

GUIDEHOOD

I have two basic aims in this talk. One is to define and illuminate the category of guidehood as the fourth "hood" or the fourth secular/socio-spirit category that we've been experimenting with this summer. The second is to share some of my reflections on what I see are indicatives for us as an order relative to our own guidehood in history.

If you look at the top of the chart it says, "Two Profound Roles of Guidehood". I believe that guidehood is two profound roles in history. Firstly, guidehood is enabling people to live out of faith, rather than fear, hope rather than despair, and love rather than self-seeking. Secondly, guidehood is journeying individuals, groups and communities toward practical manifestations of faith, hope and love. Number one has to do primarily with style, our style in history. The second has to do with the knowing and doing of journeying communities toward primal community, journeying individuals toward service and journeying organizations toward social responsibility.

I want to ground these two profound roles, not directly, but indirectly, by talking through the three practical aspects of guidehood, (which are down there on the left). Those are knowing the journey that you are taking people on; being proficient in the tools that enable people to journey; and being yourself a demonstration of living out of faith, hope and love. Incidentally, any number of people have come up to me and said that probably the best demonstration of guidehood in the Council so far has been the style of plenary leadership. I believe that is because it has embodied those three aspects of guidehood.

The first aspect is Knowing the Journey that you are taking people on. First of all, this has to do with having a clear image of the whole journey that you're on. In our past, it has been very commonly known that before you take people anywhere, you know where you're going. But I wanted to talk about it in terms of what this means for a core in a local community as I've experienced it in Lorimor. What it means is for the core to be actually living out of the profound historical true story of the journey of that community and having a clear picture in their minds of the dynamic of the primal human community that they're out to build. That may sound very simple. But if I had to say the one thing that was the most difficult in our two years in Lorimor, it was getting that to happen. When we started there, the most common story about the journey of that community was something like this: we were once a great town and we died. "Now the reason we died," a lot of people say, "was the automobile." But when you push them they say, "No, it was those people that stole our school. It was such and such a family that didn't do this or that thirty years ago. It was because - - -". And on and on and on.

Their whole story of their history was seen through personal events and personalities. The real story of Lorimor's history is very simple. The Lorimor community was one of probably several thousand casualties of the tremendous shifts in our economy on this continent and new technology that just simply took away the role of being a complete unit as a farm service center. In fact, the community did die somewhere around the fifties, and is just launching out on a whole new era of its life.

It wasn't until the HDTS that anybody in Lorimor articulated that story as their story. Reverend Kathy, our Methodist minister, was assigned to tell the Lorimor story to the HDTS and did a phenomenal job. She pulled the whole thing through the rubrics of death, mourning, and resurrection and related all the attitudes in the community towards refusing to let go of what had been - just phenomenal! I just wish we had a copy of it. But it took a year and a half for somebody to have the courage to break through all those old stories and tell the true story. I think if we had 25 people in that community who actually lived out of that story, our job would clearly be done.

Secondly, in knowing the journey, the guide knows the terrain. Several people have told me a story about a colleague league in an HDTI, I think it must have been in India, where after they had gone a certain distance into the school, things really start falling apart. Participants were screaming, they were going to leave, they didn't like the food and on and on and on. Apparently the staff was pretty rattled until this colleague stood up and said, "It's just time for the student rebellion". He knew the terrain. He knew that part of being an HDTI is the student rebellion. Just like part of the journey of the core in most projects has been to reach a crisis. On the other side of that crisis, as we experienced it was a whole new level of serious commitment to the project.

I'm thinking back and trying to remember what we had to know the terrain by when we went to Lorimor. All we had, literally, was 48 hours of listening to several people rehearsing our learning out of other projects, plus our experience of doing a PCE in Darwin, Australia. I tell you, I thank God that we had that. I know we have sent people into journeying communities with a lot less than that. But, thank God for those learnings and at least that feel of the terrain that we began with.

The third thing in knowing the journey is that the guide has taken the journey himself. We've talked about this very mundanely in terms of whenever you do a workshop or something you do it on yourself first. You run it through yourself first, so you know where you're going. But in terms of profound guidehood, what we're talking about is that guides are spirit people, which means that they're the ones who, over and over and over, have taken the journey to the center and have come back with a vision of hope. Classically, we've talked about that in terms of having the courage to go to the deeps, while risking all the discipline to push through and then the coming back as strangers - coming back as the ones who never quite belong again. I have experienced this very clearly in the last couple of years.

The way that I think we experience this most often in every-day situations is something that happens over and over and over again. You get a great vision of an event. You get everybody excited and engaged making plans, working toward it. The time comes, the event happens, and nine times out of ten it doesn't happen the way you planned it. It's not always a disaster but nine times out of ten it's not what you planned. Usually you end up in despair and you experience yourself being one of the ones who has to look into that pain, discern what the real life situation is that you've been given, see the hope that is there, and then articulate that story of hope again that picks everybody up and allows them to move on.

For me, the classical illustration of this dimension of guidehood, of being the one who has taken the journey, is Winston Churchill, in his blood, sweat, toil and tears speech. One time I had the chance to hear a recording of that speech and I'll never forget it. You could hear in his voice one who had been to the depth, who had looked into the sheer pain and terror of that nation's situation, seen blood, sweat, toil and tears and come back and declared that Pain as its hope for making it through.

In terms of indicatives for our guidehood as an order, the clear indicative relative to knowing the journey is bleeding the meaning and the learnings out of our expenditure. We were talking last night in our guide lab that maybe in the future we ought to use these labs during Council to do serious sharing: have them be a chance where we talk about our work, get to know some of the people we work with. I have no idea what kind of people we work with. The basic way that this comes to me is that overall, in the last four years, we have lost our clarity on how critical bleeding the meaning and learnings of a situation is to our own life.

The first thing I'd like to point to is county coverage. I think, looking back, that we did not thoroughly evaluate that whole phase. What I mean is, I don't feel like we ever sat down and actually allowed the deep learning and the advantages that were created through all that expenditure to come clear, or to allow the bubblings of the clues to our real missional future to come clear. The reason I think this is true is that we came up with strongholds which turned out to be an abstract strategy. We sent ourselves out to do twelve strongholds in a region and came back at the end of the year in despair and guilt over not having done our strongholds. I think it's because it was an abstract strategy that didn't come out of our real life expenditure.

I think at this time that we're in danger of doing exactly the same thing relative to human development. I'm not trying to beat us over the head but here we are all set to run out and everybody do human development zones, journey thousands of communities and, on this continent anyway, the 13 projects that were launched as one project have never even sat down to bleed out what we know about human development. It's so absurd it's hard to even believe. I think back to before I went to Lorimor and what I knew about journeying a local community. Now I feel like I could go just about anywhere and I'd know right where to start, but I know all of us don't know that. I know you don't know what I particularly know.

My main point is that we need to get back into our consciousness the need to bleed the meaning and learnings out of everything we do. The other thing I know is that when it's not in our consciousness, it spills over into our work and it doesn't get into the training. In Lorimor we discovered this by discovering that after two years we, the auxiliary, were playing the role of the ones who de-briefed every meeting. It wasn't intentional. It was just the fact that we happened to live together, and when we got home at night we talked about the meeting. We got

clear on what had actually happened and where people really were and what we really ought to do next. And, you see it didn't matter that the next day we got the core together and started talking about the next steps. The life or death critical step of looking through the pain and digesting that life situation was what they weren't doing, and in terms of their journey and their ability to guide that community, my God that's the one thing they've got to be able to do, to bleed the meaning out of what happens, and track their own journey.

The second aspect of guidehood: Proficiency in the Tools that enable people to journey. The guide is proficient in the use of spirit tools, and I mean proficient. One thing we discovered in the HDTs, is that there's a difference between training in a procedure and learning a method. A method has to do with life; a procedure has to do with going through a series of steps in a certain sequence, which is abstraction. I have discovered, in the last couple of years, the power of singing in incredible ways. I've gotten so that usually when I speak to just about any group, I start out with singing. This last year we had the chance to do some training with VISTA volunteers. I was in total terror of how I was going to win that group and get them at least listening to me. Anyway, we were there to train them in doing indicative battleplanning and we decided that what we'd do as a part of our opening context is we would sing them the Lorimor song. So two of us got up and we sang "Oh, Lorimor, Lorimor Then and Now...". It literally worked and they had a fantastic time. They rated our workshop the best out of their whole training. I think it was the singing, I really do.

Another tool is the conversation. I'm not necessarily talking about this as structured, formal conversations, but it's how you learn to use conversations to get the life issue raised. I remember in Darwin working with a family and being in despair over the fact that they would go out and talk to people in the community and get them to do phenomenal things. I'd go out and talk to them and they wouldn't do anything. Somehow, in the time between then and now, I've learned how to raise the life question and allow people to make decisions in conversations.

The last point I want to mention is rituals. I've been one who all along has been very reluctant to embrace rituals as a very helpful life dynamic. About two weeks ago we had the annual meeting of our local development company. The whole thing was run and organized by the development company people themselves. Basically, if any of you had been there, it was one of those meetings where you really would have wondered if we'd been in town. The person who is president does not like to lead meetings but he did the meeting. The one thing that finally made it a profound event was that we did a commissioning at the end. The president got up and said, "Would last year's board please rise?" And then he said, "I hereby pronounce the work of the development company for the year 1979-80 complete. Let's give them a hand." And they all sat down. Then he said, "Will the new board please rise?" Then he said, "On behalf of the Lorimor community and the local development company, I hereby commission you to lead us in the coming year in the development of our local economy. Do you accept this commission?" "We do." It was a profound event, it really was. That simple little ritual made it a profound happening, and created the new board and launched the task of that company for the next year. I'm dying to get back and make sure the president knows that's what happened.

Secondly, in this aspect of Proficiency in the Tools, the guide is experienced in practical methods. In terms of local community, the tools that I've found to be life and death are contradictory thinking and indicative battleplanning. Our experience, without question, has been that the one thing we could always trust and did trust and did follow in these two years has been the contradictions. Then in this last year when the contradictions were starting to shift, things really started to get fuzzy. One of the most phenomenal events of the two years was this past June when we sat down and re-did our contradictions. It gave us a whole new sense of what we had to do. Before we did that, we had the picture that things were starting to wind down. We were thinking maybe the newspaper ought to drop back to every other week so that it could be more easily maintained. In re-doing the contradictions we discovered that the dynamic of consensus in the community just doesn't happen because of the configurations of the way people live and work and interact. You never get enough dialogue, or information doing in the community so that when there is a meeting there is not a digested consensus. Everybody comes to the meeting cold. What we saw was that instead of pulling back on the newspaper it needed to be increased in size dramatically to get the dialogue going in the community. It's because we re-did our contradictions that we saw that. Indicative battle planning is critical because that's the way you allow people to practically deal with their contradictions, create a plan that will work and actually be able to move.

The last thing in this aspect is that the guide embodies priorship roles. First, the guide demonstrates servant leadership. That's the role of being the one who cares for the whole, who is personally detached, which means that when things get rough he doesn't get all personally caught up in it and offended. He is the one who is

constantly pointing to the future. I wanted to share a quick story about a man who is one of the reasons why I feel pretty good about Lorimor's future. Just to give you a little background, three years ago this fellow was the rowdiest rowdy in Lorimor. Any of you who have been to Lorimor have heard the stories about the broken teeter totters. Well, this fellow is the one who drive his pick up over the teeter totter and broke it. Something happened to him about three years ago and he decided to settle down. He's got a great family and in the last year he's decided to become a servant-leader in that community. He's now on the city council. He's a member of the fire department. He's personally picket up doing elementary age youth activities in the community, and several other things. An incident happened one night at a core meeting last spring during an extremely foggy night. You literally could not see thirty feet in front of yourself. All of a sudden in the middle of main street came the roar of four wheel drive picks ups starting to scream through town. There were three of them, bumper to bumper, screaming around doing wheelies in the street. Usually you just kind of ignore it, but with the fog it was really dangerous. Anyway, the fellow got up and walked out to talk to them and I thought, "Oh God, how could he talk to them? They're probably people he used to run around with". He came back a few minutes later. The noise had stopped and he sat back down in the meeting as calm as could be and went on through the meeting. After the meeting I asked him what happened. He said. "Well, I went up and talked to them and the first thing they said to me was, 'You're a great one to be telling us not to race around town!' and I just said, 'That doesn't make it right'". I couldn't believe it. I was scared to even go and talk with them. That's what I mean by personal detachment.

Secondly, the guide plays the role of objective presence, the occasion of accountability and absolution in the life of the community. I've got a story for that, about the fellow who runs the local grocery store and last year was the president of our development company. A lot of you have probably heard the story of our Mother Lode project where we recruited a small company from Denver to move to Lorimor. The most critical thing in that whole process was that the development company had to sell \$75,000 worth of sock in the company. Everything, the SBA loan included, hinged on that \$75,000. We were a month into stock sale and we'd reached about \$65,000. It had been at that level for ten days, and we just couldn't seem to get it to move. Up to this point the president hadn't bought any stock and I had decided that I wasn't going to push the development company people because I figured they would obviously buy some sooner or later. I walked into the grocery store one morning to talk about the stock situation and just casually asked how much he thought he was going to get. He said, "Well, I didn't-think I was going to get any." I said, "My God, how can the president of the development company not buy any stock when we're trying to motivate the community to take a risk in this thing! Frankly, even if you only bought a hundred dollars worth it would be all right but how could you not buy any? The issue is not your buying stock or even your symbolship. The issue is that if we're being a demonstration community, how are we ever going to get people beyond seeing that their personal finances are something separate from the economy of the community? Personal finances and the community's economy are one thing and if we can't demonstrate to people that they need to get that in their priority screen we won't have done anything." That was what I would call the absolution. Nobody was being accused of being dumb. It was just that we hadn't thought of it that way before. The next day he bought a thousand dollars worth and really went out and started selling stock.

A third area of priorship roles is constant contexting. A colleague ran up to me yesterday while I was preparing and said I had to be sure to get this in. It's one of the most exhausting things that he experiences. Whenever he has to take a new person out on a circuit its context, context, image, image, all the time. I'd forgotten that, but that's right. Then lastly, for the guide, the other priorship role is individual care. This is the role of strategizing and trying to figure out what will move an individual along in their journey. But what always goes along with that is that you never really know when it's going to work and when it's going to have an effect. There is a fellow who has been on my list for two years. I've strategized and strategized, visited and visited and finally, last month he took a role of major responsibility. It wouldn't have happened if I hadn't strategized and I can't say exactly how my strategizing made it happen, but it did.

The indicative for our guidehood as an order in the category of Proficiency in Tools is that we clearly need to intensify our training. We must be sure that we are all thoroughly grounded in our basic tools and methods. The ones that I want to particularly raise up are: the HDTS: if we're going to be doing these Human Development Zones, we've got to have participated in an HDTS. And then LENS. LENS is probably the most critical tool for starting a Human Development Zone, so far as I can tell. It's the thing that allows you to work with the structures. The Academy. Just a brief witness: I can't help but think that my own ineptitude in things like doing reflective conversations is related to the fact that I have never been to the Academy. Another thing, which is a little different type of training, but is essential, is that every single one of us needs to spend an extended period working in a village. I don't mean living in an urban house and piddling in a surrounding neighborhood. I mean being the one

who, along with the local leadership, is struggling and scratching trying to figure out how to journey that community. I think that simply because I believe that finally, guidehood has to do with first hand experience. All the learnings are helpful, but first hand experience is finally what it is. Lastly, the houses: the houses are our most basic form of structural guidehood. We need to strengthen the training role that goes on there.

The last aspect of the guide, Being a Demonstration of living out of faith, hope and love comes to me in two ways. The first is always being the de-mystifier or the one who plays the role of hopeful common sense. It's something that happens over and over and over again in the community or house. Something happens, like you get a phone call or some event happens in the community, and everybody is up in arms. It's the role of just coming in and saying: "What are the facts? What do we know? What don't we know? What are our alternatives? And what are we going to do?" A classic example happened in Lorimor relative to our gas system. I picked up a rumor one day that was going around town that Lorimor had reached the limit of its allocation of natural gas and that a new house that was being built couldn't hook up to gas; and that somebody who was planning to build a house was thinking that maybe they wouldn't, on and on. Finally the council had a meeting and spent an hour and a half on this gas issue. Well, it just didn't make sense. How could a system have been put in a community and be that short-sighted? All I did was get together with the treasurer and suggest that maybe we ought to call the gas company and check, and sure enough, there was no problem at all. Being the de-mystifier, the one with a hopeful common sense is an absolutely essential role in a community.

The other thing here is to take the magic out of our methods. In our HDTS, one of the things that people from the community mentioned several times after the school was their appreciation of a faculty member's great gift in doing just that, like those dumb songs of, "First find the parts related to each other". It takes the magic out of the method and makes it one anybody can use. The second way that this aspect of guidehood comes to me is leading alongside. I think this is one of the most critical elements of guidehood. I experience it always as living in the tension of having to decide between shoveling dirt or building models. My propensity is that I would always rather be out shoveling dirt, building a park, or whatever. But, at the same time, I am keenly aware that the most important time I have, period, is my solitary time, the time that I am absolutely alone with no distractions. Unfortunately, it usually happens after everybody has gone to bed, but it's the time that I have to digest things. It's no magic, it's just the time to allow the real situation to come clear so that you have a chance to see it and discern where the hope is, where the possibility of moving is so that you can go out the next day and point to the future. But it's a tension and what I've discovered is both sides are essential. You have to be totally immersed in the life situation and have a chance to be totally detached. Which brings me to the last point in this aspect which is that the only real danger in guidehood is abstraction. It is models that don't come out of the life situation. And it's that you misconstrue many experiences as an imposition or interruption or irrelevant or a nuisance. The one example I was going to use here is Yoda from *The Empire Strikes Back*. I just want to point out that Yoda was probably not born an old master.

Being a Demonstration: I think the indicative for our guidehood as an order in this aspect is for all of us to guard our corporate life against operating out of fear, despair, or self-seeking. In the category of fear, I think the most danger is failure to trust our methods. One which I think is a present danger, is the failure to trust the open consensus process. I'm not saying we should do something stupid but if I was pushed to the wall I would say that this has got to be the last year that our basic strategies and priorities get decided in a symbolic order council. If we don't move to a consensus process that allows broader participation in that type of decision making we are not going to make it. Personally, the way I experience the danger of allowing fear to block me is when I think about going out and working with professionals in community development in doing a community development zone. With despair, I think the biggest danger is allowing despair to prevent us from bleeding the meaning and the learning out of our expenditure. I confess that I came to this Council with a negative-image of where we were in human development. That's been turned around but I can't help but think that that prevented us from daring to look through the pain and discerning what the learnings and the meanings are. In terms of self-seeking, I think the biggest danger is in the area of assignments. I've got to be extremely careful here, because the last thing that I would ever mean is something like blind obedience. Our corporate life, our whole corporate potential for the future rests on our individually being fanatically vigilant to guard the decisions that we make as a body. And that goes from assignments to everything else. We make stupid decisions, every group makes stupid decisions. We must all be vigilant. But I'm not pointing to that. I'm pointing to the fact that I think assignments and assignability are probably our most important symbol of love, and that's something we all need to guard in the depths of our own being.

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Finally, I believe that this world will never be pushed or manipulated into more human forms. But I do believe it can be led and therefore we must be guides.

CHILDHOOD

The Two Profound Roles

Enabling people to take out of: Faith versus Fear Hope versus Despair Love versus Self-Seeking	Journeying Individuals, Groups, and communities toward Practical Manifestations of: Faith Hope Love	Inductives for our Childhood as an Order
The Three Practical Aspects	Description and Illustrations	
KNOWING THE JOURNEY (That you are taking people on)		
PROFICIENCY IN THE TOOLS (of enabling pas- sage to journey)		
BEING A DEMONSTRATION (of living out of Faith, Hope, & Love)		