



global women's forum

FACILITATOR'S MANUAL
Revised Working Draft
Quarter III, 79-80
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Institute of Cultural
Affairs
4750 N. Sheridan
Chicago, IL 60640

GWF FACILITATOR'S MANUAL

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Quarter III, 79-80

ACT III

TODAY'S WOMAN
AND
HER WORLD

(115 min.)

ACT II

GLOBAL
WOMANHOOD

(105 min.)

TALK - THE INTEGRITY OF THE
NEW WOMAN

1. The Experience of Sociality
2. The Experience of Phasiality
3. The Experience of Sexuality
4. The Experience of Transrationality

REFLECTION

WORKSHOP – UNDERLYING CONTRADICTION

1. Discerning the World's Needs
2. Intuitive Clustering
3. Naming the Underlying Contradiction

REGISTRATION

COFFEE

WELCOME

CONVERSATION

INTERLUDE

SONGS

READING

CONVERSATION

INTERLUDE

TALK - THE HUMAN RESPONSE OF THE NEW WOMAN

1. Care that Encompasses the World
2. Corporateness that Releases Action
3. Courage that Sustains Engagement
4. Creativity that Plans Practically

REFLECTION

WORKSHOP - EFFECTIVE
ENGAGEMENT

1. Selecting the Practical Directions
2. Objectifying Individual Priorities
3. Deciding to be the Future Directions

TODAY'S WORLD
AND
ITS WOMEN

(30 min.)

SONGS

REFLECTION

ICA STORY

SEND OUT

TIME DESIGN

9:00 - 9:30	Registration
9:30 - 9:35	Welcome/Context
9:35 - 9:50	Opening Conversation
9:50 - 10:10	Talk: The Integrity of the New Woman
10:10 - 10:15	Reflective Conversation
10:15 - 11:45	Morning Workshop: Underlying Contradiction
11:45 - 12: 15	Interlude
12:15 - 1:15	Lunch
1:15 - 1:30	Interlude
1:30 - 1:55	Talk: The Human Response of the New Woman
1:55 - 2:00	Reflective Conversation
2:00 - 3:30	Afternoon Workshop - Effective Engagement
3:30 - 4:00	Postlude

OBJECTIVES AND AIMS

	ACT I		ACT II INTERLUDE	ACT III		POSTLUDE
	Talk I	Workshop I		Talk II	Workshop II	
PRELUDE						
R A T I O N A L O B J E C T I V E S	To acquaint the women with one another within a climate of serious collegiality.	To present women with images of the foundational pillars of their lives and their relationship to those as a sign of authentic integrity.	To place women within a global context and to provide them with a tool (Δ) and a method of articulating the underlying contradictions blocking a vision of the world's future.	To see the depth categories of effective living which releases action and sustains motivity toward the future society.	To allow for objectively seeing what their life priorities are related to use of time; and in the context of the world/ community's needs to enable decisions about effective engagement	To provide a swirl of image from the day and a story of concrete signs and possibilities that refocus the day and point to the future.
	To have each woman experience herself as important to the day and in serious relationship to the other women in the group and to the world.	To enable each woman to experience the fatedness to be the woman she is and therefore be her freedom to create the new that is needed.	To claim a council of women and to occasion an experience of being prepared to pick up the legacy of these women.	To experience the states of Being and the destinal engagement as the questions of significance and fulfillment get raised in "What will I do?"	To experience the wonder and cost of engagement as revealed in knowing that indiv's who decisionally use their time create the future they intend.	To experience the dread and wonder of significant engagement and the decision of how to participate.
E X I S T E N T I A L A I M S						

PRELUDE
LAUNCHING THE FORUM

THE
COMPONENTS

1. Local Welcome
2. Forum Context
3. Introductions Conversation

LOCAL
WELCOME

This welcome is most appropriately done by the hostess, a local person, either staff or cosponsor. She will welcome everyone, introduce the staff for today and say that she is the person to see if anyone needs anything during the day.

FORUM
CONTEXT

This section is to context and clarify what we are going to do.

Repeat your name and remark how glad you are to be here.

(Then her comments that follow are intended to:

1. Put people at ease and to entice their participation in the day.
2. Give a clear image of the day so that any preconceived ideas are put to rest.
3. Make it clear, subtly, that the day will not be experienced without seeing it through to its conclusion.)

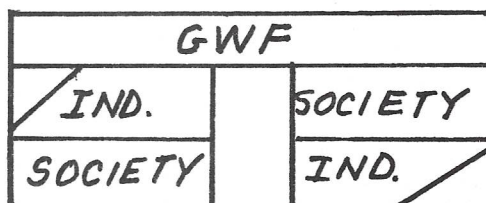
Some of you have been looking at this program which is our gift to you from this day. It says in prose a little bit about what we will be doing. This day really is a process of planning and problem-solving. As women who are concerned about the globe, we have selected the whole globe as our focus and women as our secondary focus. That will be the context in which we work today and is the context for every one of these forums wherever we do them. The talks that are given during this day are meant to be something of a background so that the work that is done in teams can be helped. We will be working a full workday and you will experience some intensity but you will be pleased with your work at the end of the day.

I'd like to draw a picture of our time together.

Draw

Leave each box blank
and write in as you talk.

The finished picture:



LAUNCHING THE FORUM

FORUM
CONTEXT

(Write in GWF as you start talking.)

This forum is about the two questions which I hear women across the globe asking, Who am I? and What am I going to do? The day focuses both on the society in which we live and on us as individual women with that society.

There is a particular emphasis to each part of the day. The first talk focuses on women as individuals (write IND in) - or being a woman of integrity. In the workshop following the talk, we will discern the contradictions facing society. (Write SOCIETY in the 2nd box.) The talk this afternoon discusses the response that society is calling for. (Write SOCIETY in the 1st box in the afternoon) We will work, in the afternoon workshop, on our proposals for today's world, especially as they might fit our local situations. Our day will then shift to a look at our personal priorities. At lunch we will talk about the women of history we have known. (write LUNCH) There are bookends of the day - an opening where we get to know each other and a closing where we reflect on the time we have spent together. (draw / and /) The input of this day is really yours. This is your day. We bring to this day as facilitators just the experience we have as women.

The packet you have in front of you has the materials we'll be using today. There is a song sheet, we're going to do some singing together; these other pages are for use in the workshops. You'll notice some blank paper for your own notetaking. I don't know how you usually take notes, but I might suggest a format to you. Draw a line down the page so that you can take notes of the material on one side and questions you want to raise or things you want to think about further. (You can illustrate by holding up a piece of paper.)

PRELUDE

LAUNCHING THE FORUM

INTRODUC-
TIONS

Let's begin the day. As we have already said, this day is your input and your participation. We are not here to teach you anything. There isn't anything we could possibly tell any of you about what it means to be a woman. Rather, we are here to share together our experiences and reflect on them. This will be an exciting day, one quite different than any other you have experienced together with women.

THE
CONVERSA-
TION
QUESTIONS

Let's begin by learning a little about who we are around these tables. We would like to know everyone's name, and in addition to that, tell us where you were born and one thing you think a lot about these days.

I'm looking forward to spending a day with you. We shall be thinking about these and other issues.

Technique

1. If this is a totally new or very shy group you might have the second teacher get the conversation started.
2. Orchestrate the conversation by not going systematically around the room. Go down one row, then another, then skip to another.
3. If the answers cannot be heard, ask if the person farthest away can hear. Let them be the ones to ask others to speak up.

Assignments

Sometimes the contexting part and the introductions conversation are done by two different teachers. The facilitator sits down for the conversation.

THE INTEGRITY OF THE NEW WOMAN
creating the story of selfhood in today's world

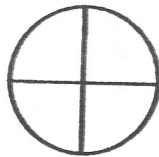
THE EXPERIENCE OF SOCIABILITY		THE EXPERIENCE OF PHASIALITY		THE EXPERIENCE OF SEXUALITY		THE EXPERIENCE OF TRANSRATIONALITY	
UNIVERSAL RELATEDNESS	Indicative Globality	FOUR LIFETIMES	Life's Journey	COMPLIMENTARY DUALISM	Yin-Yang Symbol	CREATED REALITY	Supportive Universe
	Interdependent Reality		Social Roles				
WIDENING GAP	Identical Future	TODAY'S IMBALANCE	20 Year Spans	TRANSITIONAL AMBIGUITY	Polar Relationships	CURRENT EDGE	Sustaining Stories
	Born into Humanity		Dynamic Relationships				
LIMITED COMMITMENT	Alarming Rate	PERPETUATING ROLES	Death of Phase	DESTRUCTIVE POWER	New and Old Together	GIFTS NEGATION	Constant Change
	15% and 85%		Creating New Lifetime				
INTEGRITY IN TOTAL RELATEDNESS	Today's Issue	INTEGRITY IN LIFELONG ENGAGEMENT	Exclusive Society	INTEGRITY IN CREATIVE TENSION	Female Male/	INTEGRITY IN HISTORICAL STORY	Static Reality
	Effecting All		Social Price				
	Fearful Response	Redefined Options	Shaken Confidence	INTEGRITY IN CREATIVE TENSION	Blaming Male	GIFTS NEGATION	Refuse Intuitions
	Manageable Universe		Paralyzed Action				
	Simplified Complexity	Expanded Consciousness	Frustrated Identity	INTEGRITY IN CREATIVE TENSION	Woman	GIFTS NEGATION	Refuse Risk
	External Responsibility		Confused Priorities				
	Redefined Options	Local Engagement	Balancing Phases	INTEGRITY IN CREATIVE TENSION	Individualistic Trap	GIFTS NEGATION	Victim Action
	Expanded Consciousness		Living Own Phase				
	Global Citizenship	Global Citizenship	Engagement Roles	INTEGRITY IN CREATIVE TENSION	Partnership Effort	GIFTS NEGATION	Maintain Safety
			Phase into History				
					Released Creativity	INTEGRITY IN HISTORICAL STORY	Formed Planning
					Continual Change	INTEGRITY IN HISTORICAL STORY	Confident Story
					New Creation	INTEGRITY IN HISTORICAL STORY	Toward Future Humanity
						INTEGRITY IN HISTORICAL STORY	Demonstration Sign

BOARD IMAGES FOR TALK I

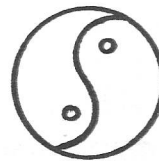
SOCIALITY



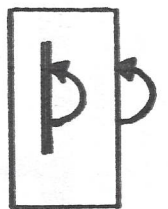
PHASIAUTY



SEXUALITY



TRANSRATIONALITY



Write the four words on the board during introduction to talk. Draw symbol as each column is introduced.

creating the story of selfhood in today's world

THE INTENT OF TALK I

In this talk you want to project four images that are born out of the foundational and fated aspects of life we have called the ontological pillars. These are not categories that any human can escape; they are the givens of life. It is upon these categories that we build our selfhood and in which we act out our integrity. Integrity involves the grappling with sociality, phasiality, sexuality and transrationality. You journey a woman in this talk through a description, the new insights, the common human propensities and the relationship to her own selfhood that each of these categories is always undergoing. This is a lifelong pursuit; selfhood is continually becoming, and no one ever has selfhood wrapped up. You want to affirm this struggle to become and release that woman of today to say yes to her experience so that she can create a story for her own life of her own integrity. This talk is your witness to your own integrity as a woman. To that end the talk is very much your story about who you are and intend to be as a woman today.

Technique: Use the Imaginal Education method of creating an image then naming, so the struggle is where we want it to be, not with the jargon.

THE JOURNEY OF TALK I

SOCIALITY		PHASIALITY		SEXUALITY		TRANSRATIONALITY	
THE JOURNEY				RATIONAL CATEGORIES			
The Situation	1. Description 2. Historical grounding 3. Uniqueness today 4. Redefined usefulness	UNIVERSAL RELATED- NESS	FOUR LIFE- TIMES	COMPLI- MENTARY DUALISM	CREATED REALITY		
New Insights	5. Indicative reality 6. Beyond past images 7. Discovery 8. A new reality born	WIDENING GAP	TODAY'S IMBAL- ANCE	TRANSI- TIONAL AMBIGUITY	CURRENT EDGE		
Human Propensity	9. Response 10. How we act 11. Temptation/human propensity 12. The ultimate retreat	LIMITED COMMIT- MENT	PERPET- UAL ROLES	DESTRUC- TIVE POWER	GIFTS NEGATION		
Relationship to Integrity	13. Injecting wholeness 14. New insight 15. Over and over again opportunity 16. Selfhood's gift	INTEGRITY IN TOTAL RELATED- NESS	INTEGRITY IN LIFE- LONG ENGAGE- MENT	IN- TEGRITY IN CREATIVE TENSION	INTEGRITY IN HISTORICAL STORY		

Introduction

The woman of today lives in an in-between time. Our grandmothers had a clear idea of what it meant to be a woman and what a woman does. This time of transition has thrown us as women into a period of building for ourselves who we are as women. There are no perfect role models to follow so this is more often than not a lonely task. This talk is about four aspects of life which have always been the pillars upon which everyone has created selfhood, the person they are. These four pillars are sociality (our relatedness), phasiality (the age we are), sexuality (the specialness of being female), and transrationality (something beyond rationality that helps us make sense out of life). It is around these four givens that you and I weave the life we have and decide for ourselves the women we will be.

Column I - The experience of SOCIALITY

Universal Relatedness	There is nothing new today in the awareness of our globe as an interrelated spere. We have seen with the earthrise that humanity actually lives on a very small surface. The uniqueness of today's awareness is we know we all have the same future. Very practically this means that decisions made in one part of the globe affect every-else. We are becoming aware as never before in history that our primary relationship is to humanity. Before we were born into a family or community or nation we were born into humanity.
Widening Gap	There is a growing awareness in the world that the historical gap between peoples of the world is widening at an alarming rate. Some 15% of the people of the world, found in every nation, have all the education, use of most of the resources, enjoy the majority of the world's gifts. To our amazement, we are discovering that the distribution of these things are affecting the lives of every individual on the planet, wherever we live.
Limited Commitment	The human propensity in the face of this global challenge is fearful. We tend to carve out a world we can manage, staying busy within the familiar surroundings we believe we can at least control. We close off any relationship that pulls us beyond what we can handle because it is all too complex, and we ultimately assume that responsibility lies somewhere beyond our own actions.
Integrity in Total Relatedness	One aspect of selfhood is the growing awareness that self outside this picture of disparity and relationships is not an option. Integrity has to do with my total relatedness which exceeds what I believe is possible. This is true of every situation of which I am a part: family, community, office, group, organization, nation or world. Integrity, or my own selfhood has to do with my decision about relating to <u>all</u> of these relationships, not one or two. I am a global citizen at the same time I live in one local place.

Transition
from sociality
to phasiality

We keep hoping that someone will figure all this out for us or we plunge into activity for its own sake sometimes without even stopping to figure out who we are. The times have just hit us--whoever we are, wherever we are, with no regard for our circumstances or own unique place in the span of our life.

Column II -The experience of PHASIALITY

Four
Lifetimes

We all know that life is a journey from the cradle to the grave. I want to suggest that within that journey there are four special and great lifetimes to be lived. If you look at them arbitrarily (which they never are) they are 20 years apiece. Phase I, the youth; Phase II, the creator; Phase III, the protector and Phase IV the elder. Sometimes we are all four phases because they are a dynamic, but we reside in only one for its span of time.

Today's
Imbalance

Each phase has its special gift to society, and each phase ends--it actually dies and that is painful. You are no longer what you were, you have a whole new lifetime to create. In today's world we have emphasized the middle two phases to the exclusion in society of Phase I and Phase IV. Society today is paying a price for this decision and this imbalance affects all the phases who are either struggling to participate or are overwhelmed.

Perpetuated
Roles

It is this very imbalance that shakes our own confidence in what we could or should be doing as well as the selection of what to do. We are either too young or too old; we either need more preparation or we wait until a better time to engage. We continue to perpetuate the very social imbalance that exists and end up being frustrated about who we are and confused about what to do.

Integrity
in
Lifelong
Engagement

A major key to knowing who we are is the balancing again of the phases of life into society. For me that means thinking through and being my phase. The second dimension of integrity is four great lifetimes of engagement. It is letting the Phase I have left to be picked up those who are that phase and living my own phase to its fullest potential.

THE INTEGRITY OF THE NEW WOMAN
creating the story of selfhood in today's world

Transition
from phasiality
to sexuality

The inescapable dimensions of life have been further complicated by the rethinking of sexuality in our century. Sexuality is another fated dimension of our lives. We are born male and female; we did not ask for it, it just happened. In today's complexity of shifting values and unsettled lifestyles, each one of us has to decide who we are as a woman, in relation to ourselves, to other women and to men. We have so reduced sexuality to sex these days it is hard to recover the profound dimension of this word.

Column III: The experience of SEXUALITY

Complimentary
Dualism

Classically, the Chinese have tried to describe the dynamics of relationships in their Yin -Yang symbol. It points to both the polarity of relationships and to the dependency of them, which in the ideal, is a complimentary dualism. This dualism represents a tension that always exists in relationships. A tension without which there is no creation. You and I have learned to escape tension if possible when everything this symbol represents is showing that tension itself is creative power.

Transitional
Ambiguity

Because the time we live in is one of transition we find ourselves actually two women in one. We strive to create a new image of womanhood at the same time we perpetuate images we thought we had moved beyond. We have discovered that when we move beyond the surface in our relationships with other women that not only are we not in competition, we are all having the same struggle, and a new and releasing collegiality is being born between us.

Destructive
Power

We have always known the power we have over the men of this world, whether they be father, brother, husband, son or working colleague. We can attack, smother, cajole, cry or produce whatever is needed to get what we want. It is tempting to blame men for our situation, to continue to fight a revolution that we have won, even though there is much left for women to do. And the greatest trap of all for today's woman is to declare "I'm going to get mine".

Integrity
in
Creative
Tension

Perhaps our hardest task these days is figuring out who we are as women so that we are capable of approaching others as partners in any effort. When our selfhood is established we can release the creativity of those around us. Integrity today is establishing that relationship with myself, with other women and with men in situations that are never the same from one day to another, standing within the tensions that are produced and seeing that positive creation comes from them.

THE INTEGRITY OF THE NEW WOMAN
creating the story of selfhood in today's world

Transition
from sexuality
to
transrationality

What we're talking about when we talk about new images, new roles and new relationships is finally a way to talk about the way you and I look at reality. Our picture of reality is what we build into the stories we have about who we are and what we are doing. And these stories are what sustain us and help us makes sense out of life.

Column IV - The experience of TRANSRATIONALITY

Created
Reality

We look at reality as something that does not change, that it is something upon which we can depend. Human experience, however, teaches us that reality, in fact, is changing all the time. Today we are even learning that "nothing is real except change" and are therefore not dependent upon the stories that support old realities. In fact, we are being forced by the events of life itself to invent our responses and stories to the happenings of life literally minute by minute.

Current
Edge

The things you and I take for granted as real weren't always real. They were at one point only someone's idea of what might be. Things had to be named commonly, and language was born. Someone, sometime, risked an intuition that the earth was not flat and trusted that intuition and lo--a new reality was born. It is not any different today the people who are willing to let their intuitions inform what they do are in actuality creating a new reality.

Gifts
Negation

You and I tend to deny our own capability when a new creation is within our groups and yet every decision we make has as part of it our intuition about how to act. One's intuition which is mysterious has even been put down by the category of "woman's intuition" as though it does not matter. It is easier to let someone else risk their intuition than it is to risk our own so that we get trapped in continually responding to someone else's image of role or action.

Integrity
in
Historical
Story

This transrationality is taking a trusted intuition and giving it form. For this moment in history this means many times that you'll sense yourself alone in the effort because you haven't yet seen the result. Your own life is an experiment. Your story about your own life becomes your own reality, and to the degree that it has grounding in the whole human process it will sustain you. No one can take that story away from you. You become the demonstration of the New Woman of the Future.

THE INTEGRITY OF THE NEW WOMAN
creating the story of selfhood in today's world

Conclusion

With a story about who we are as individuals, we can begin to grasp a new story about who we are as women, what indeed our social role toward the future is as we continue to expand the relationships of our life. This is a lifelong pursuit, this building of selfhood, as each of these dimensions of life changes, so we change to meet the new situation we have.

THE REFLECTIVE QUESTIONS

(Sit down) Let's talk together for a few moments.

1. What are women doing these days?

Where have you seen a woman engaged in a new way?

2. Where do you see social blocks preventing women from doing what they are trying to do?

Where are women running into brick walls?

3. What is it inside us that holds us back?

What are the internal blocks for women today?

MORNING WORKSHOP: UNDERLYING CONTRADICTION

Rational Objective: To place women within a global context and to provide them with a tool (Social Process Triangle) and a method for articulating the underlying contradictions blocking their vision of the world's future.

Existential Aim: To ground each woman's authentic relatedness to the world and to begin to raise the question of how my life makes a difference within that relationship.

PRELUDE	I DISCERNING THE WORLD'S NEEDS	II INTUITIVE CLUSTERING	III NAMING THE UNDERLYING DIFFICULTIES	PLENARY
<ol style="list-style-type: none"> 1. Introduction of the Workshop 2. Artform the Montage 3. Sharing Dreams 	<ol style="list-style-type: none"> 1. Introduce Social Process 2. Individual Listing 3. Corporate Listing 4. Comprehensive Checking 	<ol style="list-style-type: none"> 1. Contexting Data Reorganization 2. Grouping the World's Pains 3. Naming the Holding Titles 4. Clarification of the Groups 	<ol style="list-style-type: none"> 1. Listing Societal Examples 2. Listing the Blocks 3. Listing the Underlying Difficulty 4. Naming the Underlying Difficulty 	<ol style="list-style-type: none"> 1. Sing a song 2. Reflection on Group Methods 3. Reporting of Underlying Difficulties
12 Montage Program	20 Social Process Triangle E-P-C Lists butcher paper Masking tape 50-1/2 sheets/	15 Strips of masking tape 1/2 sheet for writing Holding Titles (or written on blackboard)	25 Morning Worksheet Wall Report Form	18

MORNING WORKSHOP
UNDERLYING CONTRADICTION


PRELUDE	I	II	III	POSTLUDE
VISION (12 min)	DISCERNING THE WORLD'S NEEDS (20 min)	INTUITIVE CLUSTERING (15 min)	NAMING THE UNDERLYING CONTRADICTION (25 min)	PLENARY (18 min)

PRELUDE

STEP	PROCEDURES	TOOL	HINT
INTRODUCE WORKSHOP (3 min)	<ol style="list-style-type: none"> 1. Song: "On the street where you live" 2. What we are going to do this morning is to look broadly at society in order to discuss the needs of the world. Each of us yearns to make a difference. The question people are asking more and more is "How do I know what I am doing is making a difference?" 		
ARTFORM THE MONTAGE (4 min)	<ol style="list-style-type: none"> 1. Which of these women's faces strike you? (Get three or four responses) 2. Pick one of these faces - "What do you think she is dreaming about?" "Hoping for?" Do these for two or three more faces. 	MONTAGE	
SHARING DREAMS (5 min)	<ol style="list-style-type: none"> 1. What hopes and dreams do you have or have you heard others express? 2. As we have talked, what are we implying that we and others want for the world? What would we like to see in the future and what does that mean? 		

MORNING WORKSHOP

MOVEMENT I: Discerning the World's Needs

STEP	PROCEDURES	TOOL	HINT
CONTEXT (1 min)	<ol style="list-style-type: none"> Let us turn to look broadly at society in light of these hopes and dreams. Where are some places in society where dreams are unfulfilled or where the world is experiencing pain? (where are things out of kilter?) Get out a few examples corporately. 		
INTRODUCE SOCIAL PROCESS (3 min)	<ol style="list-style-type: none"> Take out of your packet a screen which may be used to look at society. This is one way of holding the many faceted aspects of society on one page. You will note the Econ - or "the foundational" of life as made up of,etc. Go thru the cultural and the political with quick illustrations. Pain in the ec.?pol.?cult.? 		<p>Economic: basic or foundational dynamic</p> <p>Political: ordering or sustaining dynamic</p> <p>Cultural: illuminating or meaning</p>
INDIVIDUAL LISTING (5 min)	<ol style="list-style-type: none"> Individually list the pains of the world is experiencing. This is a screen only as it is helpful to you. Get at least 10 pains. When most people have at least 2 or 3 "Now go through and mark each as E,P or C." Mark the one which seems to you to be a key one. (Instruct scribe to write responses during the corporate listing on half sheets of paper. Select 2-3 participants to list responses before the group, on butcher paper sheets.) 	<p>3 pieces of butcher paper, 48"x 36" headed</p> <p>ECONOMIC POLITICAL CULTURAL</p>	<p>Let the group work individually for a few minutes before giving the E,P or C procedures. Then have them do the starring. So they are <u>three</u> separate steps.</p>
CORPORATE LISTING (10 min)	<ol style="list-style-type: none"> Going around the room each name their starred E,P,or C. Go around at least once. Depending upon the group, go around again if neccessary. Throw it open for addition. (Want at least 15 in each column.) 		<p>In this setting, we receive all insights. A "No" has a tendency to stay our thinking processes. During this listing have at least one person copying the item so they can be seen on 2 sheets of paper.</p>
COMPREHENSIVE CHECK (1 min)	<ol style="list-style-type: none"> Are there any items we want to add? Have we adequately considered pains of all society? The rural, urban, young adult,old. Developed and developing nations or areas? 		<p>Point out method of brainstorming if appropriate.</p>

MORNING WORKSHOP
MOVEMENT II: Intuitive Clustering

STEP	PROCEDURES	TOOL	HINT
CONTEXTING DATA REORGANIZATION (1 min)	1. Instruct group that the next step is to reorganize the work in order to push initial insights further through small group work. If we took each pain separately no way to see anything but impossibility. In fact, many of the pains are related and it is possible to group them and look at them that way.		Move butcher paper sheets to one side Shuffle the sheets for objective regrouping.
GROUPING THE WORLD'S PAINS (6 min)	1. Take the pains listed on the sheets and one by one re-organize them into four clusters or groups of related items. (Begin by putting the first sheets on any one strip, take a second one and ask if it is alike or different. Proceed accordingly holding to 4 categories and switching cards to adjust to radically new data if the group pushes for the creation of a new cluster.)	4 strips of masking tape. 50 1/2 sheets of paper. Short course This step will require us to decide about the placement of data quickly	Move quickly. Block any long discussions about the placement of cards by indicating this is intuitive which is intended to break open new relationships among the data. Prepare the strips of tape.
NAMING THE HOLDING TITLES (2 min)	1. Ask the group to name in 1 or 2 words what each cluster is about. Indicate this is a <u>holding title</u> to point to the general arena.		Be prepared if 5 or 6 clusters develop, to add more tape and to divide accordingly
CLARIFICATION OF THE GROUPS (6 min)	1. Taking each title, ask "What is within this grouping?" "What is this group arena really about?" 2. Introduce morning worksheet. Walk through group procedures. (see page 21) 3. Number off into four groups (or number of clusters). Assign a cluster of pains to each. "Number 1s write down your cluster arena name at the top of your work sheet. It is ---" Repeat of all groups. Indicate where groups are to meet. Indicate allocation of time.		The intent is to push the holding titles a bit deeper in prep. for Movement III. This is a broader discussion of the arenas. Have 4 locations for sub-groups meetings decided.

MORNING WORKSHOP

MOVEMENT III: Naming the Underlying Difficulties

STEP	PROCEDURES	TOOL	HINT
LISTING SOCIETAL EXAMPLES (5 min)	<p>These are the steps which each group follows. They need to be thoroughly explained before the groups break up with times for each step given. Have each group assign a reporter to give 2 minute report.</p> <ol style="list-style-type: none"> 1. Write the name of your cluster arena. 2. Look at the whole arena. Individually list examples of where you see this in society. 3. Share these examples. Don't discuss yet other than for clarity. Write down everyone's examples whether you agree or not. 4. Select 3 (discuss now, why one or other) 		<p>Hold up the worksheet as you walk through and encourage note-taking.</p> <p>This step is to get clarity on the whole arena. Don't work one issue at a time.</p>
LISTING THE BLOCKS (5 min)	<ol style="list-style-type: none"> 1. What are the blocks in society that sustain your arena? or 2. What are things that are standing in the way of peoples hopes and dreams? 		<p>Have an example ready, we are looking for a structure...e.g. if the arena is "people not involved" and an example "lonely aged people", a block could be "compulsory early retiring age"</p>
LISTING UNDERLYING CONTRADICTIONS (5 min)	<ol style="list-style-type: none"> 1. What is underneath these blocks? What difficulties are at the root of these examples you have named? 		<p>Check on the groups to enable them to complete on time--very gently remind them to appoint a reporter.</p>
NAMING THE UNDERLYING CONTRADICTION (10 min)	<ol style="list-style-type: none"> 1. Looking at all these underlying contradictions what is the one underlying contradiction? 2. Complete the underlying contradiction statement. 3. Copy on wall chart and mount on the board at front of room. 		<p>Check that groups are swirling the blocks to discern the contradiction, not selecting one for one.</p>

MORNING WORKSHOP

PLENARY

STEP	PROCEDURES	TOOL	HINT
<p>REFLECTION ON GROUP METHODS</p> <p>(7 min)</p>	<ol style="list-style-type: none"> 1. Song "Top of the World" 2. As you worked together in your group, what roles did you notice being taken on in the group? 3. What was the easiest part of working together? 4. Where did you have difficulty? 5. What happened to you as you were doing the work? (how did you feel) 		
<p>REPORTING OF UNDERLYING CONTRADICTION</p> <p>(10 min)</p>	<p>Let's turn now to hear reports from the working groups. Have each group give report telling what they did, how they arrived at underlying contradiction and reading the statement.</p> <ol style="list-style-type: none"> 1. Questions of clarity? 2. What words do you remember? 3. What were the common themes or phrases phrases you heard? 4. How are women particularly affected by one of these underlying contradictions? Another? How? 5. What relation do you see between these underlying contradictions and what you do? 		
<p>OFF-STAGE</p> <p>(1 min)</p>	<p>One thing this activity always illuminates for me is that when I think about my life making a difference I can do it in relation to the biggest picture of all - the total globe, and that indeed in my every day goings and comings I can see whether there is a relationship to the big picture.</p>		<p>Give directions for lunch: the breaktime, moving materials if lunch is in the same space and time to gather back together.</p>

Cluster Arena Name:

1. List the examples of the arena
in society.

2. List the blocks.

3. List
underlying contradictions

Choose the best three.

Discern the one underlying contradiction.

THE UNDERLYING CONTRADICTION STATEMENT:

In the arena of _____
the underlying contradiction is _____
which is illustrated by (three examples)

UNDERLYING CONTRADICTIONS WORKSHOP
WORKSHEETS AND WALL FORMS

MOVEMENT I

ECONOMIC
<div style="display: flex; align-items: center;"> <div style="text-align: center; margin-right: 10px;"> ↑ 48" ↓ </div> <div style="text-align: center;"> ← 36" → </div> </div>

POLITICAL
1. 2. 3. 4. 5. 6. 7.

CULTURAL
1. 2. 3. 4. 5. 6. 7.

Region prepares : on butcher paper

MOVEMENT II

50 - 1/2 sheets of paper
for gestating

MOVEMENT III

GLOBAL WOMEN'S FORUM MORNING WORKSHEET		
Cluster Arena Name:		
1.	2.	3.
The underlying Contradiction Statement.		

Worksheets for participants
brought by facilitator

UNDERLYING CONTRADICTION STATEMENT
IN THE ARENA OF
THE UNDERLYING CONTRADICTION IS:
WHICH IS ILLUSTRATED BY

Region prepares on 24"x36"
butcher paper
4-5 copies - 1 per arena

LUNCH CONVERSATION

RUBRIC	PROCEDURES	HINT
SINGING		
READING	<p>"Alone, I was fashioned in times long past At the beginning, long before earth itself, When there was yet no ocean I was born, No springs brimming with water, Before the mountains settled in their places Long before the hills I was born. When the limits for the sea were proscribed And earth's foundations knit together, I was there!"</p>	If asked, this quote is a paraphrase of a passage from Isaiah.
RITUAL	<p>Let us eat this meal in gratitude for the women of history those known to us and unknown to us who have helped us become the women we are today.</p>	
CONTEXT FOR CONVERSATION	<p>We are going to talk about women who have influenced our lives---a lot of men have too, of course; but today we will focus on women. I am the woman I am because of all the women I have known, either historically or personally. All of my life, one of my heroines has been _____.</p>	Tell short story about her. (NOT personal acquaintance) Emphasis on famous women across all cultures.
QUESTIONS	<ol style="list-style-type: none"> 1. Who is a well-known woman in history who has been important to you? Pioneers? 2. Who do you "know" from books? Who from stories? Or movie? 3. Who - out of your personal acquaintance has helped to shape your life? (Start with a story of your own to avoid getting 'mother' answers) If necessary suggest categories, i.e. neighbors, teachers, friends, aunts, etc. 4. What is her name? Tell us a little about her - or another one that hasn't been named. 5. What was it about these women that made them memorable? (qualities) 6. What do all of these women have in common? 7. Why is it important to our future as women to remember these women as a part of our experience? 	Get a lot of names out. If name is completely unfamiliar, ask for a <u>few</u> words about the person.
CLOSING	<p>I have made some new friends here today - name some of the women mentioned by the participants - and they will continue to be a part of me. I can imagine 20 years from now a group of women having a similar conversation and some of the names of the women in this room being named as memorable women. Let us take a short break and be back in 15 min.</p>	

CARE		CORPORATENESS		COURAGE		CREATIVITY	
that encompasses the world		that releases action		that sustains engagement		that plans practically	
HOW DO I CARE EFFECTIVELY	Care encompasses world today World needs participation of women Community suffer without care How care effectively?	HOW DO WE WORK TOGETHER	Complexity defeats individual Synergistic approach Organizational ineffectivity How work together effectively?	HOW DO WE SEE TASK THROUGH	Bravery/courage not synonymous Journey: risk-bravado-test-courage Same journey every situation How do we see a decision through?	HOW CAN MY PARTICIPATION SHAPE THE FUTURE	Taught some creative, most not Belief: experts have answers Money measure of creativity How one person resp. for future
FROM TRADITIONAL CONCERN TO COMPREHENSIVE CARE	Beyond piecemeal approach All problems at once All people in given geography Future structure B½ all communities	FROM INDIVIDUAL AUTHORITY TO TEAM LEADERSHIP	Team not new but roles are new Task is key to any community Team plus task builds new spirit Future operation B½ all groups	FROM STOIC ENDURANCE TO LIFELONG RESOLVE	Resolve beyond endurance From contracts to covenant Integrity in see through intention A covenant on B½ history's future	FROM INDIVIDUAL TALENT TO FUTURIC PLANNING	Beyond anyone's qualifications Resources needed are at hand Not wait for talent never enuff Engagement on behalf of future
HOLDING ONTO BEING CARED FOR	Satisfaction of doing good deed Supporting cynicism Dealing with manifestations Naming the contradiction Given method works anywhere Capacity to target care Problems solved effectively Globe cared for in same way	HOLDING ONTO DEPENDENCY	Someone else knows answer Operate from others' model Demand to have your own way Recreating relationships Non-apologetic style	HOLDING ONTO PERFECTION	Risk disappointment to others Live out others' image of you Reluctance to alter course Change own image of perfection In absurdity, a sense of humor	HOLDING ONTO STATUS	Strive for more rewarding situation Creativity not magic-hard work Continue to dream of Glory Being anonymous
PRACTICAL VISION		UNLEASHED MOTIVITY	Unqualified approval Individuality enhanced Freedom to be uniqueness	HISTORICAL STEADFASTNESS	Awareness belong to destiny TCOY to defend what you're doing Turn mistakes into learnings	PERPETUAL WINNING	Something you care about wins Sense of creating You become a model Called on again and again

THE INTENT OF TALK II

The major task of this talk is to give sociological significance to the four underlying qualities of being a human being today. That is, the 4 C's, given this moment in history, are the major response human beings can make to the globe's contradictions. An overarching image is "winning". What it takes for society to win and how today's woman can experience herself as a winner in a sociological context, beyond individual winning. The key is clearly describing and portraying shifts taking place today that point to a future direction. Existentially, you want the participant to experience the fear and fascination of the changes she will have to make in order to effectively engage toward the future. The flow injects the question being raised by each of these qualities, the shift the category is undergoing, the struggle that shift sets up, and the practical breakthrough that occurs with the new images of Care, Corporateness, Courage and Creativity. Illustrations need to point to practical stories of why these shifts are important and how they can deal with the contradictions named in the morning workshop. You want to leave the group with confidence about their own engagement as well as a glimpse into an exciting future. To that end, this is not an "imperative" mood talk, but an "indicative" one. The subject matter is serious, but you are not out to beat anyone over the head with what they ought to be doing. Your job is to highlight their sociological engagement possibilities in such a way that they want to take the subject matter seriously.

THE JOURNEY OF TALK II

CARE	CORPORATENESS	COURAGE	CREATIVITY		
The Journey		Rational Categories			
Question Raised	1. The Clarifier 2. Insight into issue 3. That without which 4. The question raised	HOW CARE EFFECTIVELY	HOW WORK TOGETHER	HOW SEE A TASK THRU	HOW PARTICIPATE IN SHAPE THE FUTURE
The Shift	5. That beyond 6. A revolutionary principle 7. The intention 8. On behalf of	TRADITIONAL CONCERN TO COMPREHENSIVE CARE	INDIVIDUAL AUTHORITY TO TEAM LEADERSHIP	STOIC ENDURANCE TO LIFE LONG RESOLVE	INDIVIDUAL TALENT TO FUTURE PLANNING
The Struggle	9. Attachment 10. Response 11. What you do 12. What you must face up to	HOLDING ONTO BEING CARE FOR	HOLDING ONTO DEPENDENCY	HOLDING ONTO PERFECT	HOLDING ONTO STATUS
New Power	13. Gift 14. New awareness 15. Being a role model 16. The ironic twist	PRACTICAL VISION	UNLEASHED MOTIVITY	HISTORICAL STEADFAST	PERPETUAL WINNING

THE HUMAN RESPONSE OF THE NEW WOMAN
building the base of engagement in society

Talk II

Introduction

Women have been assigned historically to roles in society out of social necessity, not in the first instance because they chose them or because men thought they should have them. They have been wife, mother, homemaker, farmer, shopkeeper in their particular situations where these roles were needed. They learned to adopt a style for these roles and to create a mask for each role they played. These masks helped women to play out many different roles. But behind all these masks has been the continual evolution of the woman toward a copartnership in the building of any social unit. The woman's revolution is not a new idea. (Vietnamese Peasant quote, p.28) Only the evolution of woman's changing and broadening role is new. As her relationship to her space has altered, so her arena of care has become the globe. As the use of time has complexified, so her role has broadened. Her quest has always been towards participation in her society. Our question in this talk is what are the human qualities that will equip the woman of today to create the new roles that our society needs, as well as recreate the roles she will always play.

Column I - CARE that encompasses the world

How do I Care Effectively	The cries for participation that come from society today, at every level, point to the issues facing the whole world. The world needs the participation of <u>all</u> its people, especially its women because any community grouping (family, office, neighborhood), suffers without the kind of care a woman can bring to any situation. The real question today is what does it mean to care effectively?
From Traditional Concern to Comprehensive Care	There is a shift occurring in the way people decide how to care. It is from concern about one aspect or issues which traditionally show up in a piecemeal approach to solving problems to a comprehensive approach which attacks the social and economic problems of all the people, every age, all sexes, all at one time in a given community. People are beginning to see that only a comprehensive approach is going to help create both the new story and future structures the world needs.
Struggle: Holding on to Being Cared for	In this shift to comprehensive care, there is a terrible struggle. All our operating presuppositions about care are altered. We yearn for the satisfaction of doing a good deed. We hold on to our cynicisms that continue to block positive action since it is for easier to complain or continue dealing with the manifestations of problems that it is to name the real contradiction and create change by moving on the contradiction. This means saying no to the things that are not creating effective change.
New Power in a Practical Vision	On the other side of this struggle however there is a new found power in knowing that there is a method to solve problems that will work which gives you and the groups with which you work a new practical vision of what is possible when together you learn to hit a target with care that really does change a situation, that you really can do it, and that the whole world can be cared for in exactly the same way through new comprehensive structures of care.

Transition
Between
Care
and
Corporateness

Now if an effective method were all it takes, the 20th Century could close with "They lived happily ever after". We are four billion people on this globe, however, and it will take people working together in a new way to create these new structures of care. That is why corporateness is probably the major focus of people who do care in our moment of history.

Column II: CORPORATENESS that gets action released

How Do We
Work
Together?

Corporateness is what gets things done today since any problem is too complex for any one individual. Science has even discovered in synergy that the sum is actually more than the sum of its parts. Organizational effectivity has reached an all time low, at every level, because of its vertical decision-making. Everyone from the family to national and international bodies is asking, "How can we work together effectively"?

Shift from,
individual
authority
to Team
Leadership

The key to getting things done is the team. The team is not new, but how a team operates is undergoing a shift from a group that depends upon someone else to decide what to do, to the whole team building its plan for a common task. This kind of corporateness is what builds spirit in a team and is probably the key to the future effectiveness of any new direction or change. It is therefore a mode of operation on behalf of the total society. If it works for own team, it will work for other teams.

Struggle of
Holding onto
Dependency

It is not easy, however, for people to learn to operate as a team. We continue to believe someone else has the solution to the world's problems or someone else knows the answers to our local dilemmas. Therefore, we tend to wait for someone else's model or plan. Women especially have been programmed to wait for a higher authority's model, but the team consensus building forces everyone to offer their own model, to be detached from having the team's model finally look exactly like yours. All of this throws us back on our sexual self-hood, and we must figure out who we are as women all over again.

Unleashed
Motivity

When a team of people approaches a task on equal terms there is never a problem with motivity or the team's willingness to get their task done because they have invested themselves in the plan. This investment makes competitiveness unnecessary because it is the team that wins; there is an unqualified approval that the team itself grasps. Each team member's individuality is enhanced because everyone is given the freedom to be the very unique person they are.

Transition
Between
Corporateness
and
Courage

The team as an operating unit then becomes the focused action to get something done. Finally, not even the most winning of all teams can control the outcome of their action. These days people are waking up to the realization that there are no easy solutions and that most outcomes are the result of long, sustained, hard work. No change has ever been easy, but in today's world it seems to take a new kind of courage to see thing through.

Column III: COURAGE that sustains engagement

How Do We
See a
Task Through?

Courage and bravery are not synonymous. Most anyone can be brave if a situation demands it; having courage is another matter. It's a journey from the first step of risk to a kind of bravado or "Look at me I can do it". But it is in testing, seeing hard times really hit, that one finds courage. In risk there is growth but only discipline makes a person courageous. Every time a new situation comes, you have to go through that same journey again and find yourself constantly asking "How will I see it through?"

Shift from
Stoic
Endurance
to Lifelong
Resolve

Just what does it take to find this kind of courage? It is a shift from stoic endurance to something like a lifelong resolve. If something is really important to you, then it is important to your whole life. It maybe we are learning a new difference between contracts that have agreements and conclusions and covenants that entail trust and commitment. It is here courage draws upon integrity: seeing through what you really intend. In our time we have a covenant with history. It is as though history is depending upon those of us alive today to see through the things we intend.

Struggle of
Holding onto
Perfection

The risk involved in stepping out to be effective is that we might stumble. Women especially do not want to fail. Even worse is the risk of disappointing other people. It is hard to stop living up to others expectations. Though there are many demands which we have to meet. Women, even those who have taken risks, are reluctant to alter a course of action in which they are safe. It becomes increasingly difficult to face up to changing the image of our own perfection which we have grown accustomed to projecting. This mask of perfection is perhaps the most difficult of all to change.

Historical
Steadfastness

This courage is not grim; quite the contrary, it is quite releasing. The most absurd or difficult situation produces a response of humor as often as it produces despair. There is a sense of being historically important. Every person who ever lived has been a part of this world's destiny, although few really believe this about themselves. People who care about history need to take care of themselves in order to defend what they are going to do. This courage will always win; mistakes become learnings; failures become new beginnings because to the person of courage, nothing is finally impossible.

Transition
Between
Courage
and
Creativity

When you are able to turn your own winning and your team's winning into seeing that history wins, you are thrown in perhaps the most mysterious of all human qualities, the quality of creativity. History is in a constant state of creation. It is the people who dare to dream beyond their moment of time and space who decide that creation; and therefore, the direction of history is in their hands.

Column IV: CREATIVITY that plans practically

How Can My
Participation
Shape the
Future?

You and I have been taught and trained to believe that some people are creative and others are not; that our society calls experts those people who have the creative answers for the future; and in our moment, what you are paid is the measure of your creativity. We actually believe that. Yet, the question of today is, "What if everyone in the world had the opportunity to participate in planning the shape of the future, to put their own unique creativity to work? For you don't have creativity, you are creativity; you and every other human being you will ever know.

Shift From
Individual
Talent
to Futuristic
Planning

To grasp such an awareness means moving beyond our presupposition about creativity for it certainly is beyond any one person's talent. It means believing that the resources and solutions to any problem are in whatever group or community you have; that experience of life not just expertise, creates something new. If we wait for the right talents and gifts to come along, we will never have enough. This shift toward each person's creative possibility is a demonstration of what significant engagement can look like for all communities and groups for the next 1000 years.

Struggle of
Holding Onto
Status

For a lot of people in the world today, this kind of practical planning is too difficult and too inefficient and they continue to look for and dream for a more rewarding situation that may come someday. There is no magic in creativity; ask anyone whom you believe is creative, and they will tell you it is just hard work. In today's world it is far easier to continue to dream of one's own glory than it is to face up to the anonymity of being just one of the people who threw themselves into a task, with not an ounce of status, with no credit and no apparent thanks.

Perpetual
Winning

If all this is so, then what is the reward for the use of one's creativity? First, something you really care about gets put into history, and you have the secret satisfaction of knowing you were a part of it. Secondly, you find you do not need history's thanks and yet you become a model for those who follow or watch you. And lastly, ironically, you find you are called on again and again to care.

Conclusion

The question then, for today's woman is not whether she will impact history..she is. Or whether or not she will be remembered.. she will be. The question is, "What is the legacy we are going to leave to the family of the world?" Women, I repeat, are the key to every community; they invented community in the first place. It was women who farmed to feed their people while the men hunted and fought off the danger that threatened. Women invented agriculture. This invention enabled whole groupings of people to settle in one place which became the communities, towns, cities and nations of today's world. What name can any of us remember from that long ago invention? Are we capable of anything less as we approach the turn into another century? Do we dare care enough about the globe's future to care for all of it? Do we have the capability to work together to make the 21st Century a human century? Do we have the courage to work toward the change that must take place, and do we dare give the gifts that we have toward shaping a society that has yet to be created? This is the challenge for the woman of today. There is no way to separate ourselves from the total society, and there is no experience of fulfillment in any other context. In the past we depended upon men to defend the honor of woman. This was true the world over. Now, women have been handed the responsibility of defending their own honor; no one else is going to do it for us. And added to our own honor is the human defense of the honor of all humanity. This is the most exciting time to be woman since those who preceded us invented community. What will be said of the women of the 20th Century?

THE REFLECTIVE QUESTIONS

1. How have women traditionally shown their care in society?
2. How have these images shifted today?
Why do you think so?
3. What are some of the stories women of today tell themselves about what they are doing?

WORKSHOP OVERVIEW EFFECTIVE ENGAGEMENT

Rational Objective: To allow the participants to objectively see what their life priorities are in the light of how they use their time and in the context of the needs of the world and their local community. In order to give them a way to make decisions about their effective engagement.

Existential Aim: To experience the wonder and cost of engagement as revealed in the exposure of what does change history--namely individuals who decide to use their time in the creation of a future they intend.

PRELUDE	I SELECTING THE PRACTICAL DIRECTIONS	II OBJECTIFYING INDIVIDUAL PRIORITIES	III DECIDING TO BE THE FUTURE DIRECTIONS	POSTLUDE
1. Song	1. Assigning Underlying Contradiction	1. Reporting on Strategic Actions	1. Artform Calendars	1. Your Own Unique Gifts
2. Image of "Not much Time Left"	2. Naming Local Examples	2. Implementing Practical Steps	2. Reflection on Effective Time	2. Reconsidering Your Priorities
	3. Listing Practical Actions	3. Individual Weekly Activities	3. Relating Calendars to Directions	
	4. Selecting the Key Strategic Action	4. Color Coding the Arenas	4. Revealing Cost of Life Decisions	
3	30	38	15	5
Masking Tape Magic Markers	A.M. Contradictions P.M. Worksheets Wall Report Forms	Weekly Calendars 1 Crayon Box/3 Women	P.M. Wall Report Forms and Calendars on Front Wall	

PRELUDE	I	II	III	POSTLUDE
CONTEXTUAL IMAGE (3 min.)	IMPLEMENTING STRATEGIC ACTION (30 min.)	OBJECTIFYING INDIVIDUAL PRIORITIES (38 min.)	DECIDING TO BE THE FUTURE DIRECTIONS (15 min.)	BROODING QUESTIONS (5 min.)

PRELUDE

STEPS	PROCEDURES	TOOLS	HINTS
CONTEXTUAL IMAGE (3 min.)	<ol style="list-style-type: none"> 1. Sing a song 2. "Not much time left". Story of son asking how old will you be in 2000. "In a rocking chair". NO! Consider all the changes in the last 20 years (jet planes, telestar communication, electronics) the relatively few changes in the previous 20 years and the 20 years before that (pumped water, milk delivery by horse and cart) brings an urgency related to the next 20 years and the question not only how will my life make a difference but how is what I do effective. 3. In the first part of this afternoon's workshop we will (1) name concrete examples of the contradictions we identified this morning as they appear in our own communities, organizations, businesses and families. (2) We will determine practical actions which will deal with these contradictions. During the second part of the workshop we will raise the questions: (1) What are our priorities and (2) How do we use our time effectively in implementing the practical actions proposed. During the third part of the workshop (1) we will reflect on the implications our work has on the future and (2) the individual gifts we bring to moments of engagement. 		Draw workshop movements on board.

STEPS	PROCEDURES I: IMPLEMENTING STRATEGIC ACTION	TOOLS	HINTS
REVIEW PROCEDURES (3 min.)	<p>Before Numbering Off</p> <ol style="list-style-type: none"> 1. Review each contradiction asking again if it's clear. How might it be more helpfully stated? Get an example of how each contradiction shows up in their community (city-neighborhood-organization) 2. Review team procedures using the worksheets. Use one of the contradictions and get out an example for each section. 3. Assign contradictions. (If people were mixed in AM workshop, you might assign people where they are seated to save time.) 	Individual Worksheets	Hold up individual worksheets. Number 1, 2, 3, etc. - same number of groups as contradictions. Give 20 min. Breakdown groups' use of time.
NAMING CONCRETE EXAMPLES (10 min.)	<ol style="list-style-type: none"> 1. First, work individually in the groups, naming the examples of the contradiction as it shows up in your community. Give illustrations. 2. Star your key one. 3. Share this with your group writing down everyone's illustration. You are getting clear on the presence of the contradiction at this point. 		The <u>whole</u> contradiction not the examples
LIST PRACTICAL ACTIONS (10 min.)	<p>From this list of examples, practical ideas of what could be done about the contradiction start to emerge.</p> <ol style="list-style-type: none"> 1. Brainstorm the practical actions which need to be done in order to deal with the group's contradiction. 2. As a group, select 5. 3. Select the one key strategic action which would deal with the contradiction. Consider advantages, difficulties, disadvantages, surprising actions, events, activities and structures to create or to be recreated. 		<p>In deciding strategic actions, the <u>key</u> strategic action may be a suggested action or it may be something entirely new.</p> <p>These are proposals</p>
SELECTING IMPLEMENTING STEPS (7 min.)	<ol style="list-style-type: none"> 1. Group discussion and selection of five implementing steps. What 5 things have to do to complete the strategic action. 2. Assign scribe and reporter and complete wall form. 	Wall Report Form 36 X 48	These are tactics. Gently remind group to assign reporter

STEPS	PROCEDURES I: IMPLEMENTING STRATEGIC ACTION	TOOLS	HINTS
REVIEW PROCEDURES (3 min.)	<p>Before Numbering Off</p> <ol style="list-style-type: none"> 1. Review each contradiction asking again if it's clear. How might it be more helpfully stated? Get an example of how each contradiction shows up in their community (city-neighborhood-organization) 2. Review team procedures using the worksheets. Use one of the contradictions and get out an example for each section. 3. Assign contradictions. (If people were mixed in AM workshop, you might assign people where they are seated to save time.) 	Individual Worksheets	Hold up individual worksheets. Number 1, 2, 3, etc. - same number of groups as contradictions. Give 20 min. Breakdown groups' use of time.
NAMING CONCRETE EXAMPLES (10 min.)	<ol style="list-style-type: none"> 1. First, work individually in the groups, naming the examples of the contradiction as it shows up in your community. Give illustrations. 2. Star your key one. 3. Share this with your group writing down everyone's illustration. You are getting clear on the presence of the contradiction at this point. 		The <u>whole</u> contradiction not the examples
LIST PRACTICAL ACTIONS (10 min.)	<p>From this list of examples, practical ideas of what could be done about the contradiction start to emerge.</p> <ol style="list-style-type: none"> 1. Brainstorm the practical actions which need to be done in order to deal with the group's contradiction. 2. As a group, select 5. 3. Select the one key strategic action which would deal with the contradiction. Consider advantages, difficulties, disadvantages, surprising actions, events, activities and structures to create or to be recreated. 		<p>In deciding strategic actions, the <u>key</u> strategic action may be a suggested action or it may be something entirely new.</p> <p>These are proposals</p>
SELECTING IMPLEMENTING STEPS (7 min.)	<ol style="list-style-type: none"> 1. Group discussion and selection of five implementing steps. What 5 things have to do to complete the strategic action. 2. Assign scribe and reporter and complete wall form. 	Wall Report Form 36 X 48	These are tactics. Gently remind group to assign reporter

STEPS	PROCEDURES II: OBJECTIFYING INDIVIDUAL PRIORITIES	TOOLS	HINTS
REPORTING ON THE PRACTICAL STEPS (12 min.)	<ol style="list-style-type: none"> 1. Sing to pull groups back together 2. Have each reporter read 1) five practical actions selected, 2) key strategic action and 3) implementing steps. 3. Reflect on groups' work: <ul style="list-style-type: none"> -Questions of clarity -Which are most far reaching? -Do they effectively relate to the contradiction? -Which would be hardest to implement? -Which would be easiest? -Which would you do first? -Which would set in motion other desired actions? 	<p>Songsheets</p> <p>Group charts</p> <p>Masking tape</p>	<p>Center front for timeline</p> <p>Push group to think strategically, catalytically and practically.</p>
DEMONSTRATING IMPLEMENTATION STEPS (16 min.)	<ol style="list-style-type: none"> 1. Take one group's work. How would you really get this done? What are other concrete steps needed? 2. Ask, would this get the job done? What else would you need to do? (Raise questions of what, where and how.) 3. Which would you do first? (Draw 3-month timeline) <p>January February March</p> <p>If this is 3-months when would you do that? (Push for doable implementaries. Note a few on timeline. Push for simplicity and correction. Point to frustration with ineffectual meetings and the need to discern the practical task involved. This is the painful particular task which has to be done if we are serious about effective engagement. One last question needs to be raised every time we do this kind of work in family or group. Ask who will do this. Make assignments. Put a name on each task.</p>	<p>Prepared wall chart</p>	<p>Draw timeline on board.</p> <p>This could be a demonstration or in a group which will continue to work together, it should be a feasible timeline for them.</p>

STEPS	PROCEDURES I: IMPLEMENTING STRATEGIC ACTION	TOOLS	HINTS
REVIEW PROCEDURES (3 min.)	<p>Before Numbering Off</p> <ol style="list-style-type: none"> 1. Review each contradiction asking again if it's clear. How might it be more helpfully stated? Get an example of how each contradiction shows up in their community (city-neighborhood-organization) 2. Review team procedures using the worksheets. Use one of the contradictions and get out an example for each section. 3. Assign contradictions. (If people were mixed in AM workshop, you might assign people where they are seated to save time.) 	Individual Worksheets	Hold up individual worksheets. Number 1, 2, 3, etc. - same number of groups as contradictions. Give 20 min. Breakdown groups' use of time.
NAMING CONCRETE EXAMPLES (10 min.)	<ol style="list-style-type: none"> 1. First, work individually in the groups, naming the examples of the contradiction as it shows up in your community. Give illustrations. 2. Star your key one. 3. Share this with your group writing down everyone's illustration. You are getting clear on the presence of the contradiction at this point. 		The <u>whole</u> contradiction not the examples
LIST PRACTICAL ACTIONS (10 min.)	<p>From this list of examples, practical ideas of what could be done about the contradiction start to emerge.</p> <ol style="list-style-type: none"> 1. Brainstorm the practical actions which need to be done in order to deal with the group's contradiction. 2. As a group, select 5. 3. Select the one key strategic action which would deal with the contradiction. Consider advantages, difficulties, disadvantages, surprising actions, events, activities and structures to create or to be recreated. 		<p>In deciding strategic actions, the <u>key</u> strategic action may be a suggested action or it may be something entirely new.</p> <p>These are proposals</p>
SELECTING IMPLEMENTING STEPS (7 min.)	<ol style="list-style-type: none"> 1. Group discussion and selection of five implementing steps. What 5 things have to do to complete the strategic action. 2. Assign scribe and reporter and complete wall form. 	Wall Report Form 36 X 48	These are tactics. Gently remind group to assign reporter

AFTERNOON WORKSHOP

Steps	OBJECTIFYING INDIVIDUAL Procedures II: PRIORITIES	Tools	Hints
<p>Individual Weekly Activities</p> <p>(3 min)</p>	<p>Transition: When we consider realistically how it is possible to implement what we see the world and our community needs, the question becomes one of TIME--my time, and how we use it?</p> <ol style="list-style-type: none"> Let's look at a typical week and see where our time is being spent. You have a calendar form in your packet. Write down the time you go to bed - under "time". Number the hours of the night 11, 12, 1 etc. down the column (24 hours). Draw a line across at the hour you usually rise. Note any regular events - work, meetings etc. 	<p>Weekly Calendars</p>	<p>You need to judge appropriateness of telling the group that calendars will go on the wall. It may inhibit seriousness or may encourage it, depending on the group.</p>
<p>Designating Time Blocks</p> <p>(3 min)</p>	<ol style="list-style-type: none"> Group the activities of your week as you see your time spent using these five categories (charting) PERSONAL-FAMILY-WORK-COMMUNITY-SLEEP 		<p>List the 5 categories on the board.</p>
<p>Color Coding The Arenas</p> <p>(4 min)</p>	<ol style="list-style-type: none"> Color blocks of time using the color code of PERSONAL ... orange FAMILY ... red WORK ... green COMMUNITY... blue SLEEP ... yellow Place calendars on the wall in front near the practical steps report form. Group them to create an art form. Either each one puts up her own or collect all the timelines and have 2-3 people help put them up. 	<p>Crayons enough for three to share.</p>	<p>Write color opposite category on board. There should be no white spaces.</p> <p>Suggest color brightly. Agree they may wish they had done it/line differently - but go with it for now!</p>

Steps	Procedures III: Deciding Future Directions	Tools	Hints
<p>Art Form Calendars</p> <p>(5 min)</p>	<ol style="list-style-type: none"> Let us talk together about these calendars. <p>What do you notice - see? What colors show up most? Which the least? What surprised you about the calendars? What patterns do you see? What was easy to do? What was hard to do? What was revealed to you about your own priorities and the use of your time?</p>		
<p>Relating Calendars To Future Directions</p> <p>(7 minutes)</p>	<ol style="list-style-type: none"> Look again at the practical steps and the use of time. How might implementing these practical steps affect the use of time? If you were going to creat more time what you would you do? cut out? What has this excercise revealed to you about time effectivity? 		<p>Busiest people seem to be available the most often.</p>
<p>Revealing the Cost of Life Decisions</p> <p>(3 min)</p>	<ol style="list-style-type: none"> Whenever I have to decide about my priorities there are considerations to be weighed. What have been some of these considerations you have had to weight? What are the risks involved? 		<p>Short course: I use time or time uses me.</p>

Steps	Procedures III: Deciding Future Directions	Tools	Hints
<p>Art Form Calendars</p> <p>(5 min)</p>	<p>1. Let us talk together about these calendars.</p> <p>What do you notice - see? What colors show up most? Which the least? What surprised you about the calendars? What patterns do you see? What was easy to do? What was hard to do? What was revealed to you about your own priorities and the use of your time?</p>		
<p>Relating Calendars To Future Directions</p> <p>(7 minutes)</p>	<p>1. Look again at the practical steps and the use of time. How might implementing these practical steps affect the use of time?</p> <p>2. If you were going to creat more time what you would you do? cut out?</p> <p>3. What has this excercise revealed to you about time effectivity?</p>		<p>Busiest people seem to be available the most often.</p>
<p>Revealing the Cost of Life Decisions</p> <p>(3 min)</p>	<p>1. Whenever I have to decide about my priorities there are considerations to be weighed.</p> <p>2. What have been some of these considerations you have had to weight?</p> <p>3. What are the risks involved?</p>		<p>Short course: I use time or time uses me.</p>

AFTERNOON WORKSHOP

Steps	Procedures: Postlude	Tools	Hints
<p>BROODING QUESTIONS</p> <p>(5 min.)</p>	<p>We have left many questions to continue thinking about -</p> <p>I want to ask you to do one more thing for your own future thinking -</p> <ol style="list-style-type: none"> 1. What are the unique gifts that you have, that you bring to this moment of history? (List three on your own notes) 2. What are three things you intend to reconsider in making up your calendar next week? List three on your own notes. <p>Whatever we do - whatever we are doing I find it helpful to think again about what is it I am really doing - why - what needs to be different - what the same; and finally, feel grateful to have the opportunity to think again in terms of what is needed by the world, my community, my family and myself.</p>		

**GLOBAL WOMEN'S FORUM
AFTERNOON WORKSHEET**

Underlying Contradiction

**1. List concrete examples
in your community.**

**2. What practical actions need to be taken?
List about 10.**

**Choose the best five, then discern
the key strategic action.**

3. Key Strategic Action:

4. List implementing steps:

- 1.
- 2.
- 3.
- 4.
- 5.

**GLOBAL WOMEN'S FORUM
WEEKLY CALENDAR**

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MOVEMENT I

GLOBAL WOMEN'S FORUM AFTERNOON WORKSHOP	
UNDERLYING CONTRADICTION	
1.	2.
3. KEY STRATEGIC ACTION	
4. IMPLEMENTING STEPS	

Worksheets for participant
brought by facilitator

UNDERLYING CONTRADICTION
SUGGESTED PRACTICAL ACTIONS
1.
2.
3.
4.
5.
KEY STRATEGIC ARENA
IMPLEMENTING STEPS
1.
2.
3.
4.
5.

← 36" →
Region prepare on butcher
paper 4-5 copies - 1 per
team

48"
GLOBAL WOMEN'S FORUM

MOVEMENT II

CALENDAR							
	MON	TUES	WED	THUR	FRI	SAT	SUN

Worksheet for participant
brought by facilitator

CLOSING CONVERSATION

REFLECTION ON THE DAY	GLOBAL WOMEN'S FORUM STORY	ICA STORY	SEND OUT SPIN
<p>Delightful day.....</p> <ul style="list-style-type: none"> - What do you remember doing? - What tools or methods did you find helpful? - How were they helpful? Why? - No men - advantage? disadvantage? - How different from other meetings with women? - When did you decide to trust this day? Why? - When people ask you "What did you do today?" How will you answer? - What title (name) would you give this day? - - - - - <p>Reflection of the methods we have used today.</p>	<p>In our time it is apparent that the overwhelming complexity of the world is a tremendous burden. GWF reminds us of our perpetual task in creating new ways to deal with the issues of the whole world.</p> <p>Global Women's Forum continues to spread throughout the globe, re-establishing a way for women to point their lives in a practical way for all society.</p> <p>(see transcript on back)</p>	<p>We are a not-for-profit organization. We are a research, development, training and demonstration group. We are intra-global with over 100 locations around the world.</p> <p>We are involved in initiating and developing demonstration projects with a plan to replicate themselves built into them. There are 286 such projects in 29 nations located primarily in rural villages. The intent of projects is to enable a community to be self-sustaining, self-dependent, and to nurture self-confidence.</p> <p>We have other one day programs using the methods that we used today. These focus attention on youth, communities, organizations, agencies, corporations.</p> <p>The funding for our programs come from private individuals like yourselves, foundations, corp., govt.</p>	<p>I want to thank you for a really grand day. I am constantly amazed at the sheer practicality of women.</p> <p>The dreams we have are linked with all these women in the world. (Hold up mon-tage)</p> <p>This picture of women is a gift to you from us. We hope that you will put it in a special place and it will help remind you of this day.</p> <p>Even more than that, it will remind you that your whole life is going to be lived in relationship to all those faces.</p> <p>Thank you again for this day and for coming. We the faculty will be here for a little while longer, if you have any questions we would be happy to answer if we can.</p> <p>Goodbye and thank you.</p>

POSTLUDE
CLOSING SPIN

We'd like to tell you just a bit about this forum. This Global Women's Forum and some of the staff you had for this forum today have gone to literally the four corners of the world. This very same process that you have participated in has been done in over 30 countries of the world and in all kinds of settings. Some one reminded me last night of a GWF in the Taj Mahal Hotel in Bombay, that's a treat. I remember being in a GWF under some palm trees where we could not get the pieces of paper to stick to the palm tree so we finally gave up. It is not necessary to be able to read and write for a group of women to share a day like this. Today we wrote and we read, but millions and millions of women in the world do not have that opportunity.

The Institute of Cultural Affairs is a private, not-for-profit global organization which does programs like the one that you participated in today. We do a program for youth called the Community Youth Forum; a program for corporations and agencies which is two and a half days in length that uses this same process applying it to an organization or a department in a corporation helping them do their planning.

We also do these same methods in long-term consultations in local communities. We call these Human Development Projects. The first project was in Fifth City on the West Side of Chicago. Fifth City's story always was that Fifth City is going to take its story and its methods to the world. And there are songs and symbols in that community that have created that story and helped sustain that story for many years. Fifth City has indeed gone to the world. Some of these documents give the picture of what happens when the people in a local community decide to move. They invite the Institute to serve as consultants in helping plan their future in much the same way as we have done today. This takes five days during which the community gets out its hopes and dreams and what is blocking them. What are the contradictions in the community? What are the proposals? And then, the rubber hits the road. As the people here from Fifth City can tell you that is only the beginning. It doesn't all happen overnight. Those of you who have worked on any project know that it is finally the tactics and the implementation of any plan that makes it work. Each one of those communities has written a document. This document is from an American Indian community on the Sioux reservation in North Dakota where we are serving as consultants.

One of our major short-term programs is Global Community Forum or Town Meeting. It is a way for a community to get together the way we have in order to say, What do we want to do about this town? One of the comments that is always made after a Town Meeting is, "Why, I never knew we could get so much done in such a short time." They usually find that when they come to a meeting they argue and fight and make proposals and then table them after a vote. That was something unique in the group today. We didn't vote 'yes' and 'no'. So that the people that were for it said, good and ones that were against it just decided not to participate. You have built consensus to come to these decisions.

We are concerned with the human factor in world development. Therefore we emphasize the human potential of human beings and the creation of social structures that allow the human beings of the world to make their communities, their families, themselves more creative in what they want to do.

Some things that might be of interest to you are:

1. We're going to have another Global Women's Forum on (date) and if you think that some other woman you know should have this experience let them know.
2. And on _____ at _____ we would invite you and your husbands, colleagues, and friends to come to the Institute and see a film called the World of Human Development about the work that we do. It is a 30 minute film and we call this an "Evening at the Institute". It is a chance for people to learn a little bit more about what we do.
3. I'm sure that the people that are here from Fifth City would welcome your inquiry about that community. People visit Fifth City and walk around in a community that has decided to take a long journey. The people who live in that community have decided to stay in that community and have realize that changing a community is not an overnight job, nor does it happen just because you wish it. But you go out to the West Side of Chicago if you want to have hope in the future and talk to the citizens of Fifth City about what it really means to implement a plan.

And now we reluctantly bid you adieu. We're going to stay, we're not going any place for a while. So if you have to run and catch a bus and get home you do so, but we invite you to stay and chat. We most deeply appreciate the participation of all of you and are deeply grateful to (the sponsoring group and specific individuals) that helped sponsor this event. We hope all of you will see each other again. We certainly hope to see you again too.

#	MATERIALS AT LOCATION	Chkd	#	Materials Brought by Faculty	Chkd
	<p>Butcher Paper</p> <p>Masking Tape</p> <p>Magic Markers (6 one color)</p> <p>Folders (one / participant)</p> <ul style="list-style-type: none"> - 11x17 colored paper or - colored folders <p>Pencils (one/participant)</p> <p>Blank paper</p> <p>Name tags/pins</p> <p>Flowers for decor</p> <p>Decor for forum</p> <p>Placemats or tablecloths (depending on location)</p> <p>Crayons (<u>not</u> primary school jumbo's) enough for 1 set for each</p> <ul style="list-style-type: none"> - 3 part. in affluent nations - 5-10 part. in non-affluent <p>Colors: red, yellow, orange, blue, green</p>			<p>COURSE MATERIALS</p> <ol style="list-style-type: none"> 1. Song sheets 2. Indiv. Soc. Proc. Triangles 3. Calendar (2/participant) 4. A.M. Worksheet 5. P.M. Worksheet 6. Montage Programs <p>REGISTRATION MATERIALS</p> <ol style="list-style-type: none"> 1. Registration Forms 2. Participant List for Chica. <p>COURSE HANDOUTS (1/person)</p> <p>TEACHER'S PACKET</p> <ol style="list-style-type: none"> 1. Faculty Report Sheet (2/Fo) 2. Impact Forums Booklet GRA 79 3. Trek Report Sheet 4. Budget 5. Pedagogy Manual 6. Village Construct <p>Examples of Workshop Charts</p> <p>DISPLAY TABLE</p> <ol style="list-style-type: none"> 1. LENS brochures 2. GWF brochures 3. CVF brochures 4. Town Meeting Report 5. Annual Report 6. GSD Consult Documents 	

GLOBAL WOMEN'S FORUM

APPENDIX

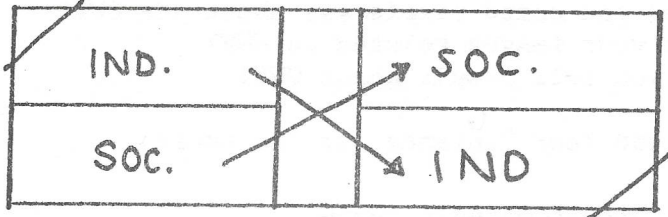
- * TRAINING CONSTRUCT
(Pre-Forum Event)
- * EVALUATION
(Past-Forum)
- * TALK DYNAMICS
- * CURRENT TRANSCRIPT
- * IMPACT FORUMS DOCUMENT
GRA '79

Institute of Cultural Affairs
4750 N. Sheridan Rd.
Chicago, IL 60640


1st DRAFT		GLOBAL WOMEN'S FORUM		QUARTER III. 79-80	
GOC CHICAGO		TRAINING CONSTRUCT			
<p>RAT. OBJ. To present a backdrop to the G.W.F. which allows women to see through to the depths of the day and at the same time presents the rational frame of the G.W.F.</p>		<p>EXIST. AIM. To spin women into a new possibility of taking others on the journey of the GWF event & at the same time see themselves as facilitators.</p>			
INTRODUCTION: SETTING THE SCENE	I SPINNING THE DYNAMICS	II MARKETING THE FORUM	III ENABLING THE DAY	POSTLUDE FACILITATING THE EVENT	
R.O. To provide an objective look at the social situation women find themselves in today & to see the response that GWF is.	To provide an overview of the day & to familiarize those present with the dynamics & theoretics behind the day.	To provide women with a story. To market this event.	To establish & check the practices involved in a GWF	To draw together the corporate wisdom relative to the specific event in order to facilitate it.	
E.A. To raise the question: Where are women today?	To allow women to experience the dynamics of the day & to get clarity on the life address.	To internalize the intent of the forum in order to "sell" it.	To become familiar with the practical details of the forum in order to set one up.	To experience the team in order to be a demonstration of corporateness.	
PROVIDING THE CONTEXT	WORKING THRU THE DYNAMICS	TELLING THE GWF STORY	SETTING UP THE NEXT EVENT	CREATING THE FACILITATOR TEAM	
		PULLING TOGETHER A READING LIST			
CONTENT	DYNAMICS	MARKETING	PRACTICES	FACULTY	
TIME					
MATERIALS					


STEP	PROCEDURES	HINTS
SPIN	<p><u>Introduction:</u> We want to talk about being women today.</p> <ol style="list-style-type: none"> 1. RELATED TO WHOLE OF SOCIETY (new global care: 15-85%) which we call sociality 2. BEING THE AGE I AM (society's imbalance: Too old or too young) which we call phasiality 3. RELATED TO ALL MALE AND FEMALE (new female colleagiality) which we call sexuality 4. GIVING MEANING TO REALITY (putting form on intuitions) which we call transrationality 	
CONVERSATION	<p><u>Introduction:</u> Let us talk together for a while... Where are women today?</p> <ol style="list-style-type: none"> 1. What are some evidences that tell you that women want to do something today? 2. When you talk with other women, what is a clue to you that what they are doing is or is not significant to them? 3. What quiet (or even loud) cries do you hear from women these days that indicate an unfulfillment or meaninglessness in what they are doing? Another way to ask this question is: When have you found yourself raising the question of meaning in what you are doing? <p>Significant engagement is important to all of us. Let's shift the question and reflect on ways we invent not to engage.</p> <ol style="list-style-type: none"> 4. What are some ways you see women escaping from engagement? 5. Why do you think there is the propensity for that? 6. How do you find yourself perpetuating old images of woman? <p><u>Conclusion:</u> The question of "Where are women today?" is a crucial one to reflect on each time we step out the door to market or to teach a GWF.</p>	

ACT I: SPINNING THE DYNAMICS

STEP	PROCEDURES	HINTS
OVERVIEW	<p>REHEARSE the flow, dynamics and theoretics of the day. DRAW diagram of the day.</p>  <p>TALK it through briefly. WRITE on board:</p> <p>The GLOBAL WOMEN'S FORUM</p> <ul style="list-style-type: none"> . Intensifies global consciousness eliciting care . Uses contentless methods that can be transferred - everyone's wisdom counts . Focuses individual effectiveness (creates screen out of which to decide priorities) . Demonstrates female collegiality 	
MANUAL	<p>LOOK at the Overview page. Art form quickly. Then...</p> <p>TAKE each column one at a time, and go through it, spinning out a word picture of each section of the day, looking at the Rational Objective and Existential Aim and asking the question: What needs to be done to make sure this happens?</p> <p><u>EXAMPLE:</u> Look at PRELUDE. Spin out image of registration desk, cloth, flowers, hostess greeting women as they arrive, name tags, name only, coffee etc. .. Women enjoying meeting each other, chatting. Hostess quietly informs women of starting time. Local person welcomes them. Most experienced facilitator introduces the day, has conversation. 3 questions - where born (no indication of present status)</p> <p>TURN TO DESCRIPTION PAGE. Someone read aloud Rational Objective Existential Aim</p> <p>ASK: What would you do to make sure this happened? (add specific questions if time allows, e.g. what aspect of the introduction period indicates to a woman that she is being taken seriously?)</p>	

STEP	PROCEDURES	HINTS
<p>CONVERSATION</p> <p>(snack appropriate at this time)</p>	<p>REFLECT on the Global Women's Forum.</p> <p>What have you heard people say about the GWF? What are your images related to GWF? What do you tell people about GWF?</p> <p>LOOK at the four "intents" on the board:</p> <p>THE GLOBAL WOMEN'S FORUM</p> <ul style="list-style-type: none">. Intensifies global consciousness eliciting care. Uses contentless methods that can be transferred (everyone's wisdom counts). Focuses individual effectiveness (creates screen out of which to decide priorities). Demonstrates female collegiality <p>How would you decide in a conversation with a group which of the four intents is going to hook them? What are your questions about marketing?</p>	
<p>MINI-WORKSHOP</p>	<p>CREATE A READING LIST. Be ready to share books you have read.</p> <ul style="list-style-type: none">. What books have you been reading lately or seen others reading?. What books come to mind that you would like to read again in light of GWF?. Which do you want to make sure everyone read before doing GWF? <p>If time permits, allow people to say a word about the book and why they remember it or would choose it.</p> <p>CONCLUSION: Let's write this up so that we have a common reading list. Keeping abreast of books (and articles) keeps us in touch with society's thinking.</p>	

STEP	PROCEDURES	HINTS
CONVERSATION: ANTICIPATING THE AUDIENCE	<ol style="list-style-type: none"> 1. Who are the people in this GWF? 2. Who is expected? (business, cultural or political?) Groups they represent? Age groups expected? 3. Any words of caution? 4. Whom do we need to honor? 5. What do these people really care about? What are their issues? illusions? 	
SET-UP	<ol style="list-style-type: none"> 1. Who will the hostess be? When will we meet her? 2. Registrars? Registration table? Name tags? (Flowers?) 3. How will enablement be handled? Snacks? 4. What will be the flow of the luncheon? Cloths? Flowers? 5. What is the timeline for the day? GWF is designed to be from 9 a.m. to 4 p.m. minimum. 6. Materials available? Folders? Charts done? (Check material list, p. 47 in facilitators' manual) 7. What \$ can we expect for Global Funds? (Organization or agency sponsored \$750 Local community \$300 plus expenses) 8. Where will the evaluation following the forum be held? Is there a celebrative event, who is coming? 	<p>Short course</p> <ol style="list-style-type: none"> 1. Intentionality 2. Use of color Coordinate with room 3. Use of space Table design is crucial If possible use wide center table. 
FORUM ASSIGNMENTS	<p>Walk through proposed assignments. Check on who will tell the local story and what events are scheduled? anticipated? to which these women could be invited?</p> <p>Walk through timeline with assignments in mind.</p>	
FACILITATOR STYLE	<ol style="list-style-type: none"> 1. Style is key. Human authenticity, nondefensive. Assume the women are already colleagues. Be "available" Receive whatever participants say. If asked a pointed question, graciously turn it (What do you think about that? or open it to the group, Where has been your think about that?) Smile. Remember eyecontact is important. Be intentional. Don't smoke or drink coffee up front. If smoking on the side, ask neighbor's permission. When up front, have one of the other facilitators make notes for you. When small groups are working, check them quietly. Graciously remind them that there is a time factor. 2. What should we wear? 	

STEP	PROCEDURES	HINTS
<p>MEETING WITH THE FACILITATORS THE NIGHT BEFORE GWF</p>	<p>REFLECTING ON PARTICIPANTS</p> <p>CONVERSATION: Looks like the group we have on our hands tomorrow is (use data from previous workshop)</p> <p>As a way of reflecting on these people let's take a minute to think about our own experience of life. Take yourself back to the age of 20. Or 30. Jot down some incidents in your life when you know now and you might have known then, you were up-against it. Or you experienced yourself as raising questions which reflected your own deep struggle. Jot down a holding word or phrase for maybe 10 such incidents.</p> <p>Draw a line across your page. Divide into 10 year intervals representing your life span.</p>  <p>Jot down your brainstorm list under the appropriate column.</p> <p>Now ask yourself, for each column, what was going on underneath this event?</p> <p>What do we discover about various phases of struggle? What bearing might this have on GWF?</p> <p>Check through assignments.</p> <p>Go through each section of the day, checking timing and practices as well as content. Keep Rational Objectives and Existential aim always in view.</p> <p>Check last minute tasks -- arrange time to meet in the morning for the forum.</p> <p>If there is a lot of time, spend it in ACT I. Have each person do a chart of each section with Rational Objective and Existential Aim at the top. Following procedures as written. Add questions like "What would be important to remember in this section?"</p> <p>This is the meat of the training event and can take as long as you want it to.</p>	

GWF FACILITATORS
TRAINING TIMELINE WORKSHEET

QUARTER III, 79-80

[illegible]

FORUM EVALUATION FORM

(Return this form to Operations Centrum: Chicago Nexus)

THE OBJECTIVE DATA:

1. PLACE: City, Country _____
DATE: _____
2. FACILITY: Name and Address _____
Type of Facility _____
3. PARTICIPANTS:
- a) Total number _____
- b) Nationalities _____ Approximate number _____

- c) Age: Approximate number _____
Phase 1 _____ Phase 2 _____
Phase 3 _____ Phase 4 _____
- d) Describe makeup of group (socio-economic) _____
- e) Networks represented _____

- f) Key women and organizations (Obtain authorization letters, if possible)
- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

4. FINANCES

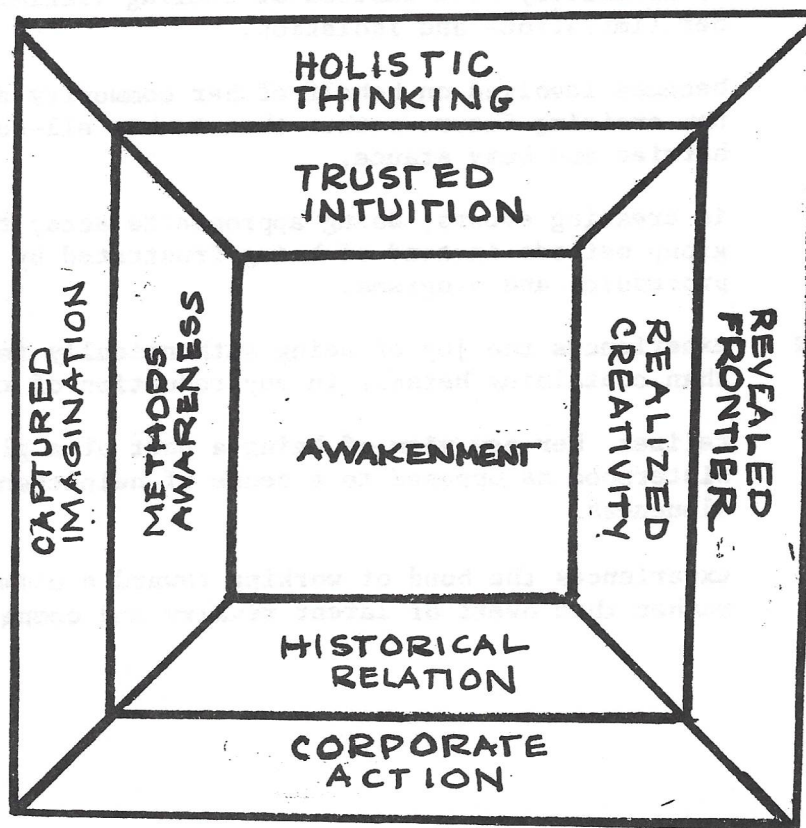
- a) Global fee remitted to nexus: \$750.00 paid _____ /US \$ _____
- b) Cost charge to participants: _____ /US \$ _____
- c) Local cost estimate for Forum: _____ /US \$ _____
- d) Global faculty expenses paid by local: _____ /US \$ _____

<p>THE FORUM FORM</p>	<p>THE AWAKENMENT HAPPENING</p>
<p>1. What were strengths of Forum? the highlights?</p> <p>2. What were key points of struggle?</p> <p>3. Points of excitement?breakthrough?</p> <p>4. What would you do differently?</p>	<p>1. What did the woman say about the event?</p> <p>2. What was the most significant event?</p> <p>3. What happened to the women?</p> <p>4. Where was the group released?</p> <p>5. Where was the awakening breakloose? <i>see page A-11, A-12</i></p>
<p>NEXT STEP:</p> <p>Participants:</p> <p>Schedule:</p>	
<p>COURSE GUNS</p> <p>HOUSE:</p> <p>MOVEMENT/GUARDIANS:</p>	
<p>FACULTY:</p>	<p>OTHERS READY TO TEACH:</p>

INDICATORS OF AWAKENMENT
What Happens to a Person in a Forum
INTRODUCTION

In awakening a person moves from a static consciousness and focus on "mine" to an active consciousness and a focus on "ours." One's view of the universe is changed and expanded. Clues to this discovery are found in how people talk about the event. Phrases like "I never believed it was possible to....," "I've seen for the first time....," "The day was full....," "I thought I was the only one....," and so forth.

The dynamics of this can be described as a journey of consciousness from a state of disrelation to one of integrated wholeness or unity. What is described below is a series of forum indicators.



1. Trusted Intuition: I share my insight
2. Methods Awareness: I discover a process that works
3. Historical Relatedness: I am a part of what has been
4. Revealed Frontier: I can participate in deciding the future
5. Holistic Thinking: I look at the whole picture
6. Captured Imagination: I think of the new
7. Corporate Action: I act with others
8. Realized Creativity: I discover my power

Use this page and A-12 to ask the questions of awakening happening - for example, corporate action - where did the participants experience the bond of teamwork, what were clues of that?

AWAKENMENT INDICATORS MANIFEST IN GLOBAL WOMEN'S FORUM

An awakened woman...

TRUSTED INTUITION	sees that her insights and life experiences are valuable to enable her to serve others, having come from a stance of not having her opinions considered significant.
HOLISTIC THINKING	Senses herself as a part of a growing global movement of caring women, rather than being reduced to having her family or career consume her.
REALIZED CREATIVITY	becomes aware of her skills, talents and growing ability to creatively risk instead of feeling victimized by her limitations and isolation.
REVEALED FRONTIER	becomes involved on behalf of her community and its new exciting future rather than to her all-to-often harried and busy stance.
METHODS AWARENESS	is creating events, doing appropriate acts; trusting depth group methods instead of being frustrated by boring group procedures and programs.
CAPTURED IMAGINATION	experiences the joy of being authentically female rather than containing herself in any reduction of that image.
HISTORICAL RELATION	realizes her new view of being a part of a global sisterhood as opposed to a sense of helplessness and aloneness.
CORPORATE ACTION	experiences the bond of working toward a common vision rather than overt or latent rivalry and competition.

GLOBAL WOMEN'S FORUM TALK DYNAMICS

Each of the 16 boxes of these talks should have a social and a personal illustration that you have thought through from your own experience. In time we will have more and more "classical" illustrations. There are some suggested for the present. You will have to decide which ones best communicate the point you are trying to make. The talks must be under 30 minutes; the difficulty is the more you think about these categories, the more you become aware that each of them has an hour's talk in it.

In Specific Preparation

After discerning your audience for a Forum (age, interest, type) you need to look through your talks to discern first of all where your own edge is. Where do you experience the pinch of life? you never have any intention of putting your struggles before a group, but your passion will flow out of your own sense of impingement at the moment. Where is your selfhood under attack? What is your response to it? Where are you experiencing external blocks? What are your own internal blocks? What have you decided to do about them? Where do you find your own struggle in engagement?

In thinking through your own talks and how they can best be continual brooding for you to do yourself, you might find it helpful to remember how these categories relate to one another.

Sociality and Care are related: Your clarity in giving the talk is getting them separated as categories. The boundness that you are ontologically and the resulting relatedness is a fated category, sociality. What you do about this relatedness is Care. In the past our confusion has been over "you just care; you don't even know why you do, you just do". Now that comment has to do with your relatedness, not with Care as what you do. It is helpful to remember that in Sociality you are describing Selfhood and in Care you are dealing with that category relative to Engagement.

Phasiality and Courage are related: These categories are about making it over the long haul. Phasiality is one's grasp of the uniqueness of the age, style, and presence one can communicate. It is related to courage in that if I am clear about who I am as a woman of this age at this moment, I can create a story about my resolve and what I am going to be doing; a story that will sustain me through my whole life. The key to the phases is getting clear that the story must change, or die, when I become a different phase.

Sexuality and Corporateness are related: If you look at your own life and those of your colleagues, you will see that when people struggle with corporateness, they are really struggling with their selfhood at the point of being a woman or being a man. When you are clear about your sexuality, you have no problem with corporateness. In these talks, you want to communicate in sexuality that you are not "overagainst" anyone but yourself. No one can help another be their sexuality. What being "overagainst" the other, be it male or female, does is test your own selfhood relative to your sexuality. Corporateness is where this gets acted out. This is why the whole issue of being approved or feeling stomped

gets raised when your sexuality has been threatened."They don't let women do this,etc."

Transrationality and Creativity are related: Transrationality is simply figuring out a picture of life the way it comes. Without such a picture you either go insane or find yourself living out of someone else's picture of reality. We have put the struggle of status in this perspective in the second talk. And right now we believe this is a breakthrough for us in that we have generally put the whole issue of status in with Corporateness. When you get a picture of reality that you are willing to risk you are talking about creativity. And to the degree that your creativity has been comprehensive, thought through to the smallest unit of the model you have presented a new reality. The problem most people have is that they believe everyone else should see this new reality the way they see it and here is the Achilles Heel of status.

These relationships have nothing to do with the order of the categories in the talks, nor are they intended to have anything to do with the specific presentation of the talks. Hopefully, they will be helpful to you as you put together your two talks, to get clarity for yourself in your own presentations.

THE INTEGRITY OF THE NEW WOMAN

creating the story of selfhood in today's world

As I listened to our conversation and realized that we came from eighteen different countries, I thought, could we have asked for a richer tapestry? You and I are part of an inbetween time, aren't we? Our grandmothers had it all figured out, who they were, what they were about and what their roles were. Yet our time is an experimental time and roles and new styles are up for grabs. Each one of us is a living test tube. We have in that test tube, in that experience of life, some basic things that are our fatedness. No matter where we come from, no matter what our age is. For a few minutes this morning we are going to dialogue with that fatedness and that givenness. We are going to do that in several different ways, by raising an image, describing it briefly and talking about the questions and struggles that are raised for us. We want to look at the question of selfhood or integrity and our freedom in this particular time.

First, every woman and man has to deal with the four pillars of our fatedness. The first pillar has to do with sociality, our relatedness to the world and everything that goes on in it; the second pillar has to do with phasiality, our ages; the third, sexuality, our maleness or femaleness; and the fourth one, transrationality, beyond the rational to my picture of my world and the story I live out of. You may have the image I have because you may have been sitting in your living room like I was ten years ago with my 70 year old grandmother when we saw astronauts walk on the moon. Were you in your living room that night? Not only that, but after they had walked on the moon there was a quiet space scape in which you saw the earthrise. My Irish grandmother said, "Did you ever believe we were so tiny?" And yes, it occurs to me everyday just how tiny we are. We live in a very, very small village. We've coined the phrase global village. That is a part of all of us. Our neighbors are everyone on this small little village. They are born everyplace. Did you hear all the places we were born and where we came from. Because of our communications, technology and rapid transportation everything is close at hand, isn't it?

We know what happens in South Africa almost as fast as South Africans. What happens here affects that part of the world as well. This really impacted me when my husband and I were living in the Marshall Islands in the Pacific three years ago. I had a dear friend, a Marshallese woman whose name was Jane. She had had eight children and four miscarriages and then was pregnant again. It was nobody's fault in the first instance. You couldn't blame anybody. She didn't know. Medical science and opportunities were just not there for her. That made me reflect on, that is the way it is, isn't it. There are 15% of the people on this globe that have all the health, and all the education and make the decisions. Another 85% just never quite reach it. That is not just true in a remote spot like the Pacific; it is true in South Chicago; it is true in North Chicago; it is true in my family. There are just a few of us that are really at the participation stage...in decisions, education, resources. Suddenly we stand before the whole complexity of having the whole world on our hands. We begin to struggle with the question, is there any way we can get this situation small enough where we can handle it? Suddenly we women get really busy. Around my apartment we have two or three women we call Mrs. Clean, because they just stay so busy all the time, cleaning things up.

Or we try to block out the whole picture. I think one of the places our self-hood is being pushed today is standing before the whole thing. We are being called in to question again about our participation in the total picture, as a global citizen.

The second dimension has to do with our ages. How many of you have read the book Passages? You remember that book gives the images of "from the cradle to the grave" and the four great lifetimes that each of us has. Our years from 1-20, these are arbitrary figures, are adventuresome times. That is the youth phase. I have a two year old daughter that asks me, "What?" at least 90 times a minute. And before I can say the 'What' she's asked, "Why?" And she is not unusual. Her 12 year old sister does the same thing. The questions are a little harder with the 12 year old sister than with the two year old, but nevertheless, this is an exploratory time, reaching out, grabbing and looking for answers. Then the young adult, from 20-40. I heard young adults speaking out in our conversation, this is the creative time in life when you are launching a career, building a family, building the first home. Crisis comes and you begin to start asking a lot of questions. Then I heard us talking a lot about this established adult. These are the people who have arrived. They have a lot of experience in life. They have learned to preserve and conserve. They always know how to get things done. They have just been around long enough that they have learned to do that. Look at this 40-60 period in our lives these days. This is where most of our marital problems occur. The divorce rate is highest here, changing vocations or professions, the whole question of the meaning of life. What do I do now that my life is changed? I'm a different human being then I was when I started. And then 60 ...to how old...100, 110? The Elder, the wise one, the one who raises a finger and gives an insight or tells a great story because they are utterly free to do that. Life has taught them so much.

Each one of these phases holds within it a unique gift. Each one holds an element of birthing, a struggle and an element of dying. Each one holds within it unbelievable fullness. Our tendency in this day and time is to lop off the youth and the elder phases. The youth asks too many questions of accountability, of what and why. The elders remind us of our death. It is a little more pleasant not to be around those folks. Madison Avenue spends its money with the young adult and established adult phases. This is where life is. If we look at people like Margaret Mead who studied the nuclear family and what was happening to it we see that we have lopped off the richness and balance of all four phases. Our families are in a period of crisis because they have very limited roles. That creates an imbalance. We experience a lack of confidence, personally in our own ability to decide who we are and what we are about.

Occasionally they let me put together task forces and committees. They ever let you do things like that? And in my process of piecing that together I have decided that I am going to see that those dynamics are present in every group. Now, it is not that you have to have an 80 year old. Sometimes I show up in a group and I, at 38 years, may be the youngest one there. The dynamic of the profound or the storyteller is missing and I decide to be an elder in that group. You have been in groups where you decided to be the adventurous one, the one that is exploring, the youth dynamic. Keeping those dynamics bubbling and in balance adds a kind of height and vitality to life; a fullness. I have decided we all have a stake here. The vitality

this brings to life is incredible. If you want to get things done it really happens and zings when these four dynamics are present.

Let's go to the third pillar, sexuality. We are borrowing a symbol from the East, the ying-yang symbol. This symbol is a symbol of complementary dualism. That finally this is not one against the other. This is male, female. You do not know light unless you know darkness, and the darkness and the light make a wholeness called day. You can do the same thing with cold and hot, and male and female. If one only associated with females, one might never have the possibility to shape selfhood quite like when you bump up against a real live man. Things happen to your consciousness.

The wisdom from the East about this is the kind of creative tension present in the complementary dualism. Let's face it, most of us have been programmed to think tension is bad. You take two aspirins for tension; you go to bed; you get a psychologist to help cure the tension. The wisdom from the East is that in this tension creativity is born. This is where things burst loose and are new. Here is vitality. It is present in the question of levels in my own selfhood, how I am shaped by the other, be it another woman or a man who is totally different from me. One tendency is to refuse to live in this tension, do away with the other. Competitiveness among women would be one element of that. A second element might be get rid of the male, tame him, tease him, put him to sleep, conjoin him, kill him, castrate him, do away with him.

The question and the struggle in this tension is how we become co partners. How are we collegial with women and get a job done? How do we look at what is needed and what is being demanded and become teams with our husbands. You may not agree with the political philosophy of the Marcos family in the Philippines but, by golly that is a team. They work together. You may not agree with the Carters, but I see that woman deciding she is going to be a teammate in the business of the executive office of this country. The struggle is open. And it is an invitation to participate.

The next pillar has to do with how life is continually changing. One of the absolutes in our life, is that we can depend on life being one change after another. Changing, changing, changing. It means that I not only take a relationship to that change but also I build a story about my intent and my purpose. What am I out to do in history? Here, I think of Eleanor Roosevelt. She was not a public speaker by birth. She was not a gorgeous human being who invited people to come and sit at her feet to talk over major issues of the world. Suddenly her life changed radically and new demands were laid before her. She had to decide again what was real in her life, what was reality and then what was her role going to be in it, and what her story about the future would be.

The tendency is to wait or adopt someone else's story. Pat has a good story about what it means to be a woman, I'll just walk around in her shoes for a while. Or, I will wait until my husband Lee comes home and then we will decide about what is real. You can play that game for a little while but finally even that game comes apart at the seams. You are left with your

decision. It is made solitarily and it is made alone. That is what makes it a very painful time for many of us. Yet, it is a time in which new images of women are extremely exciting. It is like looking over a sea of a million faces. Finally one stands out and you say Whammo! There is a demonstration of what it means to have the integrity of a new woman. That woman of integrity is possibility for me and possibility for you.

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