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MOVEMENT AND ORDER TRAINING

Training is the marrow of Iron Man's bones. From the order's earliest days at the Faith and Life Community in Austin, Texas; to the creation of the core curriculum of courses and the Academy in the late 60's; to the ITI's reaching around the globe in the early seventies; to LENS, Town Meetings, Social Demonstrations and the Human Development Training Schools of the late 70's we have been and continue to be about the task of training. Our intellectual methods, our theological base and our practical leadership skills have all evolved and formed our training task.

Training has played several roles within our corporate life. First it has served to practically equip both order and movement colleagues with basic methods prowess and the life changing pedagogical style necessary to effect profound change in the lives of individuals and communities. Second, training has transformed individual life stance and operating images. We have all made decisions about our use of time and our vocational direction as the result of training experiences. Third, training has provided a deep sense of global unity from the common experience of courses and from the fellowship encountered as members of teaching teams. Fourth, training has positioned us to the awesome challenge of delivering practical methods and the life images to the masses of planet earth.

In our current situation, we find ourselves stretched with expansive programs of awakenment and demonstration. With smaller house size and a lower density of master teachers, we sense a creeping shallowness, and increasing reliance on simple procedure-oriented training. This skims over the depth contesting and style development of earlier days. Our global spread has necessitated language and cultural adaptation giving rise to increased numbers of variations on basic course curricula. Examples of this are Imaginal Education and LENS. The demand for methods and training by institutions, organizations and governments, has

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generated further variations and creative new constructs for in-company consultations. Training Inc. is an example of this. Multi-village development efforts have necessitated simple field manuals and training constructs to rapidly move across the rural communities in several nations. These efforts have put us in touch with masses of pre-literate village residents and have pushed us to develop constructs for the training of trainers who will prepare others to teach. All of these incredible opportunities are calling us to reconsider the underlying issues of training quality, construct effectiveness, global commonality, and futuristic tools.

The task of this guild is to write a document on the futuristic training dynamics necessary for the 1980's. The document will include an introduction stating the historical context and current need for training. It will include sections on: 1. profound function of training, 2. the training journey, 3. the issues and steps to producing a comprehensive curriculum, 4. the issues and steps for producing training packages, and 5. the futuristic training delivery system required during 1981 - 82. The conclusion will include specific recommendations towards Memorials.

Resources to be used include: Academy syllabus, Academy reports, reports on House training events, field module training, MOVE document from India, Regional Consult - issues, mandates, strategic directions, 1972 Strategic Forms of the Movement, 1968 formation part of Constructs document, 1972- Religious House as training center, 1978-9 education revolution work, Plato system of training (RVI), Image #2: Imaginal Education, comprehensive curriculum drafts (India and Chicago), Two talking papers from India, 1980 summer work on training - Book II, Training system in 1980 GRA, 20 program chart for 1974-76, report on training (National Post), training triangles (India), methods triangles (Chicago), university PSU 1981, and Youth Presidium report 1981.

The traps to be avoided:

1. Making training an objective rather than a means to building movement.
2. Thinking that the comprehensive curriculum needed by the movement and order for next 10 years can be built this summer rather than seeing this as a four year task.
3. Operating out of commonness in training means common procedures rather than common methods and intent.
4. Thinking that we can train the movement in only set of training journey elements rather than multi-delivery systems.

Our inclusive commitment is to implement the three Master Strategies in this four years. In order to have the common contexts, the common images, common methods and common skills to do this, a comprehensive curriculum, a delivery system and packaging for this curriculum and a Region/Area/Continent based faculty will need to be shaped.

Context For Basic Theoretical ModelsTitle: The Regionalis DynamicDate 17 July 1981

Chicago

July Prep

Our historic task has been that of placing deposits of socio-spirit authenticity into history in a way that addresses the major historical contradiction. The Order and the Houses address the disjunction of religion from life--piosity; Fifth City addresses the disjunction of black minority from the mainstream of urban life--ghettoism; the Local Church Experiment addresses the disjunction of the religious organizations from society--institutionalism; Human Development Projects address the disjunction of the 15% from the 85%--development.

At every point we have known and done catalytic action bridging the disjuncture, being ourselves the paper mache of that authenticity.

From our work both with local villages and with non-local institutions, the emerging issue is becoming sharper: awakened and engaged persons exist at all levels and remain estranged--not personally, but dynamically and structurally. This fact shows up in the increasing polarization of management and labor, in international and local terrorism, in the discrediting or shooting down of symbolic figures, in the growing gap between rich and poor and in the alienation of youth, elders, families, and cultures. All this persists in a time of global awareness of interdependency, of sensitivity to the self-interest in harmonious relations and of a plethora of methods of human relations. The gap is not simply in personal relations. It is a sociological vacuum of imagination. We live with an adversary mode of thought and action. In a time when inclusiveness is called for, our models are exclusive; in a time of global commonality, we find ourselves polarized; in a time of interdependence, our models stress self-interest. Participation, interchange, delivery, and pluriformity are called for at every level and between levels, but all are frustrated.

As an Order, we have done extensive work on models for the globalis dynamic--the social process triangles, pressure points, whistle points, grids, etc. Similarly much has been done on the localis--program charts, organization charts, modules, etc. We have done nowhere near the theoretical work on that mediating, reconciling dynamfc, the regionalis, even though that dynamic is what we have been activating in our work.

The regionalis does not exist. It is the interplay between the two other dynamics allowing for appropriate forms of bridging among diverse parties that creates a new reality. It does not exist, but we have immense wisdom on how to do it--practically and theoretically. What neither we nor the world has is an image of the elements of the bridge. The problem is not that there are rich and poor, but that they are disrelated and increasingly hostile. But what does an authentic relation look like--economically, politically, and culturally? Economic benevolence stifles local initiative. Political representative democracy limits local responsibility. Cultural permissiveness breeds anarchy. The easy answers have failed as dangerously as their harsh alternatives. What are the hard answers? There is a gap in our and the world's imagination.

Yet we have wisdom. Work with coalitions, the happenings of regional consults including the four sectors, experience in the HDPs and GCFs and our

operations as an Order all afford experiential insights into the dynamics and functions of Regionalis. We have even done some initial work on this dynamic in Document II. Our internal struggles with pluriformity, global finances, and polity all indicate our experience of the global contradiction—a vacuum in models of a functioning regionalis dynamic. This is also our point of hesitation in initiating the HDZs: we know what to do, but we don't know FOR WHAT we're doing it. We are in need of the theoretical grasp of the regionalis dynamic to guide us in employing and inventing the strategies that will effect the future.

The regionalis dynamic has an economic dimension, the image for which is distribution meaning the equitable interchange of resources. It has a political dimension, the image for which is participation meaning the effective interchange of responsibilities. And it has a cultural dimension the image for which is pluriformity meaning the appropriate interchange values. Yet "interchange" does not do justice to the active and aggressive dimension of regionalis; coalition is more than collection, it is an active provocation of profound renewal of globalis and localis dynamics in their interrelation. In its profound dimension, distribution is the social form of love, participation is the social form of faith and pluriformity is the social form of hope.

The task of this guild is to write a document on the theoretics of regionalis. The document will have an introduction stating the historical issue and need for this model. Then it will include sections on the economic, political and cultural and profound dimensions of this dynamic. Each section will spell out the healthy operating dynamics, the current contradictions, and the futuric directions facing that aspect. The document will conclude with a list of implications for and issues facing Those Who Care in the historical task of unblocking the regionalis dynamic in society.

Resources to be used include: Council Reports, Document II, Regional Consult computer data, Regionalis PSU report, Manifestation strategy document, and papers on the HDZ. None of these have direct bearing on the regionalis, but all presuppose an understanding of its healthy functioning—they must be seen through.

There are traps to be avoided:

1. equating "regionalis" with our regions. The term is not geographical, but dynamical: What are the DYNAMICS our regions are out to activate?
2. equating "regionalis" with institutions. The term is not structural, but dynamical: What are the dynamics the world's institutions intend to activate?
3. using "regionalis" to escape local particularity. The term is neither abstract nor hierarchical, but refers to dynamics that do or do not operate within and among local communities and between local communities and service agencies. What are the dynamics of linkage that avoid domination or polarization?

Our inclusive commitment to socio-spirit renewal as well as our three master strategies depend on clarification of this dynamic. Without that clarity our mission is unfocussed or reduced. With it we have the target of our strategies that address the global contradiction. To address it is to further extend our historic mission of profound reconciliation.

Context For Basic Theoretical Models
 Title: Primal Community
 Date 17 July 1981

From the earliest days of the Order our task has been that of inventing, catalyzing, and demonstrating Primal Community as the most immediate locus of selfhood and consciousness. The Order, the Houses, Fifth City, PCE, GCF, and HDPs all had at their roots our intent to set in motion those dynamics which distinguish geographic settlement from profoundly human community. We have done it singly and massively and have amassed a sizeable common store of wisdom. Now, however, the rise of local man in community has reached another stage. No longer does a single community consume awakened person's consciousness or care. The aspect of being on behalf of is emerging as a critical factor, both to prevent narcissistic inwardness and to spread the gifts of primal community widely. But the danger of ungrounded activism, the purveying of idealistic images and escaping from the daily burden of the local impels us to take another look.

We have set out several analyses of the dynamics of primal community, but none recent enough to account for the learnings from CEMs or the cluster and replication experiments or the forum campaign assemblies. At a time when the diversity within the local is becoming pronounced and the elements of local self-sufficiency are turning competitive, it is important to look again at that basic social unit in which consciousness and selfhood are formed.

What are the dynamics of primal community? Its physical limitations, its external relations, its internal operations, and its profound bases? Clearly it is more than a political, an economic, or a cultural unit. Development efforts in these arenas have accomplished wonders--but often without releasing the nebulous dynamics of primal community. And occasionally local communities resist the introduction of humanizing technology for fear of losing just those factors which keep it together. There does not now exist an image of a 20th Century rural community--existing images come from past ages. Nor does there exist an image of urban primal community beyond that of the self-contained ghetto of similarity. The cry for values, discipline, and participation all point to the need for primal community in which they are forged.

Our own concern to extend our work beyond single village projects also raises the question. Neither clusters nor replications nor zones can exist save in their midst is a highly visible, intensive sign of primal community. It is both the foundation and the aim of our expansive efforts.

The task of this guild is to produce a document on the dynamics of primal community that includes an introduction stating the historical significance of the topic and sections which deal with the physical aspects, the dynamics (economic, political, cultural) and the profound sustenance of primal community. A section of implications for the Movement will conclude the document.

Resources include CEM documents, HDP reports, Estimates, JWM writings, Council Reports, PCE documents, and TM Assembly Reports.

Context For Basic Theoretical Models
Title Pluriform Order Dynamics
Date 17 July 1981

Chicago

July Prep

The Order: Ecumenical has always attended carefully to its forms and dynamics, not for itself but as a sign to the world of authentic life in community and as a servant of the Movement in History of the People of God. Once the Movement required social form for effective expression, so we invented regional councils, metro cadres, pedagogy guilds, area councils, and national presidiums. Then as those forms began to assume institutional characteristics, we abandoned them and initiated Religious Houses—~~as~~ intensive centers of spirit depth, societal experimentation, and comprehensive training. The task of the Order is not to establish eternal structures but to keep the Movement moving. Later the Order set in motion HDPs and Forum Campaigns which were both signs of possibility for profound awakening and engagement for the Movement and the world. All of these tasks have been accomplished with a staggering result: the world has recognized, if not the Order and Movement, the residue of awakening and engagement that has been produced. And we have found the Movement to be much larger than previously imagined. The time has come to rehearse the function of the Pluriform Ordering Dynamic once more and to discern its service role for the Movement. This is not for the sake of more compatible relations internally, but for the sake of profoundly and effectively serving the world.

The Regional Team has emerged as a reality with staggering diversity of ages, classes, cultures, and levels of commitment. Yet all play a vital role in the mission. The question is no longer how to awaken the Movement, but how to formulate, orchestrate, and sustain that Movement in history which God has called forth. Secondary to that is what forms in our own life demonstrate the intensification of that dynamic.

The Religious House is our structural answer. In recent years House forms and practices have developed a remarkable diversity occasioned by variations in their assigned task. The time has come to look seriously at the various experiments to mark their learnings and to discern wherein lies our commonality. Again not for the sake of more comfortable existence but for the sake of effective service.

The task of this guild is to produce a document on the Pluriform Ordering Dynamic. It will contain an introduction which sketches our historical journey and locates the Ordering Dynamic as that without which history is not made. Then a section on the Regional Team will describe the various dynamics found among the Movement in a Region, how they function, and how they can be effectively orchestrated, formulated and sustained. A section on the Religious House will mark the definitudes of a House, the nature of its mission and note the long and short-range issues emerging from its mission of serving the Movement.

Resources for this document include Council Reports, the Religious House document, the Polity Document, Formation Strategy, and JWM Talks.

This guild, in addition to the document on definitudes, is to come up with recommendations for Council Considerations, both as models to be built with a rationale of why they are necessary, and as brooding arenas to be

pondered as we face the long-range future.

Traps to be wary of include:

1. writing the document out of the stance of problems or irritations. For history the important element is less our internal irritations than our historical task. The Houses of the Order are resounding successes in the Divine Economy. The task is to discern what is now required.

2. trying for easy resolutions to imponderable issues. In some arenas, resolutions have not yet come clear, and to opt for the simplistic is to sacrifice excellence. On other matters, resolutions are obvious and to belabor them is to waste time.

3. mistaking uniformity for unity. The Houses experiment have many facets and emphases. The task is to discern and mark the real definitudes that in fact exist.

This document is indicative--it will be valuable to the extent that it is written from experience rather than from ideals.

Context For Basic Theoretical ModelsTitle: Human Development ZoneDate 17 July 1981

Chicago

July Prep

Around the early Seventies the Order found a new edge to the mission emerging in the midst of our engagement in the local church experiment. As you recall during that experiment we had mounted a frontal assault on the institution of the local church in order to release effective comprehensive care to the parish. There were certainly instances in which local congregations did in fact begin to break loose to practical forms of local care, but for the most part we experienced that the experiments began to turn inward upon themselves and were unable (for reasons I am not sure I can articulate) to assume the role of structural local service.

Simultaneously our experience in Fifth City and the PCEs provided us with the intuitive grasp that what was required was to do an end run on the local church in order to form practical images of structural parish care. I think we understood that as we made the turn to the world and began to give form to the awakening and engagement campaigns that we would return at some point to deliver the methodologies developed during these campaigns to the institutional church.

So, we then entered into the Great Turn and began social demonstration and community forum programs across the globe. Initially we used our contacts in the church as a base for setting up these programs. In many instances (although these were exceptions) we found that we could move more effectively through other social institutions--public and private for funding, authorization, and program set-up in the campaigns. Through the Town Meeting campaign much to our joy and surprise we discovered that the invisible college was not an abstraction, rather that in every local community, in every social institution there were the people who cared--the church dynamic scattered across the globe. We did not awaken these ones rather they as the awakened ones did the programs--set-up events, gathered people, etc.--and were in fact the awakers. We shared this role with them.

As we stood from our vantage point in the villages as we did Human Development Projects across the globe we made many discoveries. One of these was that we could not in the first instance do the projects ourselves. We found that we had to call upon resources in the four sectors and catalyze their engagement with the local. Moreover, we saw that while there were already pre-existent in the structures many worthwhile programs, the villages lacked the practical skills necessary to access these programs. In the midst of dealing with this contradiction, we made one of our cornerstone breakthroughs in methodology, the shadow method. Rather than ourselves independently act as intermediaries we took the villagers with us to establish linkages with societal institutions. The villagers learned the methods of accessing the structures as they visited the collectors, inked small business, and submitted proposals to industry. This residue of methodological prowess in establishing linkages was one of the most profound deposits the HDPs left in the villages.

As in the awakening campaign as we established linkages with structures in HDPs, we discovered Those Who Care were to be found in every social institution from the service clubs to the government to business and industry.

Certainly, we did encounter structures and people in power who did not care but were ready to move and give of their expertise, time, and resources. It is almost universally true that the most substantial support dynamics we discovered were those resident in the immediate surrounding zone of the projects.

Painfully we watched the engagement of those who responded to the projects from the structures. As well intentioned as they were most of the time they lacked the practical methods to effectively support the village effort. The government official or businessman would take his Roberts Rule of Order Mentality into a Village Meeting and the villagers and he would come away frustrated at being unable to break loose what all wanted to see happen. The excited agriculture extension agent with his kitbag of new seed technology could not understand the lack of response from the villagers when he lectured at them in traditional primary school teacher style. How many times have we encountered caring people like these who fail because they do not possess ways of building imaginal curriculum which calls forth the wealth of wisdom of the learner into participatory learning and planning methodologies? How many times have we encountered emerging guardian cadres which burned out because they lacked the spirit methodologies to corporately reflect upon and transform the pain and frustration of engagement?

Last summer we talked about the end run being over. But somehow in the process of doing the end run our intent of returning to the local church with what we had learned was transformed. Rather than seeing our new role in relationship to that societal institution only because of our discovery of Those Who Care in every societal institution and every local community (as ill equipped as they are) we saw our new task to be that of carrying what we had learned to the church dynamic in all of these structures and localities.

One of the emerging focuses for how we carry out our new role is the vehicle of the HDZ. As we have done the regional consults across the globe this year we have seen that Those Who Care who are deposited in the midst of social institutions and localities have undergone paradigm shifts and have been transformed. There are four elements of consciousness which are rising in such individuals commonly across the globe. One is that new forms of cooperation among the four sectors are called for. The second is that local community rather than being the periphery and the target of development efforts is the center and the origin. Thirdly, many many of those sensitive and responsive ones (in many instances irrespective of and outside of our efforts) have discovered the need to be trained in methods which allow them to facilitate locally based planning and priority setting. Many times the best articulation they have of this is the need to be sensitively flexible in calling forth and responding to local decisions. And the fourth is the discovery of the new methodologies in adult education which have been emerging across the globe for the past fifteen to twenty years. Such people are just beginning to awaken to the reality that you cannot teach adults but only facilitate their learning and are searching after methods which call upon the experience of the adult learner in active corporate engagement.

Put these trends along side the emerging reality of regionalis and along side our clarity that we catalyze not do it ourselves and the task of the Human Development Zones begins to take on new images.

The task of this guild is to produce a document on the Human Development Zone. It will contain an introduction which portrays the historical journey and declares the profound intent of the HDZ at this point in history. Then a section on the dynamics of an HDZ how they are enabled to emerge and be sustained. A section on the implications for the movement will conclude the document.

Resources include CEN documents, summer 1980 documents on the manifestation strategy, HDP reports, TM Assembly reports, Formation Fortnight documents, regional consult documents, JWM talks, structural permeation reports, and block development documents.

Traps to be wary of include:

1. Thinking of the HDZ as a program we will do rather than grasping after an emerging societal dynamic of manifestation.
2. Imaging the HDZ as a huge HDP or as necessarily a scheme of replication.
3. Failing to hold the tension between emerging pilots and universal form.

* RESOURCES INCLUDE PANCHAYAT PAPER ON HDZ