

REFLECTIONS ON THE ART OF WAR IN  
THE LAND OF MORNING CALM

1 Once upon a time, a very long, long time ago, the creative powers looked out upon the earth and saw a peninsula that was being buffeted by high winds and strong waves. The creative powers decided there needed to be some way to break the wind and to break the waves that were beating on the peninsula, and so there was an eruption in the middle of the sea and an island was born. Eventually there were men on that island, and they came to see that their task was to stand up and break the wind and withstand the pounding of the sea, but they were very lonely. They experienced themselves as exiles. And so, somehow, somebody built a plan and women came to the island. And the women looked around and they said, "This is a barren place, a very barren place. It's made of volcanic rock. And all you're doing is withstanding the wind and the pounding of the seas. There needs to be new life here." And they went to the rock and found a tiny bit of soil on that rock, and they tilled it. Now there are orange trees and barley fields and rice fields; life birthed forth from that island. That is a legend that the people of Jeju tell themselves, that they are the men and women who stand up to the wind, who withstand the pounding of the sea, and who wrest life from that which, to someone else, looks barren.

2 I want to talk about three things this morning. One way we might put a title on this little talk would be something like, "Reflections on the Art of War in the Land of Morning Calm." The three things I want to talk about are ① what it looks like to confront the enemy, ② what it looks like to release the yes, and ③ what it looks like to create victory. But first of all, before I do that, in terms of accountability, I would like to report on behalf of the people of Kwanguyng Il who live on the island of Jeju that all 15 programs of the Jeju-do Human Development Project are actualized. There are in fact leaps forward in both social and economic development, and we have discovered in that process something we've known all along, that symbol is the key.

3 We've done a great deal of training with the adult leadership, primarily through image explosion. We've taken a lot of trips. Sixty-six elders took a bus trip around the island, to see the various tourist attractions, and some of the industries. For many of them it was the first time they had seen what the whole island looked like. Then we went to the Kal Hotel, which is the tallest building south of the Han River in Seoul. It's an eighteen story tourist hotel. We took them up to the lounge at the top to look out over Jeju City, and the awe and wonder of what it means to live in the 20th Century began to break loose for them. They're still talking about that trip. They all have at least half a dozen photographs that were taken of them at various points in that journey; they are a brand new alive people. Twelve village leaders traveled to three of the Saemaul Undong model villages on the island. Minds were broken loose about people who have decided that development of their community is something that needs to be done and can be done. The kinds of economic and cultural development that can take place were very exciting to those twelve people from Kwanguyng Il which is the village which the governor characterized on his first trip there as the worst village he'd been in. That mindset is prevalent within the villagers; to take a trip where they saw possibility that had been actualized by people not much different from themselves, was one of the most educational things we could have done.

4 The preschool has 60 children enrolled, five days a week from 8 to 5. The village has done a fantastic job of building that school; they remodeled a facility, the women of the village had a sewing bee and did the uniforms; and the five young ladies that staff the school are receiving the first salaries that have been paid in the village. They have seen that they can take on a role that's much different

than simply dropping out of school and helping a bit around the house until one would become married and goes to work in the fields for the rest of her life.

5 In terms of economic development, there have been several things that have been key. First of all, every service program that is going has a fee charged to whoever is using that service. We've stood on the principle that the village can indeed support the necessary services for that village. We had to do that over against the village leadership, who said, "We are too poor." We went ahead and opened the preschool with tuition and the health outpost with a small nominal fee for each visit. In each instance, families that have their children enrolled in the preschool say the tuition is too low, that it costs more to run the preschool and they can afford to pay it. And it is the same thing with the health outpost. Generally a greater fee is offered than what is being assessed. That has been a mind-blowing experience for the established leadership of that village, to discover that the people of that village do not live as much out of the mindset that they are poor as the leadership sometimes would like to believe.

6 Another key to the economic development within the village is in terms of enabling them to see that they can deal with their situation. We operate on a cash economy in Korea; credit is unknown, checking accounts are unknown. You carry cash around in a secret pocket in your tunic. It took several of us a long time to begin to operate out of that cash economy business. What happens, for example, when the electric bill comes due, and we've managed to run up a rather large electric bill? By the way, they don't send bills through the mail. The mail is delivered in Kwangyung Il; a fellow gets on a bicycle in Jeju City and peddles out. It takes 45 minutes by bus, I don't know how long it takes him on the bicycle to peddle out there. But the way they deal with the electric bill is the man from the electric company shows up on your doorstep one day and says, "You owe an electric bill for the last four months and the total amount is such and such." You drop over when he tells you what the total amount is, but he stands there waiting to be paid. When you say you do not have that much cash in the house, he cannot believe this. This is not something that computes with him. That is not the way the cash economy operates, you know; cash economy means that when a bill comes due, you pay it. So we have introduced credit into the village. Believe me, it took a long time but it has been introduced. One day we just ran out of money and food for the preschool at the same time. The idea of getting food without paying for it immediately was an idea that the educational guild said could not be done. Fortunately one of our auxiliary was able to convince a couple of them that they could at least go into town and try. And sure enough, the first six merchants they went to also said it could not be done. But the seventh one was excited by what was going on in the village and decided that he would let us take several cases of milk, powdered milk out to the village if we would pay him in fifteen days. That was a major breakthrough. Since then, we got that merchant up to 30 days' credit, and somebody's got a model for 90 days' credit, though that will take a little longer.

7 The first industry has been introduced into the village that is not directly agricultural. Fourteen families have been given the equipment and have been trained to produce handbags and hats and other small items from horse hair. These are very fine items; a company in Jeju City buys them from these village families and exports them to Japan, where they are very highly prized. This is the first industry that has been introduced into the village; there is a great deal of excitement about it. This is particularly critical, for the life rhythm in the village is determined very much by the weather. When the sun is up, everybody

is in the fields. When it rains, you can't go to the fields. There are all kinds of other activities that go on, which are not all that helpful relative to the future development of the village. By putting this industry into 14 homes, 14 families have a productive kind of activity that they can be engaged in when it rains.

3 One other story in terms of economic development. You plan hard, you strategize hard, you work diligently to get implementaries and be crafty and wise and so on. Then things happen that you just didn't anticipate. Across the street from where we have our collegium room, there's a 79 year old man who runs a little grocery store. His name is Mr. Kang. He is one of many Mr. Kangs in the village, so we call him Pop Kang, Grandfather Kang. Pop Kang is one of the wisest businessmen I have run into in that village. He has changed his inventory since the ICA has been there. One of the first things he did was to add Coca Cola to his inventory. He greatly expanded his snack stock; when ICA was first there, there was only one type of snack, but now you can choose from about 15 different varieties of snack. The other day, there was a flurry of activity going on in Pop Kang's store. We were kind of curious, so we went across the street. Two men were moving the first refrigerator that has come into the village into Pop Kang's store. It is an ice cream cooler. Now he sells ice cold Coke and ice cream. Someday, I venture to say, there will be milk sold out of that cooler along with other things. But this man (and I am sure it is entirely from ICA profits) was enabled to purchase a cooler. He told me the cooler will be paid for in one year, which is rather incredible when you look at what his income is. He operates that store from 5 in the morning until 10 at night, 7 days a week. He is 79 years old, and he is a fantastic human being.

9 Now, to talk about three things that I think are critical in terms of working effectively on Global Social Demonstration sites. They are confronting the enemy, releasing the yes and creating the victory. Something that I've found just absolutely essential in terms of being effective is to go back to the fundamental presuppositions of imaginal education. I found that Boulding's model is the most helpful thing that I have in my kit bag for being able to discern contradictions within a situation and create a tactical system that in fact deals with the contradictions. I want to just briefly rehearse this model. (You know, when you get caught up in a campaign, sometimes you forget the theoretical things that are helpful. Many of the theoretical things that you have learned in your educational journey probably ought to be forgotten. Some things ought not be, and for me this is one of them.) You remember Boulding's model is that every man lives out of a core of primal images. I have come to see that that core of primal images for every man is the same. Underneath whatever superstructure has been created there out of life's experience, every man struggles with separation and reunion, or sin and grace, or death and resurrection, whatever metaphor you want to use there that's helpful. That is in fact the organizing image out of which every man operates. Now, what happens is that every man builds a screen around that primal image. These screens vary, but they all filter the data coming in. The data that is filtered through has a lot to do with how someone finally decides to relate to those primal images that are underneath there. We've got to become very wise in analyzing those screens. Everyman lives within a context and the data that comes in out of that context reinforces particular decisions. The only influence you finally have on a man's decision is through whatever messages you put into that context. I am talking about how you relate to a human being as a free man. Finally, the only intentional thing you can do is create a message that is put into the context which goes through the particular screen, or illusion if you will, that

that individual is operating out of, which reinforces a particular relationship that he has to his primal images of being a creature, rather than the creator. I find this model just absolutely critical.

10 Let me now try to illustrate what I'm trying to get at. When we talk about confronting the enemy, I want to suggest that the enemy we're dealing with has to do with the screens that people are operating with. It is not the image that is the enemy, it is the screen that they've created. In the first instance (Boulding makes this clear), the screens are created for survival. That is just who we are. We create those screens to survive. I have discerned about four types of screens that I would point to with the category of enemy. One of them has to do with something you might call simply ideologyism. We are clear that what allows a change in a man's screen is usually a very simple, clear image or picture. We have all seen the power in that. A grid allows a whole shift in somebody's screen about what data they take in relation to their community. And it allows a whole different relationship to be taken to their life possibility in the midst of that community. But if a clear simple image becomes an abstract principle which is simply repeated over and over as some solution to some problem, then you have to confront the enemy of simple ideologyism.

11 I am going to talk for a minute about how we work with the Saemaul Undong, which is the new community movement in the Republic of Korea. The new community movement is a phenomenal thing which has been going there since 1970. It is aimed primarily at rural development, and is now being expanded to include urban community development. It operates out of a basic strategy that is called the "concrete" strategy. It works like this: a truck drives into a little village, drops off a hundred bags of cement, and drives out of the village. One week later, the Saemaul leader comes back to that village. If he finds 100 bags of cement laying in the road where they were thrown off the truck, that village goes on the timeline for development 10 years from now. If he finds that the cement bags have been moved and are sitting in a storage building somewhere and people are talking about what on earth they are going to do with the cement that showed up, it goes on the timeline for development five years from now. If he comes into the village and finds a new concrete structure, they get immediate support.

12 Now, the ideology that has emerged is that what you need for community development is one charismatic leader. If you don't have the charismatic leader, you'll not have development. The second thing is that you always do one thing at a time; simple things first and more complicated things later. That has gone a long way in terms of rural development within the Republic of Korea. Phenomenal strides have been made in terms of agricultural and industrial development within the small villages of that nation. But there are many villages that have ended up in the ten year slot, because there was not that charismatic leader. That is a screen that you have to watch out for. You have to begin getting messages into that context that talks about the development of corporate leadership within a particular village. Whether or not you have one charismatic man, you begin working with a team that releases the corporate power which is going to make the difference. If you have a charismatic leader, fine, but it is not necessary.

13 Also, you have to move on all of your problems. There are a number of villages that have produced one dam or one road and then quit. I mean they did the simplest

thing or the most obvious thing first; once that was dealt with, they quit. That is a screen that has to be worked on. I say this with deep admiration for what has happened within the new village movement.

14 ② The second enemy screen we operate out of is Cynical Idealism. You begin to operate out of this screen because you want to do well. So you don't get yourself involved in a situation unless the conditions are just right, or you don't want to get tangled up in something unless it is the perfect situation. One day I got a call--we do have a telephone in the village now. It is a battery-operated telephone that works occasionally. All you have to do is shout very loud and make sure the wind is not blowing or it is not raining. Anyway, I got a call from the governor's office Jeju City. They had been thinking very seriously about our project and had a few questions--could we come in on the next bus and talk with them. So a colleague and I went to town. They asked for detailed budgets for every one of the 15 programs, listing all the items we expected to purchase, how much they were going to cost, when we were going to purchase them, and on and on and on and on. I could not believe the kind of detail that was being asked for. Their story was that we could not be serious about development unless we had done that kind of planning. The governor had some discretionary funds that he would like to assign to the village, but unless he had that kind of detail, or those budgets, he couldn't decide how to allocate them. We said we did not have them, but we could produce them out of the work we had done. He asked that they be ready the following morning. Outside my colleague said, "Impossible, impossible! There's no way that we can do this." After we talked for a while we saw that the only question facing us was: How are we going to show up in the governor's office tomorrow morning? Are we going to show up with nothing more than what we had this morning? Or are we going to show up with something more than what we had this morning, knowing full well that it is not going to be what he is asking for. So we went back to the village, got our files out, stayed up through the night and put together a bit more detailed plan. We went back to the governor's office, and started a series of negotiations which took ten days. Each day we showed up in the governor's office with a little bit more detail than we had had the day before. Just before I left Kwangyung Il to come here to the GRA, the governor presented us with a document that commits \$53,000 to the development of Kwangyung Il over the next three years.

15 ③ One of the other screens that you have to watch out for is a naive activism. Soon after I arrived in the village one of my colleagues told me that there was going to be a volley ball tournament sponsored by the YWCA in Jeju City and that for framing purposes, Kwangyung Il needed to have a women's team participate in that tournament. Now you know, when you first arrive in a new assignment, you get all kinds of data laid on you and that was something that I just said, "That sounds fine," and went on to other matters. As we moved closer to the tournament date, the same colleague came back and said, "There's a registration fee to participate in this tournament." I said, "Well, we're in a bit of financial difficulty right now; let's see what we can do without having to spend any money." He said, "All right." A few days later he said, "For self-image purposes, our women need to have uniforms." I said, "Let's see what we can do without spending any money." He came back a few days later and said, "This tournament takes two days, so the women need to stay overnight at an inn in Jeju City, and they will need lunch..." and I said, "Let's see what we can do without spending any money." And he kept building the battleplan. He figured out some way to get somebody in the village to make uniforms and they figured out where they were going to

get a lunch. Then he came to me two days before the tournament and said, "None of the women in the village knows how to play volley ball, so we need to start training, and I think it's going to take two days." By this time, this little project had gotten out of hand. It was consuming a lot of energy and a lot of resources, and I was getting more and more upset. But each time I tried to talk about priorities, he'd go back and build a battleplan and you know, keep moving.

16 We came to the day of the tournament. At 7 o'clock in the morning, they were waiting at the bus stop, and down the road came this contingent of about 15 men. They marched up to the bus stop and said, "The sun is shining today, you are supposed to be in the fields. You are not going to go play volley ball." At which point all the women went to the fields, and I had a long talk with my colleague about doing that which is not on target. It was not a talk, I just let him reflect on what had happened to him. You have to watch out for naive activism, because you are clear that you had better be doing something all the time. You have to choose very carefully where your battles are going to be fought.

17 Then there is the screen of individualism. This looks like you have to get everybody's permission to do one little thing. There was a great deal of excitement following the consult in Kwangyung Il about the model village. One of the first steps you want to do is to get a road sign at the entrance to your village. that they are now living in a model village. You begin to act like you live in a model village if you are continually told that; it begins to shift the screen that you operate out of. In one of the guild meetings they brainstormed suggestions for what the road sign might look like. There were a lot of suggestions, so somebody pulled together a model. Then there were a lot of other suggestions made, so a committee formed within the guild to work it out. Somebody was assigned to find out how much it would cost to have sign made in Jeju City, somebody else figured out that it ought to be done with local materials using local labor, then they couldn't decide which one of the people could paint the sign best, etc. Pretty soon, it seemed there were no less than five committees trying to figure out how to get this road sign up.

18 When I arrived on site, which was several months after the initial suggestion, they were still trying to figure it out. I think they were then working on how to coordinate these committees because it was getting difficult. So one night at 10 o'clock, I assigned one of our brave souls in the auxiliary to go down to the entrance to the village and put up a road sign that declared that this was Kwangyung Model Village. The next day all kinds of people came around and said, "It looks great!". You have to watch out for the temptation to get agreement on everything. Everybody in that village agrees that development needs to take place and this is all the agreement you need.

19 Now, in terms of releasing the yes. One of the things I've found extremely critical in a situation like this is you have to clarify the objective situation. That is a painstaking process that requires a lot of patience. It also requires, particularly for people that are used to operating rationally, willingness to live with an awful lot of ambiguity, just an awful lot of ambiguity. I found the most helpful way to deal with clarifying a situation is simply to ask who? and what? and when? and where? and why? and how? about three times. The third set of responses corresponds somewhat to the reality that exists.

20 You have to build a history-long story. In our situation, that means that you have to talk about the past as being a stepping stone to the future. You stand on the past as the stepping stone. You live in this era, this era and not one that existed 4,000 years ago. Daily rehearse who you are and what you are about. One of the vehicles I have found very helpful for that is to continually chart and rechart the events that have happened in the village. It allows objectivity and begins to allow helpful stories to be created about what is going on. Nothing, I witness to you, nothing that you plan goes the way you planned it. And save you have a way of charting and recharting what did happen to see how that is now your platform for launching into the future, you become very disappointed people.

21 You have to do the first steps. We had been teaching an English class in Jeju Ci'v for people that had been in the consult. This group of people was a little dissatisfied. They said, "All we want to do is learn to speak English better. Since you guys are English-speaking, we thought you could do that for us. But, when we get together, we sing a lot of songs and hear a lot about what is going on in Kwangyung Il, we cannot speak English any better than before." Now the obvious thing to do in that situation was to teach them how to speak English. So we got one of those silly textbooks for teaching English as a second language. They had been meeting two hours each week and we said, "Why don't you meet four hours a week, and we'll go through this textbook lesson by lesson. Since you're out to learn English here, there ought to be some kind of a fee assigned to make it worth your while and make it worth our while. And you need to recruit ten more people, provide the snack and all that sort of thing."

22 We started the following week with a brand new English class. All we did was drill them on pronunciation for four hours. They were so excited at the end of that time, they went home and did their homework, and came back the next week for four more hours of pronunciation drill. They came back the third week and said, "Why don't we sing a song to get this thing started?" Then we began doing something with Aesop's Fables. They had complained a great deal about what they called, the I-SHE-A methodology, which was the art form conversation. We began dealing with Aesop's Fables and casually, during the coffee break, began to ask questions about how they had reacted to that story, what did they think it really meant, and where had they seen that kind of thing going on? About the sixth or seventh week, we did an art form conversation on Aesop's Fables. The whole point here is that you do the obvious in the beginning, then you deploy your tactical contradictions squad to deal with what really needs to be done. And what really needs to happen finally happens.

23 Then you beckon all the on-lookers. I've discovered that everything you do always has a group of people standing around. Your first response is, "What are you guys standing around for? These rocks are heavy, you know." They laugh, but you continually beckon your on-lookers. The night before we had the village consult, it dawned on somebody that we needed to have lunch for all the people. It was an all-day thing and one hundred and fifty people were expected. Two people started cooking up some lunch in the little kitchen and the house owner came in and said, "What are you doing?" "We're cooking up lunch for tomorrow." She said, "You can't do that. It's a hundred and fifty people." Somebody said, "Well, why don't you hand me that rice that's over there." "I'll be right back," she said. She went out and recruited five other ladies. Pretty soon there were fifteen ladies in the little tiny kitchen preparing the lunch. There was a

fantastic feast for a hundred and thirty people the next day. Just beckon on-lookers while you're going on about your task.

25 In terms of creating victory, how do you create victory? I am a firm believer now that in order to create victory you need some chaos in your situation. Chaos is a friend. If the chaos in the situation is controlled, that means people are sitting around doing nothing. In order to get them to move, you create a little chaos. We wanted to have the health outpost open up. There was the perfect old abandoned building for that. Somebody made the mistake of asking whether or not that would be a good building. That is like asking, "Would this be a good idea?" Well, you get all kinds of ideas about whether it is a good idea or not. As a consequence nothing had happenēd about the building.

25 One day we sent one of our brave souls down with a broom and said, "Now you go down to that building and start sweeping." He had not been there five minutes before some young people came charging over, and they said, "You can't sweep in here. This is our 4-H Club building." Our colleague said, "Oh, we thought it was the health outpost building." "No, it's the 4-H Club building." He said, "Oh, gee, we have a little problem here." And so they called a meeting that night and had fifty villagers there. They decided that the building was now the Health Outpost building. The next day they sent five people down to buy the supplies and equipment. The second day, they had twelve 4-H youth redoing the whole interior.

26 The way we got the preschool started: the auxiliary sat around and dreamed up all these contradictions to getting the preschool started and postponed opening the preschool. Then one day, we decided that something needed to happen about that. We went over to the village hall and did a workshop where we created a proposal for how we were actually going to get the preschool off the ground. We did it on a blackboard and when we were done we left and forgot the blackboard. The blackboard stayed in the village hall with this detailed plan written out step-by-step. Somebody remembered that we had left the blackboard over there, so we went after it. There was a big meeting going on in the village hall. Someone had found the blackboard, and somebody to translate it. The next day, the Ri Chang, who is the village chief, came to us. He said, "We've decided the preschool is going to open next week." And it did. You have to create a little chaos in your situation and then stand back and watch very carefully what happens. Out of watching what happens in terms of how that chaos is being dealt with, you can discern what the contradiction really is. If you try to discern what the contradiction is ahead of that, you are shooting in the dark. I have found that I rely on all my theoretical baggage, unless I see someone trying to deal with chaos, then it becomes obvious where the contradiction lies.

27 I have a whole speech on what I have discerned to a critical contradiction in Global Social Demonstration. I don't have time to make that speech. Let me just say that it has to do with global language. I am almost convinced that we need a global language school for every English-speaking person that we are going to send to any global social demonstration site. English is not the global language. English is a vehicle, a common vehicle to release self-hood. I have been utterly aghast at how someone like myself can go into a different culture and unself-consciously through his use of language, destroy self-hood. If you are destroying self-hood, you are not speaking global language. Like I said, I have a long speech on that; we need to put our minds to that and deal with that contradiction.

28 On taking care of yourself for creating the victory: it is very helpful if you go to bed with your uniform on. You get called out of bed in the middle of the night; it is helpful if you are already dressed. Shine your shoes every day. That is no longer just a nice thing to use in a lecture illustration. I have found that in fact particularly when you walk through the mud of the village streets, it is a very enabling thing to do. I have also found that is very helpful to do one difficult thing every day that you would not ordinarily choose to do. Maybe that is gimmicky, but in terms of internal discipline and corporate discipline, I have found it to be very helpful.

29 Finally, local man is ready to move. My final story is about a young lady, Hur Myung Hee. One day at the end of March the auxiliary was at breakfast. Into the room walked six elderly ladies and one young lady. The six elderly ladies were from a congregation in Jeju City. They announced to the auxiliary that they had heard all about the Kwangyung Model Village and the human development project. They were very concerned that the project be successful. They believed it would demonstrate hope for all the villagers on the island. So the church had thought through what they could do to enable the project, what gift they could make as their way of participating in what was happening there. They had decided that their gift was going to be this young woman from the congregation. They had brought her to live in the village for one year to do whatever was necessary in order that that hope be realized. She had no idea about how we lived, but now she is the director of the preschool and she is interning in the House. She is loving every minute of it and holds the rest of us accountable to our own life decisions in a way that I have not experienced in a long time. Local man is indeed ready to move. And if we don't stand in the way.....