for actualizing it. I miss the corporate creativity in the process of formulating my dream. I am also learning there are many people who have a similar dream and are ready and willing to empower our joint dream. New contacts and networks are coming into being as each of us individually articulates our dream and finds others with the same dream. We are being thrust into a broadened and stronger network of colleagues than any of us had ever imagined possible.

Perhaps this is a necessary process of whole system transition. Many people are now working in a wide variety of areas such as education, health, development, business, voluntary organisations and government agencies. To actualize our common dream of planetary unity no area is unimportant and all must be included. We are not dissipating our corporate strength but multiplying it through individuals following their unique dream.

THE BASIC DECISION
(facing our group)
to be made before all other decisions
(at MEXICO)

Behind all the proposed models and recommendations for our economic, polity and cultural life, behind all the conversations on our future, behind all the reflections on our present, -- behind it all, there is a mingling of two different contexts.

Two different people will be speaking to the same point and, unaware that they speak out of these two different contexts, wonder why they cannot come to a consensus or create a common working model that will hold. Not only that, I find a single person shifting between these two contexts within a single paragraph -- resulting not in a solid model but only in "issues and arenas for further brooding and discussion". And we have been brooding and discussing for at least four years. And "brood and discuss" is all that is possible since the two different underlying contexts prohibit resolution.

I will state clearly the two distinct contexts and the primary/ basic/ fundamental decision facing us -- but first a bit of history to set the stage.

The Order at one stage of its journey focussed on renewing the Local (historic) Church as a means to impact the evolutionary edge of the journey of humanness (by providing renewed context, new structures, and re-enlivened spirit). (We saw the journey of humanness as the evolutionary edge of Planet Earth.) One might say that the Ecumenical Institute was the public face or form for expressing our focus on Knowing/Re-contexting (with related secondary emphasis on doing/structure and being/spirit).

When the breakthrough was accomplished and the possibility of a renewed Local Church was demonstrated, then the Local Church was no longer the leading edge to impact history.

Since the Order was a group focusing on breakthrough points for evolutionary impact, it then shifted focus to another breakthrough point -- renewing the Local Community. This was accompanied with changes (transformations) in our economic, political and cultural forms.

At that time, many people felt called to continue with the Local Church renewal -- to follow-thru and expand the implementation of what had been demonstrated. And thus they did not continue with the Order to the next breakthrough point, but stayed with the Local Church task (along with the associated methods). Such was their "calling" in

history. For them the Order "died" as their calling and primary operating context in history (and so they developed new operating forms and modes).

Recently the possibility and reality of a renewed Local Community has been demonstrated. The second breakthru has been accomplished. (I would point to the IERD as the signal of that accomplishment.) One might say that the ICA was the public form for expressing this focus on Doing/Re-structuring (with related secondary emphasis on Knowing/re-contexting and Being/re-spiriting). And it seems that the ICA, once a "public face" of the Order, has taken on life of its own as a distinct entity.

Since the Order is a group focusing on breakthru points for evolutionary impact and since the Order has not yet identified the next breakthru point, the Order has been grouping during the past few years for this next breakthru point. For this reason, the Order does not yet have its next point of focus/decision, but is still groping (been in the open space for four to eight years). In the meantime, many people feel called to continue with Local Community Renewal -- to follow-thru and to expand implementation and application of what has been demonstrated (along with the associated methods). They do not continue with the Order to the next breakthru point but they stay with the structural renewal and its methods.

This call to continue to renew the Local Community/Social Structures is an authentic call of history. One way of doing this is to institutionalize the ICA (possibly as some type of professional service association) with its own economic, polity and cultural forms. For those following this call, the Order has "died" and they develop new (ICA) operating forms and modes.

For those continuing as the Order, they too are going thru another transformation as the Order shifts to a new breakthru point for evolutionary impact (likely to focus on the Being/re-spiriting, with related secondary emphasis on knowing/re-contexting and doing/re-structuring). This shift will have accompanying changes in economic, polity and cultural forms and the Order will develop new (Order) operating forms and modes -- even a new name and new public face.

Since the Order is not presently clear on the next breakthru point to address (and thus its calling is not clear and strong) and since there is a large number of people currently in the Order who feel called to continue with community/structural renewal as their primary focus and since the next step in both callings involve transformation with accompanying new economic, polity and cultural forms, and given the

accompanying pain of giving up the past, therefore it is very easy to confuse and mingle these callings -- and their related contexts and their related implications.

The TWO CONTEXTS underlying our reflections, discussions, proposals and models are THE ORDER and THE ICA. (As I noted above, the ICA was once an expression/form of the Order for relating to society but has now taken on a life of its own.) Depending upon which context a person is standing in, the concerns, values and content of foundational elements, mission, economics, polity and symbolic life all will differ. These two contexts not only show up between people, they show up within a single person and even within a single paragraph. And because of the pain related to some of the decisions involved, it is natural to shift contexts in mid-thought as a means of trying to reduce the pain.

To further confuse the matter, many who sense that they are called to be the ICA still want to think of themselves as the Order and therefore try to describe the future of the Order in ICA terms. Also many who sense that they are called to be the Order still want to think of themselves as the ICA and therefore try to describe the future of the ICA in Order terms.

THERE ARE TWO TRANSFORMATIONS GOING ONE. THERE ARE TWO BUTTERFLIES BEING BORN.

(There is also a related issue, the historic tension of the Order and the Movement. This has always been with us and will always be with us. In the Christian tradition it has been with us since God chose Abraham to be a special people and each tradition has its own counter part. It is the sociological tension of a core group and related participants. It is a necessary tension for life and creativity -- beginning with atoms. It is open for (and has manifested) a great variety of perversions. It has always been a temptation to try to reduce the tension, to correct the perversions or to control the tension by creating a single, all encompassing group. This is not feasible. Each pole of the tension has its own unique and necessary role to play in the enlivenment and creativity of history. Also participation in either of the two poles represents two different and distinct decisions.)

Therefore, it seems that the first order of business -- the first step -- is to clarify self-consciously the two callings/contexts. Next, each person will decide which one of the callings/contexts she/he is going to operate out of.

Following this, the two groups (the ICA and the Order) will meet separately to work out their foundational commitments, missional focus, and related economic, polity and cultural forms and modes of operation (or more likely, the process for working these out). That is, the two groups will continue to "work out" their respective transformations -- albeit, now, without the confusion of the other context.

This seems to be our first item of discussion and decision of Module II in Mexico this November. It is my thinking that if we do not deal with this first, then our deliberations in Module II will be frustrating, inconclusive and unproductive. If we do get some clarity on these two contexts/callings, we will be in a position to labor and struggle authentically and productively.

(These callings can be, and in many instances are, inter-related. But they are none-the-less two distinct and separate callings/contexts. It is their distinctness that makes inter-relationship and creative tension possible. These are functional distinctions (like male and female), not moral or value distinctions. These two contexts/callings relate to and embody two distinct dynamics of history.)

Basil Sharp
Washington DC
Sept. 18, 1988

P.S. For those who might be interested, the next breakthru point for the Order to impact the evolutionary edge of the journey of humanness might be something like Renewing the Story out-of which people live.

My question to you (and I would like a response, please) is, "how do we deal with these basic issues/stances when we gather in Mexico?" - what is the mode for discussion and DECISION relative to our basic framework or context and then the related issues, once the context, stance or framework is decided?" I have suggested ~~as~~ a possible way in the paper. Any comments and/or alternative model? How proceed to enable the gathering to deal with the issues you + I + others (Donna + Gyps + Gills, etc) have raised?

Again, I deeply appreciated your wisdom, witness, courage + love.
The fullness + harmony of life
is yours.

Basil

MODEL--NATIONAL/GLOBAL STRUCTURES

To support this network of ICA units that will be located across the planet there is the need for ongoing structures that become the societal interface between the individuals and units on the one hand and society on the other. The ICA would be one organization (i.e. not an O:E organization and an ICA organization) building from its current structural position and credibility around the world.

The organization will be a flexible global structure, remaining responsive to the directions and desires communicated by the basic units. We will now look at five possible aspects of this organization: 1) membership in the unit 2) the interlinking structure--national and international, 3) regional, national and global boards, 4) ICA finances and 5) ICA Employed staff:

1. ICA membership.

We recommend that the membership base of the ICA be the members of all the units globally. Where there are legal national organizations, the members in the nation would compose the national membership. (see section II). These units will decide the regional and National structures required, and in any configuration of units, either geographical (i.e. city, region) or functional (i.e. educational, health) determine what offices, program centers and paid staff, if any, are required.

2. ICA structure.

This is a most difficult arena to envision because the structure needs to emerge out of the thrust of the units. The ICA might be set up in a nation with both geographical divisions as in a nation as large as the United States and also in operational divisions as in the new Venezuela model. In Venezuela, for example they have chosen to have paid staff and offices. The Organization has been restructured into 3 divisions; 1) ICA Development which is responsible for the community development activities of the ICA; 2) ICA Associates which is responsible for profit making programs aimed at private and public sector organisations; and 3) ICA Networking which is responsible for programs offered to individuals; organizations such as those focused on health, education and the arts; and for the membership base. This division is also responsible for publications and other activities supporting the network of units.

Naturally the shape of the divisions would depend on the program strengths in the nations and the intents of the related units. There might for example be an education division or a health division. Some might have staff some may be fully run voluntarily as a project of that unit.

3. ICA Boards

The members and units in any nation would determine the nature of the national structure required. In most cases some form of Board would be required. These boards would be selected by the membership in the nation. Boards become the predominate covenanted group beyond the basic unit, while at the same time fulfilling a legal function within the nation or region. The boards would play a pro-active role in guarding the image, quality and integrity of ICA in all its deminations within the nation. The board would be guided by the membership or movement and would formalize directions and policy reflective of the edge and desires of the membership units. The board may have sub groupings responsible for areas like finances, personnel and public relations..

A global structure will be essential in order to provide the nucleus of this widely differentiated and diversely populated organization. The Institute of Cultural Affairs International is a vehicle, already in existence, ideally suited to freight the executive dynamic. Having its "siege sociale" in Brussels and being the corporate creation of a royal decree rather than of the usual corporation laws of a state, it has an exceptional "cachet". It is, moreover, the corporate body which has been granted consultative status with the U. N. and therefore already possesses a truly international personality. Perhaps, however, in its new form, the ICAI would be composed of the Presidents of the Boards of the national (or regional) ICA's. It might become necessary for the ICAI Board to hire administrative staff which could be responsible for:

1. Organizing and hosting ICAI board meetings;
2. Communicating ICAI Board decisions/recommendations;
3. Coordination of global or multi-national unit gatherings
4. International relationships (e.g. with UN, etc);
5. Interchange.

It would seem appropriate that some of the needed on-going functions now assumed by the Longterm Investment Team would become the responsibility of the ICAI Board and if they found it necessary calling for staff positions. Such arenas would include monitoring the Annuity Funds of the O:E, continuing to develop the Program Capitalization Fund, and to assure legal viability at the national and international levels..

The form and funding of an employed staff will be a matter for detailed consideration at a future date,

4. ICA Supporting systems

An element of the global structure might well be a number of intercontinental Research and Renewal Centers. The nature of such centers suggests a international rather than a national relationship. It is thought that 4 such centers might be initially established, in Kenya, Caracas, North America and India. Courses and research events will be held and opportunities of all kinds will be afforded to enable human individuation.

Another suggested element of the global structure would be a symbolic leadership team. The team will be responsible for watchfulness in such matters as the comprehensive context, the spiritual wellbeing of the organization and its mission. For example it could comprise 9 persons, of which a maximum of 4 could be ICA employees; the remaining 5 would be drawn from other members. Members of this Symbolic team would reside in their usual countries of residence. Following an organization-wide vote, This team will be chosen by an selection committee composed of members of units from across the globe.

Provision will be made for councils and other gatherings of the new organization at the national, continental and global levels. Funding these gatherings will be the responsibility of the individual units.

5. ICA finances.

Each member of the units of the ICA would pay a monthly membership fee which would be used to undergird the national and international structures. Units would determine the means thru program, grants, employment of undergirding the program they have chosen to adopt. Participation in regional, national or international programs or councils would be the financial responsibility of the basic unit. Persons on the Symbolic _____ Team would be supported for their global meetings by the units to which they belong.

6. ICA Program Offices and Staff.

As stated earlier, any unit or groups of units as their strategies and program requires could establish a full or part-time program office with staff. The staff of the ICA would be made up of full time paid staff and part time volunteers. The ICA Board would be responsible for approving job descriptions for the paid staff and setting compensation levels. Staff would be hired based on the jobs that need to be filled and the organizations capacity to compensate the staff. It is envisioned that the staff would be compensated at comparable levels to other non-profits in the nation. The board would

appoint an executive officer(s) who would be responsible for ICA's activities in the nation or regions of the nation where applicable (such as the United States), and would set overall personnel policies. Most ICA staff would probably be part of a ICA Unit, but this would not be a requirement for staffing.

It is important that all of this above be seen as illustration and not recommendation. The actual forms need to be responsive to the directions generated by the local units.

WHAT DO YOU MEAN "WE"

At the Polity Dialogue, held recently in the Brussels Primary Unit, a guest speaker, Mr. Tony Judge, proposed several metaphors by which organisations could be viewed. This paper pursues what might be called the "Benzine Ring Schema for a Resonating Structure". The concept here is applied to the swirl of questions which often get discussed when talking about the organisational forms of the Order and the ICA.

The Benzine Ring as a Metaphor

Often when considering matters related to social organisation and interpersonal relationships, we can utilise understandings from scientific research as patterns and models. The prevalent hierarchical structure often receives justification from an understanding of a universe in which the god sits beyond stars, the stars lie above the earth and the peoples' leader stands on a mountaintop between the heavens and the masses below. Other modes have also been discerned.

Tony Judge, and others, have pointed out that the Benzine molecule, a basic component of many life-giving larger molecules, can best be represented as a "dynamic combination of several alternative structures, rather than by any one of them alone. ... (and as such requires less energy than for any one of them)." Benzine seems to alternate between five distinct forms. Tony Judge proposes that this pattern of alternation between various forms could be used in "designing/describing/operating organisations".

The Five Faces of We

In the Benzine Ring, six substantial yet open-ended carbon atoms bond together in five different ways (see Appendix A); at any one moment only one set of relationships is embodied, at the next moment another occurs. In considering the complex reality which presently gets named the ICA/Order, one also senses several operational modes among the same physical realities. Five of these could be named:

1. An order,
2. A family association,
3. An N.G.O.,
4. A movemental network, and
5. A company.

As an order, primary emphasis is given to the covenantal relationship among the members. Various forms of this covenant have emerged to hold individual understandings and commitments. A set of commissions have been established to monitor and administer the global/local aspects of the covenant. The Panchayat is selected to ensure comprehensive action, to guard the spiritual depths and to facilitate the articulation of the group's consensus. The operating modes of the order are designed to develop a demonstration community and to enable people on the journey of profound humanness.

As a family association, primary emphasis is given to the growth and development of a group of family units -- some composed of single members, some of couples, others of couples with children of various ages. The relationships among these units is maintained over time and space through a variety of communication methods. Individual units carry with them unique traditions from their personal cultural heritages and embody

differing living styles through the particular spaces which they maintain. Within the context of the total structure, each family monitors its own finances and sets its own priorities in light of what it deems significant. The operating modes of the family association promote the development of self-reliant procreative units upon which society can be built.

As a non-governmental organisation, primary emphasis is given to creating a vehicle for significant engagement in the process of social transformation. By and large, individuals contribute their time and energy on a voluntary basis, motivated by the desire to provide self-less service to humankind. Frugal use of financial resources and the style of living among the poor symbolise commitment to benefit the poorest of the poor. Through symposia and exhibitions, other like-minded groups are linked together to expand the impact of the effort. The tenuous nature of this mode of operation allows immense flexibility in maneuvering around existing social structures so that new forms can be nurtured to a position of self-sufficiency.

As a movemental network, primary emphasis is given to interlinking the forces of change on a global basis. Conferences, assemblies and councils draw together concerned people from a variety of communities to create common strategies for united action. Financial and material resources are gathered on an ad hoc basis to accomplish the task at hand. This mode of operation is able to discern the cutting edge of contemporary society and to formulate initial responses.

As a company, primary emphasis is given to creating an economically viable sociological unit on a long-term basis. The operations of each particular unit are governed by the prevalent local legislation and monitored by duly elected boards of directors. Individuals' skills are marketed at competitive prices for comparable service. Within itself, this company dynamic embodies creative aspects in the light of the best available business practices. This mode of operation functions within the existing patterns of the multi-national economic environment of the Twentieth Century.

Possible Points of Error

This pent-ocular (five viewed) resonating structure provides a possibly creative way of looking at the present reality which we have created. The above scheme offers only an initial attempt at describing the practical embodiment of Tony Judge's theoretical model. Other configurations could be created to add to or replace the five given here. The descriptions could be refined to more accurately portray reality. To the extent that I have misunderstood Mr. Judge's conceptual framework, modifications and revisions would be needed to bring about the necessary alignment. Maybe the whole perspective should be scrapped as worthless junk, maybe the Benzene metaphor does not apply to the present or desired organisation.

Further research

If this Benzene Ring Schema for a Resonating Structure is to be taken seriously, a considerable amount of further research and clarification will be required. Appendix B shows the models which I created to go from Tony Judge's theoretics to the prose of this paper. The same six nodes

have been used in each diagram. These were chosen somewhat arbitrarily, quite possibly they need to be clarified. The lines in each diagram represent the bonds between the nodal elements. I have attempted to name these bonds with existing or envisioned structures. If, in fact, this naming can be done meaningfully, the current model needs refinement and completion. Finally, the mechanisms by which the five aspects interrelate, how they change -- both practically and theoretically -- and the experience of being in this sort of organisation seem a bit unclear and would have to be described.

How this Schema Might Help

Assuming that this Benzene Ring Schema for a Resonating Structure could get a simpler name and be refined to a point of believable understandability by a substantial number of people, several benefits could be anticipated. Many of the currently assumed "either/or" dichotomies would be transformed to "both/and" possibilities. For example, "either the Order or the ICA" would be understood as "both the Order and the ICA". By simultaneously focusing our corporate attention on all aspects of our organisational being we might evoke clues for strengthening all 5 instead of negating many options in an attempt to argue the supremacy of one or two. Moreover, if we could understand and embody such an obviously complex, yet likely lifegiving, structure, we might produce a demonstration of a truly new form of social organisation adequate to meet the complexity of the centuries ahead.

Tony Judge submits that a resonating structure requires less energy to maintain than would be necessary to function in each separate mode separately. This might be interpreted to indicate that all five aspects can be embodied in a resonating manner by one organisation more effectively than by creating five separate organisations. Intuitively, this hypothesis seems accurate, yet the measures and methods for proving so appear somewhat difficult and imprecise. Clearly, such a resonating structure would require new operational images and styles which at first would seem awkward. Nonetheless, in many ways this complexity already exists within our operation and self-conscious acknowledgment of the present reality might empower creativity.

Further comments will be gladly received.

F. Nelson Stover
February, 1988

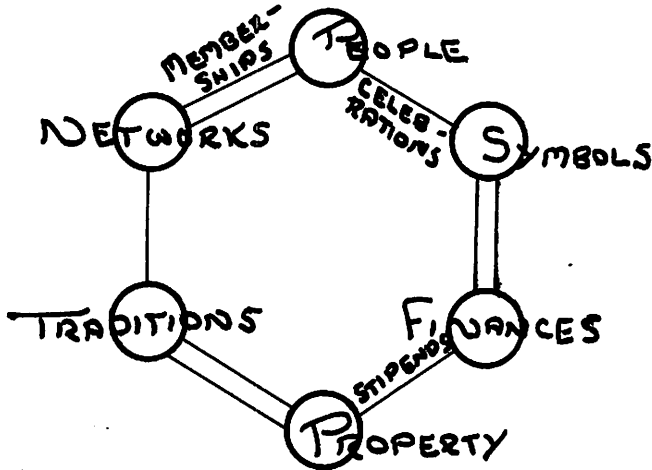
THE BENZINE RING SCHEMA FOR THE ICA/ORDER SYSTEM

APPENDIX B

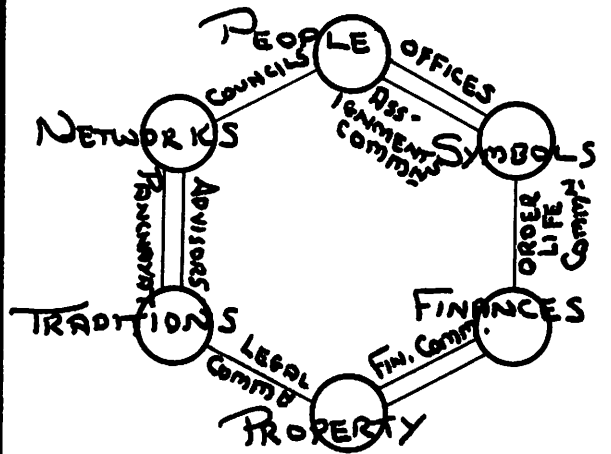
INITIAL DRAFT

FEB. 1988

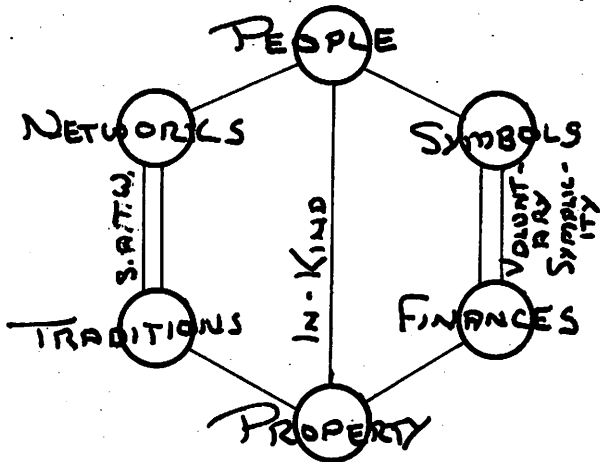
② AS A FAMILY ASSOCIATION



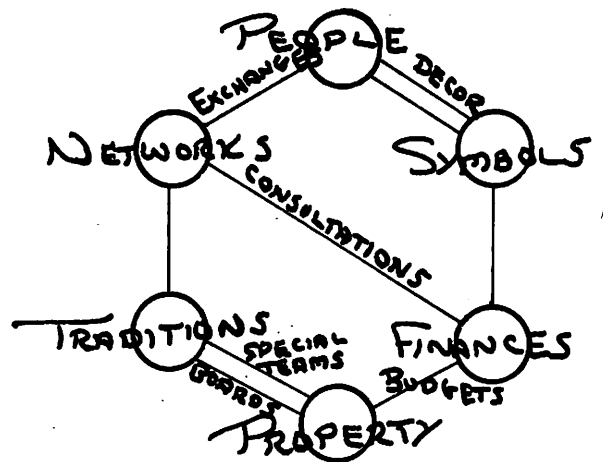
① AS AN ORDER



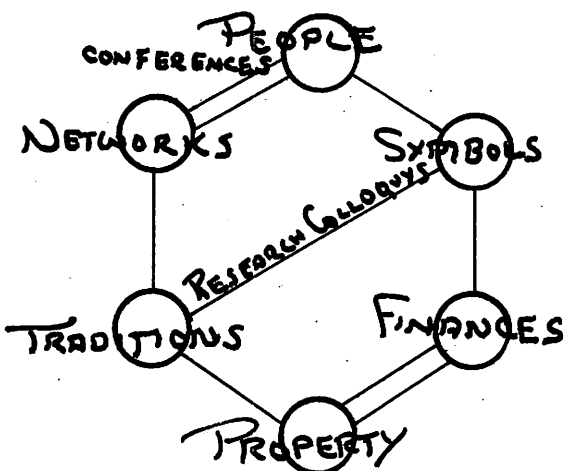
③ AS A N.G.O. (A VOLUNTARY ORGANISATION)



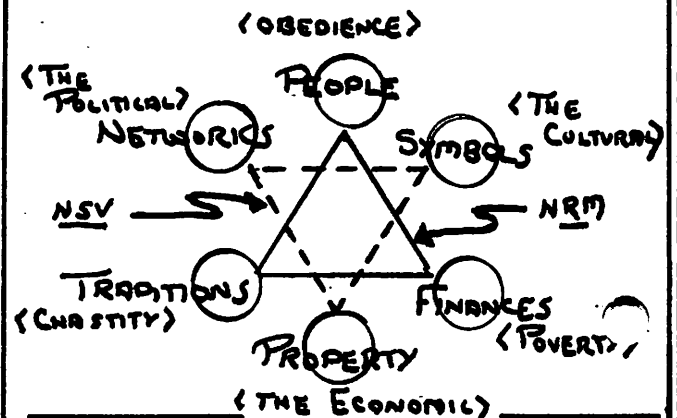
⑤ AS A COMPANY



④ AS A MOVEMENTAL NETWORK



"MASTER" (?) RATIONALE



WHEN THE NEW REL. MODE = THE NEW SOC. VEN =

INTERCHANGE
October, 1988
Karen Troxel

During the past ten weeks I have been in the midst of several conversations on our global interchange, including the Chicago house reflections August 1st about the May 31st Panchayat letter and the North American priory meeting in September. Also, I have needed to use our global interchange more intensively this year because Caracas and Chicago were coordinating a program client together and because the interchange which was needed for Mexico preparation. In addition I heard a quote about how we have received a "lifetime of information" in the past 25 years, will receive another "lifetime of information" in the next 10 years and by the 21st century it will be happening every couple of years. All of these have intensified my concern about our future forms of interchange. So I am pulling together my thoughts in order to intensify the interchange dialogues. I hope in Mexico we can have a task force during Module II work on this arena, articulating our journey and learnings about interchange during the past 20 and 4 years, and enabling us to consense on key strategies for the next two years in light of our learnings and what is happening to us now.

The Panchayat paper suggested that there were four arenas of "Empowering Acts" to release our creativity: Leadership, Personnel, Economics and Interchange. The three aspects of Interchange they made recommendations on included: Planetary Connections, Association-Wide Events and Operational Forms. Here are some of my current reflections on these three aspects.

I. PLANETARY CONNECTIONS

In this Age of Communication it is amazing how many ways we are already connected: through travel, telephone, mail, telex, computers (Econet) and now fax machines. In Bilbao we tried to figure out how we could all become connected to the Econet system. Since then we have been able to connect with 22 locations, highly concentrated in North America, yet able also to include Abidjan, Guatemala, Hong Kong, Kingston, Rio de Janeiro, Sydney and Taipei. We were slowed down in making this change by the shift in the Econet system that happened about the same time and the cost and legality of the system in some nations.

Since we already have so many options of communciation the question is, "How do we accelerate our forms of communication to enable our effectiveness globally?"

1. Recommendation: Let's decide in Mexico to invest some of our Program Capitalization Funds to purchase fax machines for every Primary Unit. Three Primary Units already have one so 15 new machines @ approximately \$2,000 each would be an investment of \$30,000 that would immediately give us this new opportunity to relate to each other.

As I understand the Program Capitalization Funds, money can be designated for facilites and program expansion. The fax communiation intent would be to accelerate program effectiveness through the increased interchange capacity.

I don't remember that fax machines were known as an option in Bilbao two years ago. Five hundred thousand machines were sold this past year and 1M are expected to be sold in 1989. It is amazing that in this year alone Caracas, Chicago, Hong Kong, Jamaica, Kansas City, Kuala Lumpor, Mexico City, Miami, Rio de Janeiro, Seattle, are locations that I am aware of which have obtained access to fax connections and can share their experience about the wisdom of going this direction.

Many advantages of the fax system are obvious: (1) immediate communication but less expensive than phoning. (2) can send communications in hand writing, typing, pictures, any language, (3) no concern about compatibility of software, (4) access through phone lines which we all have, (5) can program to transmit at night for cheaper service, (6) the ease of use of the machine, etc.

The disadvantages continue to be cost and legality in some nations.

Legality: Possibly offices could obtain usage through corporations which already have worked through the legalities with their nations (as Abidjan did for Econet). It is anticipated that nations will quickly change their legal requirements as they see the benefits to their markets.

Cost: Sook Ja Hutcheons said that she would do a cost analysis comparing phone calls with fax messages and mailing costs and bring it with her to Mexico. At the moment we are paying monthly about \$200 for fax, \$40 for Econet and \$25 for telex (Econet and telex we pay whether we use them or not). Christian, our Econet contact, has recommended that we research fax costs as well.

2. Recommendation: In Mexico we decide on the rhythm and forms of regular written interchange as we experienced with the global order report.

Bi-monthly, monthly or quarterly communiques need to be considered in terms of objective, values, length, form of communication, etc. There is no interest anywhere in creating volumes of information, but there are many benefits to regular written communication that we often forget or overlook. For example, the weekly postcard size GOR was key to objectifying the accomplishments and contradictions and setting the stage for considering next steps of repositioning. The process of writing recreated our story of who we were and what we were about as well as strengthening our resolves. It also affected our corporateness, motivity and common memory.

Then there is the question of how the information is retrieved and helpfully shared within Primary Units. It would be helpful to discuss creative ideas and approaches that work on this.

II. GLOBAL, CONTINENTAL AND PRIMARY UNIT EVENTS (to interchange vision, approaches that work, learnings, research and planning)

1. Recommendation: We state our gathered/scattered rhythms and dates for the next four years for the globe and continents, and as much as possible decide dates and place so people can plan ahead to participate in them.

Global: We need to assess the values and learnings of holding global assemblies over the past 20 years. How do we maximize the dynamics that occur when people attend global events that include: global consciousness building, generated creativity when working with people of many experiences and proven approaches, the permission giving dynamics that enable people to decide to risk, test and demonstrate the new? What is the uniqueness we have given to our events, including (1) holding the comprehensive picture, integrating the many perspectives and sectors as we are demonstrating through "Our Common Future"; (2) the participatory nature of the conference, and (3) the bottomline/product oriented results?

Continental: Similarly, a fresh look at the recognized needs and advantages of continental gatherings need to be assessed. In North America we held two Skunk Works meetings (18 months apart) which revealed the hunger that exists for interchange, not simply focused on one sector but with all our work. I have been particularly impressed with how Latin America has held the continental dynamics over the past four years as a continent. In Mexico I hope we discuss these learnings and make future recommendations for all the continents. As we look at intensifying our capacities to be movement-centered, we need to recognize the key role which continental events play in allowing the movement to develop and expand.

2. Recommendation: We rehearse our learnings and celebrate the positioning of the Primary Units for the effectiveness of our work in the '90s.

Although we resolved to decentralize in 1984, it took North America two years before we shifted many of our structures to the Primary Unit level. Since 1986 much of our time and energy have been spent on this restructuring process. In the past couple of months here in Chicago we have turned our attention to the future and have become increasingly excited about how the Primary Unit is now ready to expand and grow in new ways. Our economics, space, and experimentation are attracting others to talk with us about forms of residency and training in our community life. We are beginning to see our service as an "anchor house" to building cores across the 20 states we are responsible for. Key to this has been the CPU rhythm of meeting three times a year, usually during holiday weekends for longer meeting times (Memorial Day (May) or Independence Day (July); Labor Day (September) and New Years (January). This has been instrumental in creating the strong cores we have now in Indiana, Iowa, Kansas, Michigan, Ohio, and Wisconsin. Our annual appeal circuits across the 20 states have been key to expanding the movement around each of the cores.

3. Recommendation: We commonize our modes of documentation for our work with clients, communities, constructs, training programs and other forms of experimentation.

The Economic Network created a client design for data collection of companies listed in the SIC (Standardized Industrial Codes) that is currently being tested. Already Rio de Janeiro and Kuala Lumpur have sent in their documentation. This is one example of the kind of common form that could be tested over the next two years.

III. OPERATIONAL FORMS

1. Recommendation: There be a written evaluation of our sixteen year experiment with the global Panchayat, our four year experiment with the primary units, and our two year experiment with the breakthrough teams.

These evaluations should include the intent, accomplishments, weaknesses, and learnings as well as alternative models. This will be informative to our creation of future forms and allow us to continue this dialogue as we return to our Primary Units after Mexico.

To: Len Hockley, Don Cramer, Tim Wegner
From: Karen Troxel for the Mexico Procedures Team
Re: Global Communications during Mexico Conference
Date: October 12, 1988

I believe that you three would make a great troika to figure out the best system for global communications during the Mexico Conference. Don Cramer said that at the conferences Harrison Owen runs yearly there are laptop computers in every group and the results posted daily. Wouldn't it be great if we could "post" the daily results to the globe. What would it take during the next month to expand our present capacity? There are 22 places on Econet, most of them in North America. Who is aware of what the blocks are to getting Econet hook-ups into the other nations? I have tried the Fidonet route through Houston, but Tim Wegner informs me that you can only send notes of up to 20 lines on Fidonet which is not quite adequate to our needs. Anyway what steps could be taken at this point to get the hook-up into Oaxtepec and then out to 22+++ other locations. I think Ray Richmond has been thinking about this as well, but don't know what he has learned. Anyway could you put your thinking caps and action shoes on to see whether we could have a global communication sign during this Conference?

I know we all have more than we can handle between now and then. So all efforts will be greatly appreciated. Four weeks from today we begin. Many thanks from both those who won't be able to be in Mexico and those who will be in Mexico.