

## GLOBAL RESEARCH CENTRUM REPORT

Global Priors Council stands accountable to the Global Priors Council for its assigned task. That task is threefold: First, it is looking backwards and formulating the learnings that have come from this body in our missional engagement; second, it is looking around to see where we are at the present moment; our third task is to look ahead and to push at the edges that seem to be confronting us as we move toward the future. Our report will consist of two parts. The first part is from the Centrum Band. The second part will be from the Global Women's Forum as an edge program launched out of Research Centrum this past year.

I speak for the Centrum band as a whole in saying we feel like we have not been assigned to posts this year. We don't feel that we have been assigned to Nexuses or to Centruns. In fact, the person that led the Centrum band planning meeting last year is now seated in Operations Centrum, and one person who has been assigned to Operations Centrum all year is now part of Research Centrum in this body. In the Oklahoma City school campaign, it was the area that made all the contacts and authorization calls, Development made the appointments, Research and Management sold the program, and Operations has been looking after the meaning of it. It has been that kind of year. But we do feel that we have been assigned to participate in three great campaigns of one momentous battle on behalf of civilization.

I would like to call your attention to two aspects of this past year that are fairly obvious. First, Research Centrum has been dispersed all over the battlefield this year. We have been involved in circuits, in consults of various sorts, in Town Meeting set-up, in various shock troops and trek maneuvers. We have been everywhere in the field this year. Second, the learnings of this year have been so voluminous that we have become a different people as a whole body.

This report will be relatively brief because the content of the Research Centrum report is the same as the content of the collegiums for the next week, the talks at noon, the various conversations that will be held, both formally and informally, and also because two summary documents are even now vying for time on the collator. These documents hold the work of the Research Assembly in pulling together the learnings of the past year. During the 1976 Assembly, "Estimates" was written to pull together our work. This year, "Estimates II" was written and it took the form of two volumes, one on "Social Philosophy" and one on "Those Who Care." The content of our corporate work is contained in these documents.

I would like to make several observations dealing with five things we are up against and the seven shifts we are in the midst of as a body. This is under the rubric of looking back, looking around and looking forward.

First, as a body we are up against public notice. We have a stack of letters from libraries requesting our materials. There have been countless interviews across the globe with all sorts of media. We have a file folder recently filled with job applications and resumes of people that have heard of ICA and want to be employed by us. The last time I was making a comment like this, the telephone

rang. I answered it and found the Library of Congress on the line wanting some of our materials. We are facing public visibility.

Second, we are up against "moving it." In the past year we have participated in 28 consults, over 1,000 Town Meetings around the world, at least four or five treks and the invention of numerous consults with villages, institutions and special groups. As you look forward under the rubric of moving it, some of us were calculating the Maharashtra projections for next year mathematically. We estimated that we would be required to supply at least 200 auxiliaries a month to bring off the 250 villages in Maharashtra alone. This was before the Summer Assembly so the figures are probably not accurate, but this does dramatize the "moving it" that we are up against.

Another thing we have come up against is an expanded loci of resurgence. We have run into this in doing our campaigns. There is a revolution taking place among the women of the world. The same thing is true among the corporations who may well be the body that does more to further globality in our time than any other single group. The historical religious bodies are experiencing resurgence. The educational institutions and universities are experiencing a ferment. There is a rumbling among minority groups of all sorts. And the most exciting revolution of all has to do with the rise of local man in local community.

Significantly for us, every time we have had an impact program really take off it has been because it tapped into one of these bubbling revolutions that is going on beneath the surface of society. That suggests, when we talk about mass impact, there is quite a job before us.

The fourth thing we have come up against is an exploded ecumenism. "Ecumenism" used to refer to conversations among denominations within the Christian community. This is no longer true. It has expanded in all directions. The writers, theologians and the World Council of Churches are all talking about conversations among people of different ideologies and traditions, values and cultures. As a body, we face the practical dimensions of exploded ecumenism. There are now among us people wearing blue shirts and under full assignment from heritages different than the Christian one. We have colleagues of all traditions now. We are up against pluriform collegiality.

Finally, we are in the midst of an immensely complexified task. That has something to do with our internal modes of operation. This past quarter, a number of people were set aside to do a research job on operational polity of this body. We will hear their report later this week. All the things we are up against have implications for our future.

Let's turn to some shifts that have occurred. One is from "in-house writings" to "public presentations." We have moved this year from turning out everything anybody thought with the caution, "Not for publication," to producing professional quality presentations -- slide shows, movies and public documents. This has to do with our confidence in what we have learned and the receptiveness of the public to the insights we have broken loose. The time seems right in this arena.

Secondly, we have shifted from planning indicatively to moving artfully. Maneuver has been part of our corporate vocabulary this year. One way to gestalt the past year of this body is to say that it has moved in the three quarters since last summer from Sun Tsu I to Lao Tse and back to Sun Tsu II, when we understood it. We have gotten inside of that book and now know the reality he is talking about.

Someone called my attention recently to the image of "death ground" that has been so helpful as a way of ensuring victory. Death ground, according to Sun Tsu, is a last resort. The first method of winning is not to have to fight at all but to do strategy in such a way that the enemy takes off. We need to return to Sun Tsu to learn the details and the fine points of operating effectively. We are learning how to be effective in the shift from planning to moving artfully.

In doing this, we have discovered some things about the enemy that we are up against. The best definition I have heard lately of the enemy is that which keeps us from dealing with the major contradiction. The contradiction is not the enemy; it is the source of abundant life. That which gets in the way are such things as sentimentality, blurred targets, killing each other, deciding there is only one way to fight, engaging in hand to hand combat, or fighting tomorrow's battle today. We have learned these things, how to recognize them and how to deal with them.

The third shift is from a time of rational clarity to a time of technical expertise, then into a time of profound insight. In the first shift, from rational clarity to technical expertise, the arenas of study have been technical, specific and very detailed. The second shift, from technical expertise to profound clarity, took place this year as we learned what it means to do and to be profound humanness. The emphasis is not just on getting said to ourselves what is sustaining and what teaches us, but to put our learnings into a form that is useful for the world.

The fourth shift is from profound intent to practical vision as the source of motivity. I can point to a practical example here. What finally turned us loose as a global body to do the 100 Town Meetings in Oklahoma was not our corporate belief in the profound function of Town Meeting. We knew that. Oklahoma 100 happened after a group of people from several centrums sat down to project what the next six quarters might look like. They were not wishdreaming but working on the practical vision. The practical visioning plainly showed why Oklahoma had to explode and was indeed, the global thrust that it needed to be.

It is not just that particular instance but among us all, the practical vision is what's capable of motivating us. The question is, where are we going, practically as well as profoundly; and practically, what are we doing? What is our grand strategy? What is our total commitment that plugs us into the moral issue of our time? This is a source of motivity these days.

The fifth shift is different and perhaps the most important one. We have moved from a method of demythologizing given ritual forms to looking for forms in which to put the givens that sustain us. You can imagine the early church receiving a body of literature, knowing it grabbed them, then developing the forms in which they could rehearse it. What I am concretely pointing to here is the letters you have written in the past year.

At the Research Assembly, we distributed "Contemporary Markings," which were excerpts of letters from you. They are powerful and profound. Additional work with these letters during the summer resulted in the publication of "Estimates II-Those Who Care." This volume contains "Local Community Legends," and these are the stories that have come from you about the various campaigns. I believe we have found something with the potential of being the profound, non-doctrinal sustenance of our body. At least that is an exciting element to explore. The practical part of that is, keep your cards and letters coming.

We have also moved from training through extended study to a time of learning through actual doing. One practical example of that was mentioned in the report on the Caracas ITI, held in Caño Negro. Workdays at this ITI did not involve finding a church that would allow the students to buff the pews for a day. Those workdays were practical, actual experience in doing human development. This kind of training has happened across the board.

The locus of research has shifted from individual nexuses to the front line. We have learned more this year out of Oklahoma, New Jersey, Maharashtra and the World's Fair than we have in all the collegiums and all the ecclesiola studies put together. You and your colleagues did the social philosophy that has been written. You did it through workshops as well as by doing it. You did the profound humanness chart. You did that practically, through collegium reflections that were pulled together as well as through being it. You even did the Global Research Assembly through your listing of issues.

We have discovered that now there is in being a Global Research Band. It does not have to do with a few people sitting around telexes or writing letters to one another. It has to do with treks, projects, circuits and houses. What remains is to give it missional form that will allow us to move into the future. We of Research Centrum would like to salute you as the eyes, ears and minds of this body.