

THE CORPORATE LIFE

This lecture is about Corporate Life. It has four points: the World of Hope, Building Human Community, the Corporate Style, and the Demonstration House. When I am given a lecture assignment, I have to ask myself the question several ways, "Why is this lecture being given, and particularly, why is it being given at this time?" Yesterday, David spelled out the World of Hope. The two lectures before that were on the reality or the givenness of this world. I think the comment that this is the time for declarative statements gave me the primary image of what it means to say that we live in a World of Hope. In the last few years, we have talked about the world "coming of age" or "growing up." I think we are at the end of the illusion that the world can take care of itself, or that we can live in our own nation and the other nations will work through their own problems. I think the last three lectures have been on the awareness that the world knows now that it has to be created, that finally we have to decide and create new ways to direct the world's advancement or we are going to come to a halt; either by disease, famine, poor management, riots, overpopulation, by whatever.

We know we have come of age because the world has given up the illusion that there is a solution to its problems. I think this is a World of Hope because people are looking for alternatives and not for solutions. A lecture makes no sense globally unless it can also be grounded in its very practical and local situation. I do not know if you have heard this year about our difficulties with water in the village of Kamweleni. We had a sanitation engineer come to build our water system for us, knowing there was one solution to this problem of getting water into the village. We built a fantastic tank. It was our greatest miracle. We built it on earth that we had dug up in order to build the school. When you dig up earth, put a stand on it and it rains, the earth has a tendency to wash away. So the water tank collapsed. That was the end of the solution to the water problem.

We wanted to start over again. We got another expert, a PhD. in horticulture, to come out to build our second water tank to solve the problem. The solution this time was to build a shorter stand. We built it on the same dug-up earth, and it rained again. That water tank collapsed. We were in a bit of despair on finding a solution to our water problem since our experts did not seem to know. We put it up to the students. We can go without water this year. We don't have to eat; we don't have to drink; we don't have to bathe; we don't have to be clean; or we can come up with a solution. They are the ones who came up with, "I don't think we can find a solution, but can get up some alternatives." That is what gave me my clue. A solution has to do with a right way or a wrong way. There are not any solutions. But there are alternatives.

We are going to try this way. We are going to try that way. They are not right or wrong ways. They are another attempt to come at this issue. We have not yet got THE alternative to the water problem. We still haul the water, but we are in the creative process of finding out what it means that there is no solution. There are alternatives. It's a dynamic world. I think that, for me, this is a symbol of the World of Hope. There is no right or wrong way. There are only attempts to create model after model until we find what will help and be practically effective.

This World of Hope has come about for reasons that are obvious. All the examples we have used in the last three years have been on something like the petroleum shortage and how that is related to all of us. Or more recently, Iran collapses; Rolls Royce goes out of business; riots of unemployment in Great Britain happen; elections are lost; and allies fall out. Everything is interrelated--that is not even a question anymore. It is a given situation.

We have also spelled out in the past several years that local communities have demanded participation in decision-making. Students, in particular, demand that everyone participate in polity-making. That is also obvious. Local communities demand to participate in decisions that affect their destinies.

The aspect that intrigues me (because I'm in the midst of working in a local situation) is the journey of consciousness one has to take, both as a solitary individual and as a corporate body, to be at the point where one sees that one is creating the future. It is still a journey. Consciousness is at a certain level in the world, but it's still a journey that has to be taken. I have not worked in the first world this year. I have worked in the third world. My intellectual understanding has been tested because I have to explain and explain and explain until I realize that consciousness has to be raised every single time you begin teaching.

Consciousness started when people began to see that what they did in the past could help in deciding what to do in the future. And then, that working together could produce common benefits. This is the solitary and corporate dimension of life. People have always worked together. Working together probably was the first step in moving toward civilization. Working together is not what we mean by corporateness. Being in a group is not what we mean by corporateness. Corporateness has to do with selfhood, and it has to do with community. Selfhood is the solitary consciousness. When we begin creating corporateness, we begin by creating consciousness. I have been teaching in the Human Development Training School this past year. Every time we have a new school, the students come in; I look at them, and I say, "There is no hope for this group. There is no way that they are going to be auxiliary in 1000 projects in Kenya."

Well, a new group of students come in. I realize that in order to create a corporate group, I have to create self-hood. This starts with a solitary decision. It starts the first morning with the first quote, "Make proposals, not complaints." I point at them. "Now you-- what are some of the complaints you've heard?" They look around, or they stare back blankly. At last they say, "Me?" That takes three weeks. I sit there and say, "This group isn't going to make it. There is no way we're going to have Kenya replication. They aren't even awake yet." The first thing is getting their attention. Then they do go on a journey of consciousness.

The second part of the journey is when they discover they have a decisional life. I ask, "What do you think are some possible models?" Or, "How does this apply in your village? How would you use this quote in your village?" "I don't know." "I know you don't know--GUESS!" "Well, I can't guess. That's the future. You can't know the future." "Say something anyway. Predict it." Finally they'll say something. Then I have to stop myself from saying, "Wrong!" Life is about decision; life is about anticipation. I finally get to the point where I say, "You can decide." That sentence has come back to life again. You can guess. You can make a prediction. You can decide. What if it's wrong? That's not the first issue. You can decide. The decisional life is the second step in consciousness.

The third step in selfhood is the creational response. How do you work out a plan? How do you think through implications? How do you go beyond whatever the first step is? I remember four or five years ago when we first started in Kawangware. We had market days on Tuesdays and Fridays. When we were teaching the literacy class, we discovered that they did not see a difference in the number of days between Tuesday and Friday and Friday and Tuesday. Consequently, if one buys the same amount of food for three days as one buys for four days, there will be no food after three days! Therefore it is possible to learn scheduling; it is possible to buy food that will last for four whole days and food that will last for three days. That was a revolutionary concept. One can actually plan. One can actually create. One can actually see into the future. Consciousness has to occur relative to that kind of selfhood.

Now there is also a community selfhood, a community integrity which we call the corporate consciousness. I read science fiction. I read science fiction because science fiction is about the story of how one creates a community. It is directly related to living in Kamweleni village. It talks about going to another planet where one has to create what the family life is going to be. It talks about creating a community by creating the polity structure--who is going to make decisions and how. It talks about going where there are no tools from Mother Earth, and they have to be created. Science fiction is like living in

a Human Development Project, for it begins to tell what it means to be a community when one has to start over again with nothing. So I read science fiction.

Now corporate consciousness emerged when we discovered that problems are not going to go away. There is no time when we do not have to create responses to our problems. I went to Woburn Lawn last year and met one of my colleagues from Kenya who is assigned to Jamaica. When she greeted me, she said, "Kaye, I've become a global woman." I asked why. She said, "Because when I was in Kawangware, I thought that all the problems of Kawangware were problems of Kawangware. I thought that we were just lazy and couldn't deal with them. Now that I've gone to Caño Negro and now that I'm in Jamaica, I realize that those problems are all over the world. Every community has to create ways to handle their problems." It struck me that this is the corporate consciousness that has to come into being. Communities understand that they have to create their answers. It doesn't take too long when the ICA moves into a community before they discover the ICA does not have those answers. We are what we say we are: people who teach methods. We don't give answers.

All of this brings us to our major understanding of corporateness. You can not build corporateness. Corporateness is not something you can build. What you can do is build human community. When you build human community, corporateness emerges. Corporateness is a by-product. It is a residue when you transform lives. It happens when you build humanness into the situation--whether it is humanness into an event or humanness into an actual village. In the school, we start with the same illusion every quarter. I meet the staff and say to myself, "Allright, now, we're going to be corporate this quarter." I really want to announce it. But you don't get corporateness that way. I think to myself, "I can give the staff the ten things about corporateness." But you don't build corporateness that way. Or, I could say, "Last quarter we were corporate because we did" But you don't build corporateness that way either. Instead you've got to start off with, "We are going to create humanness for our students." You do build corporateness that way.

It is painful--it is hard to build a community, because community is never built without an event. You declare the death ground, and then you create a story about that event. No community exists except there is an event that gives it meaning and makes meaningful every other event. This could be a consult. It could be a village meeting, a town meeting. It could be a celebration, a work-day, whatever. But it has to be an event.

For Kenya this year, you have probably heard that the event that built corporateness for all of our replication projects was the building of the school. My dear colleague, Robert Shropshire, came to Kenya with great determination and intentionality which collapsed at the first day when he arrived and said, "I am here, Kaye. Where is the school?" I said, "You mean they didn't tell you in Chicago?" "Tell me what?" "Well, they told us you could build a school in three days. That's what the experts said, honest, a pre-fab school in three days." He said, "Where is the school?" "I'll take you over to it." We walked over to the field.

At least it had been cleared! We had built two holes for the toilet--about half way down. But it had rained in them so there were snakes swimming in them. I said, "This is where our school is going to be." Bob said, "Kaye, when does the school start?" "Well, it's starting in five days." "Where are we going to hold the classes?" "Bob, we're holding the classes in the school we're going to build."

The event this year in the lives of the auxiliaries is the fact that we have been building our school for the sake of the two million villages. In fact, the auxiliary have been building it all year long. We still haven't quite finished it yet. When we began we were told that it is possible to put a pre-fab building up in three days IF --- . (It is not true that experts are not needed in a village. It is true that decision-making doesn't need any experts. It is true that you can do planning without experts. But it is not true that you do not need experts in a village.) We built our school without experts. Meanwhile, we had 100 students come to the school to register. They also asked the question, "Where is the school?" We informed them that we were a new demonstration of corporateness. We were going to build our school. We lost about fifty people that day. But they kept coming. I don't know why. We finally decided that there wasn't any way around it. If we were going to have projects this year, if we were going to have to train auxiliaries, we were going to have to build a school. So we began to build a school.

Now we did discover in terms of this building that there are certain things about common sense that should be obvious to you when you are building but which don't seem to be obvious to you when you are in the process of doing it. Immediately afterwards they do seem obvious to you. I don't know if you have ever built a pre-fab, but the way you do it is that when you put up a wall, you put up timber to hold it up so that it doesn't collapse. Then, the timber you use to hold up the walls is also the timber that goes on the roof. When you get the walls up, you take the timber away that is supporting the walls and use it on the roof. While we were building the roof, we removed the last bit of timber--and the school collapsed. Nobody was killed. We had seven people underneath it. We had quite a few people who learned how to fly off of the roof. But it did collapse. I was sitting there on the ground saying to myself, "This is going to make a great lecture illustration later on." But at the time it was not a lecture illustration. At the time, it was sheer accountability for we had these 100 students we had told we were going to have a school. We don't have a school. We told them we could build a school. We can't build a school. They are still here. The school is going to start in 5 days.

After this event, which at the time we called despair, we rebuilt this building. We discovered, as we always do, that there wasn't any other event. Everybody talked about the collapse of the school. Every witness given at Daily Ritual started with "Life is never the way we want. When the school collapsed" It went on from there. We had no other workshop illustrations.

A lot of proposals had to do with getting experts into the village that year. Everything we did was out of this event. It became the story. It became that which built corporateness. Events create communities and there must be stories about them.

Somebody was telling me of the Human Development Training Schools here in the United States where after you teach together for so long, you don't have to spend a great deal of time contexting what you are going to do. But if you leave out the evaluation of what you have done, the reflection which gives you the story, then that event never really happened. You never had a Human Development Training School. You never had a Town Meeting. You never had anything. Corporateness is created out of the telling of the story of that event. Well, that is the first part of creating corporateness. It is setting up the death ground, creating the event, whether it be the consult of whatever.

The second one is establishing the covenant. Now, I had troubles rationally here. Do you start with the covenant first, or is it the event you set up? I don't think it is in sequence. I think it goes back and forth. You do not create community, and therefore you do not have consciousness, except that you have established the covenant. Commitment on a timeline has always been the key to human community. It is when you say, "I've decided that for eight weeks I am going to be in this school." Or, "For one year I am going to be in this ICA." "For four months I am going to be a volunteer." It is commitment that enables you to stay in there and see beyond the immediate failures. It is the decision that you do not have a contract of rights and obligations. Rather, you have a covenant to be responsible for the task. There are two parts to covenant. You do not enter covenant with other people first. That is not your first step. You enter into a covenant with the deed that you are doing. You enter a covenant with the radical task that you see. That comes out of History. That forces us to stand before the depth of Life, before God. You decide first that I am in covenant with humanizing the earth. I am in covenant with transforming two million villages. That is your first step.

Then you have to make a decision of which body of people to do that covenant with. I think we get into trouble by not separating the two. I joined the ICA not because I thought this was a great body of people to belong to, but because I had a vision of what you could do with fulfilled life in this world. Although I didn't understand it at the time, my first covenant was with what I saw was necessary for human transformation, The second was the covenant of which body of people to do that first one with. In a contract, you can always say someone is not doing his part and get out. For example, in the third world, ICA is often seen as employers relative to the villages. That is, ICA must have the money, the expertise, and the decisions. Although we call ourselves volunteers, sometimes people feel that they are employees. Therefore, "ICA, where is our money this week?" and, "ICA, where are our materials?" And "ICA, why didn't we do this?" Initially, it is seen on an employee basis, on a contract basis. Our whole educational process is bringing to consciousness that we are talking about covenant, not contract. You are the one who is res-

possible, even though we have another group of people set aside to raise money, you are the one who is responsible, not this other group. The image I have of a covenant is tested when the other people in the group I have a covenant with decide to quit. I am in a group of people, for example, who have all individually decided to bring off this school. Or, we are going to do this village project. Suppose every other person except myself leaves. Then, I have to step back and say, "My covenant is transforming human communities so it makes no difference if they leave because my covenant is first with this task I have decided to do. Now it's up to me to find another group of people with whom I can create this task." It starts first with my radical obedience to the covenant of what the task is; secondly with the group of people. I don't know if the other villages have had this difficulty. There is a drop-out rate, once people actually get into the village. They discover they joined it because they like the people; they liked the team they were with. When you are in a village and everything goes wrong, you don't like any of the people you are with. There isn't anybody who is a friend that I know of in a Human Development Project because everything always goes wrong. You're always having to decide creatively. You begin to learn whether or not you are in covenant with history or whether you are simply there for some kind of collegiality.

The third part of creating corporateness in terms of human community, after you articulate the covenant, is creating structural care. I want to go back in our history here. For awhile we had a phrase about "taking care of yourself." We have moved beyond that. We're on the other side of taking care of ourselves. We are now ready to create structural care again. When we started this outfit, we created structural care because we wanted to free ourselves up from the mundane tasks. That is, if everybody had to wash their own dishes, we didn't get the job done. Therefore, we created an enablement structure where a team did it on our behalf so the rest of us could get to work. We created our finances because we had to be freed up from worrying about sustaining ourselves. We created children's structures to free ourselves from having to spend all of our time with organizing the children. We knew we had to create a way of living together without tearing each other up. Our initial structures were to timeline the day, to get out an actual time schedule of what the time would look like.

This is really going back in memory. We didn't used to have evening meetings. In the evening we would sit out on the West Side and watch the SEARS sign. There was a Sears building across the street, and the Sears sign would come on and different letters would blink out. Some days you would look at the EARS sign; some days you'd look at the SARS sign; some days all the letters were up there. But we didn't used to have evening structures. That came into being when we started having more work to do. Then we were meeting seven nights a week. We had to have one time when we held back. Then it was decided to honor at least one night for the family. So we created Family NIght. We created those structures in order to care.

Another structure of care was the structure of having all money as global money. I still remember the fights of "Why do I have to hand in my salary check?" "I will take out my expenses first and then I'll hand you the rest of the money." "Why should it go into a central place and then come back again?" We were creating corporateness because we had decided that we were going to free ourselves from money problems in order to have one focus. That meant getting rid of the financial problems.

I recall my first extended global assignment in Australia in a place called Darwin, a very lonely place. There were two of us assigned there. We earned enough money by working at nights sweeping and mopping floors in a leprosarium. We earned enough money for our room, food, and travel. I think it was something like \$117 a week. Every week we mailed in our check to the Sydney House. The whole \$117 we mailed in. Every week Sydney mailed back our check to us for \$117. That was a symbol of our corporateness. That was not me deciding alone how the money was to be spent. We earned the money; it all went in; and it all came back. It was a fantastic symbol. I've never forgotten that we decided that we were going to operate out of one task, one particular mission. Or all time assigned time. Or children's structures. Do you remember when we created children's structures when we had enough children that it became necessary? When I find a house that doesn't have children's structures, I realize something is missing.

I started recreating our history. How did we become a corporate group of people? What is the corporate life? I started asking people what they remembered about corporateness. I put it in the categories of myth, rite, and symbol. In the myth of corporateness: always check with a colleague. We had to change that a little bit because one time in India, Slicker made this very statement: "always check with a colleague." Indeed somebody did check with a colleague. He checked with somebody who had just walked in the door and did not know what he was talking about. Then he went out and bought \$1000 worth of something. Therefore, we changed it to "check with an informed colleague." But you always check. If no colleagues are present, check with your meditative council. Check with those who have given you advice before and who make you stand up before what is needed.

We have a Jamaican in our auxiliary in the village of Ulutya, which is one of our Human Development Projects in Kenya. Wayne did not want to take the assignment to go to Ulutya, which is very far out and very desolate. He did not want to go there. He had made very loud noises proclaiming that he was not going to go there. His name appeared on the assignment chart. It was time for everybody to stand up and come forward. "All those going to the Ulutya Human Development Project, please come forward." We were all wondering what Wayne was going to do. Well, Wayne stood up and made this speech. He said, "I decided I was not going to take this assignment, but I had a collegium with my grandmother last night who is in Jamaica. She told me, 'Now, Wayne, I don't think that you can quit.' After we discussed it all night long, I decided that I'm going to take this assignment." So he stepped forward. Of course we all cheered. That is a fine new word for our meditative council--"I had a collegium with . . ." Well, if no colleagues are present, check with your meditative council.

Another part of the historical myth is that you operate out of consensus. I am always finding myself in the middle of Kamweleni trying to decide what we said in our last corporate meeting. I'm always wishing I had taken better notes. Or thinking that I wished I had read all the stuff I had been given. That is because we always operate out of consensus.

Or--you probably have forgotten this one--you never say thank you to a colleague. You don't clap for a colleague. Do you remember that? That mythology was not because you didn't want to honor somebody, but because nobody owes you thanks. You are not owed; you don't have to be honored. Another one, you not only listen to what everybody says but to the context out of which they say it. This is why Mathews used to ask, "Who said that?" It is not simply what people say out of which you create corporateness but the context out of which they talk. Also, you make structural comments, not personal attacks. This has always been part of our mythology of what it means to be a corporate body. I remember coming back from some assignment and being very upset over the prior who was a mean old prior, not worthy to be one, should be reassigned right away, etc. I went into the cubicle and told Joe I wanted to talk to him. He said I could talk to him if I didn't mention any people. That is a very difficult thing to do. I started about twelve different ways. "The problem is that he . . ." "No, can't say he, start over again." "The issue is that we were doing fine until he . . ." "You can't do it with people. You must come up with a structural issue, not what such and such did." It was very difficult, but that was our myth, our story about corporateness.

What are all the rites we use to emphasize our structural corporateness? Well, you always refer back to what the last one said. Do you remember that? "As Maryann said, as David said yesterday, as I heard Wayne say, as I heard . . ." You always refer back. Your alternative is that you can hardly wait for such-and-such to be quiet so you can come in with your opinion rather than building off of what the last person said--which is dialogue.

Or the rite of never leaving the room without telling people where you're going. This has become very strange outside this group. "I'm leaving now--I'm going to the kitchen--I'll be right back." That's very strange in another situation outside of this corporate body. But it occurs. You don't leave without saying, "I am coming back." Or, "I'm going now to check with Charles, and I'll be back here." You never leave the room without telling someone where you're going. That was a corporate rite that we had created. It becomes strange in a group that is wondering why you keep announcing where you are going when everybody else just leaves.

Or, you sit at the table and don't leave. Remember that one? Or, the rite of articulating the consensus, the daily ritual, of having collegium, using a corporate voice, saying good morning objectively--that was a good rite. Suppose I get into an argument with Harry, and I don't want to see him in the morning but there he is coming down the hall. I say, "Good morning, Harry." This rite suggests that I not have a different good morning for Joseph because I like Joseph better than Harry--that is, Good Morning Joseph,"

Rather, it is an objective "Good morning, Joseph. Good morning, Harry. Good morning, Clark. Good morning." It is the objective stating that all of us live out of the understanding that yesterday is past and today is a new day. That was a rite.

Then we had the symbols. You bring a pencil and notebook to collegium. You bring a penny to daily ritual. The collegium table is the most important aspect of the whole house. You wear blue. You clean up after a celebration and not the next day, because you always start the day fresh. You send people out. When you sit for daily ritual, your back doesn't touch the chair. Do you remember that one? Your legs aren't crossed. We trained ourselves to be corporate. The world has begun to demand that we teach them how. Bob mentioned the other day that people are coming up and saying, "How do you do this" But they have really gone farther than that. They come up and say, "Now I see that your group is motivated. What motivates you?" Second question. "How can we be like you? How can we create our group to be like your group?" They are demanding that we show them what corporateness is. Now for me the corporate life has to do with this structural care.

And I think it also has to do with style. I have been very much alone this year. The last time was eleven years ago in Darwin when I was also very much alone that year. Our corporate ritual used to be to call in to Sydney every Sunday and report what we were doing. But I've been very alone this year. Nevertheless, I have been more corporate this year than I have ever been corporate, because I have had to operate out of the corporate decision. There's nobody to argue with to say "What are we going to do?" I have to remember what we are going to do. I have to remember the corporate stance, because there isn't anybody to talk to about what the corporate stance is. It's what we have called Xavierism. Corporateness is most tested when you are alone. Corporateness is always my solitary decision to be responsible for the corporate task. I bind myself in covenant with those who have also made the solitary decision. But I'm not corporate with another person. I am not corporate because there are a group of us. I am responsible for the corporate task and there are other people who work with me who are also responsible for the corporate task. Together we are corporate. But if they are not responsible for the corporate task, then I am still corporate because corporateness comes from my deciding to act out of the corporate consensus, not my being with other people. This becomes crucial. I do believe people should work together. I am not against people working together; it's just not corporateness.

Corporateness is my radical obedience to what I see is necessary for human community. I am accountable to every person who has that same stance that they are responsible for the whole. I stand responsible for the task we have corporately decided upon. When I see history has changed, and the corporate task is no longer that which brings humanness, then it's my responsibility to see that we corporately decide a new task. That radical obedience is my integrity, and integrity comes out of corporateness.

Corporateness comes out of solitary decision to be responsible. We had some difficulties in Kamweleni this year. We were hoping that the car that brings us news and materials and reports would be arriving any time soon. It rained the night we were most desperate, and the river flooded. We found out later that the car that was supposed to arrive had stopped at the river and they couldn't either go back or forth. The next day they couldn't get across, so they turned around and went back. Well, the first time that happened, you said that is unique. We are not really isolated out here. We really are going to get all those things from Nairobi. But after the year was over, we discovered when you added it up, Nairobi didn't exist this year: only Kamweleni. Then, the other project auxiliary came into Kamweleni to find out what is going on. It began to get scary. We happened to be in the middle of Machakos District where all the first Human Development Projects were, so the project directors would come into Kamweleni. They'd walk up and they'd say, "Kaye, here are all my problems." I would hand out their reports and listen to what had been going on and get the issues sorted out and the program budget and so forth. Then, they would ask, "What's going on in Nairobi?" "I don't know what's going on in Nairobi." "Well, what are we going to do?" "Well, what was our corporate consensus?" Then we would redecide. Everybody would go back, and you realized all of those projects were just as alone as we were in Kamweleni. The corporate style has to do with deciding again and again what it means to be alone and still operate out of a consensus, not what it means to be a group of people.

Now there is a bit of a problem with numbers. When you are trying to demonstrate the corporate style, you can not do that alone. You've got to have somebody else there who is also a disciplined corporate person in order to demonstrate it. I think three is the minimum number. That is, when I meet with a group and say, "Alright, school staff, we are going to start singing at 5:30 in the morning and have our meeting," if I am the only one there, that is not a demonstration of corporateness. When I am the only one who gets up and gets the Great Hall ready for the lectures, that is not a demonstration of corporateness. When I am the only one who is sweeping the floor at space care, that is not a demonstration of corporateness. It takes a group of people so that others look and say, "This is what corporateness is about." Otherwise, they say it's just that particular person's neuroses that she likes to get up in the morning and sing to herself around the table.

To do that, (I almost don't want to say this because it sounds like going backwards.), we have got to have Demonstration Houses again. In the United States, they're called Religious Houses. In other parts of the world, they are called auxiliary houses or project houses or whatever. We have got to have demonstration houses again where there is a demonstration of corporateness. Now my colleague, Joseph Crocker, used to say to us that the auxiliaries need to realize that the first demonstration house in a community is their house. What we were pointing to at the time was visibility. That is, if the house is unclean, then you were demonstrating that uncleanliness is what humanness is about. If the house looked terrible, that's what you were

demonstrating. Well, that's true, but I am realizing this year that it's not just that kind of visibility. The first demonstration house where a community sees stakes and guilds taking place, where it sees polity taking place, where it sees decisions taking place, where it sees consensus taking place is our house. If it doesn't happen in our house, it's not going to happen in the community.

We created the houses to enable families and individuals to be families and individuals. I think it's time to go back to corporate courtesy toward each other in a demonstration house. I have found ourselves slipping into picking at each other publicly. That doesn't quite hold it. Marianne Mann says something and I say, "Marianne, you always say that." Therefore I can ignore it. It is the degrading of people publicly. That's not quite it either. It is that we have forgotten that we have got to be strangers to each other as a demonstration. Just like husbands and wives don't give public fights. That used to be another guideline! We demonstrate that we are strangers to each other and have a detachment in our courtesy toward each other. If we don't have that, then we begin to get personal in the house--that is, we act as just one big family. Well, that is not what we created as a demonstration house. We are not one big family. We are individual families. I am the Hayes family. I am not one big family with everybody else in Kamweleni. I am the Hayes family. What that means in terms of structures is that the Hayes family makes decisions about what it means to be responsible for the Hayes family. That is what it means to be a demonstration house. The corporate body doesn't decide about your children. You decide. If your child needs to go to a special school, that is your family's decision. It is not the corporate decision. Now, you may ask the corporate; you discuss with the corporate; you work with the corporate. But what it has always meant for us to be a demonstration house is that we maintain the integrity of the individual and the family. We push the individual and the family very, very hard. But we don't make decisions for them. I remember when we discovered there were families who seemed to join our houses in order to get rid of their children. They did not want the responsibility for their children. The radical responsibility of the demonstration house is that every family and every individual makes their own decisions,

The other one is space. When we started these demonstration houses, every married family had a bedroom and a living room. They had two rooms. Every child or every two children had a single room. Every single family unit had a room. Now, in places I've been living in in the last year, everybody lives in the same room. There are women, children, men, chickens, goats, everything. We all live in one single room, but in our understanding of what a demonstration house is, we did have space that reminds us that the individual and the family is a unit in themselves. Also, there is a corporate living room. There is a living room in our demonstration houses where people can sit down and have conversations. Someone was saying that people don't find it fun to live together. If I could not sit down and just have a conversation, not on the missional task, but just on life in general, I could not make it. That means I need a place

where I can sit in a chair that is something other than a hardback chair. I can put my feet up. For me, it means that I have to be able to make coffee and offer it around. I find it very difficult this year that I don't have the money to buy enough coffee to offer everybody a cup of coffee who comes into our house. Generosity is crucial to a demonstration house. If somebody walks in, you don't say, "I'm sorry, we just ate our seven allotted pieces of bread, and there's no lunch for you." You are there creating generosity. Practically this is extremely difficult. Yet I think we've got to create ways of being generous once again. I was so happy to come back to Chicago. I bought Betty Pesek a cup of coffee this morning. I paid for it with my own money. I am so glad that I am able to pay for a cup of coffee because it says I am welcoming people. That is, we are a people who dare to live in some kind of a dialogue. One of my colleagues who is at the original Kawangware project, Alan Miller, told me he knew what immorality was for the first time. One of his friends came up to him and said, "Can I borrow a shilling?", which is ten cents. He said, "When are you going to pay it back?" He walked back and said, "I know what immorality is. Here I am angry, bitter, at this human being because I can't loan him ten cents." That stuck in my mind. Generosity has something to do with demonstration houses.

Then, there's always a guest room in our space. Do you remember that? There's always a room reserved for guests. In our demonstration houses when people come in Kenya, what we have, what we give them, is a blanket and a bedroll. That is our equivalent of a guest room. We try to keep out one bedroll and one blanket. That is our guest room since everybody just sleeps on the floor anyway. That is a way of holding what it means to say that we always have that kind of generosity.

Then, in a demonstration house, we have the external task and the internal assignments up on the wall. I went into one of our Human Development Projects called Muni-Mwanyani. Daniel Ndolo is our project director there. I walked into the house. It's this mud house. It's very small, 8' X 8', and it is their collegium room without tables and chairs. That's where people sleep at night. They roll up their bedrolls. I walked in. He had a stake map on the wall listing two stake leaders in every stake. Then he had the enablement assignments of everybody in that auxiliary. That was the decor of his house. I knew that was a demonstration house. I knew that was a religious house. I knew that was a house where life is lived in depth.

Then, finally, in a demonstration house, the collegium table is the center. The collegium table is where we make consensus, where we brood on what history demands, and where we either make a decision or choose a direction. Now, I get very irritated when we have discussed for four hours and then get up to leave the table and someone says, "You haven't made a consensus yet." I want to say, "You haven't been at this table." Our consensus was to go in this direction, not some little nitty-gritty decision. Decisions sometimes come out of consensus, but most often it is not the small decisions. It is the direction we are going to go which is the consensus. The larger the task you have, the more it is the direction you are going to go, not a specific decision.

It took us a year to do what we did. If I had known how to do things better, it would not have taken me six months. It still would have taken a year because we are out creating consciousness, and that takes time. I feel very honored that I have been allowed to live in a village this year because I know that I have to raise the consciousness and create community and corporateness from scratch. I feel that everybody who is in the first world, where supposedly we all know about corporateness, has an impossible task. You have to do the same thing I do, but you have to start all over. You have to start with all the perversions and all the overlays and what everybody thinks they know. Therefore when you talk about those of us on the front lines in a village, your job is the hardest. Not the village. You have to start another level of consciousness.

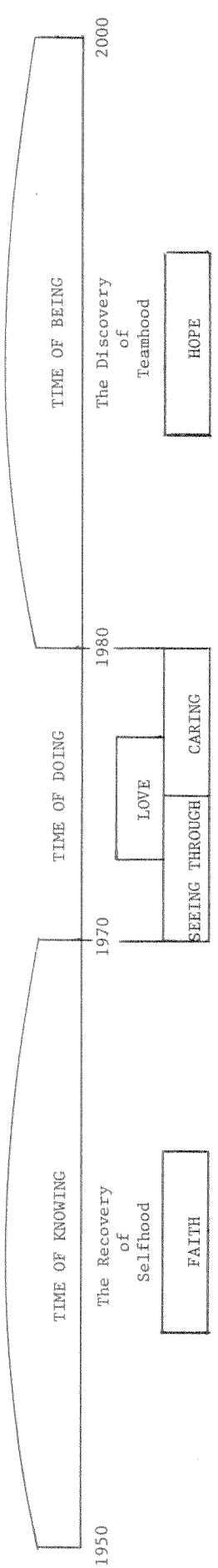
This year I got a call from Chicago and was asked, "Can you come to Chicago?" I was in Kamweleni with 25 auxiliary who are in something called research and training. This quarter we are doing the cluster experiment, which is to go out to all the villages in this sub-location and do baseline surveys, to find out the issues. Then we are going to do village meetings after which we will hold consults. Then we're going to start 30 projects. That's what my team is doing while I'm sitting in Chicago. Last week we went to 16 villages to do the surveys. One day, after I had been typing in Nairobi where there is electricity, I returned to find that corporateness had once again dissolved. Everybody was in chaos, and there was no money left. "Why isn't there any left? We decided that this money would be for transport; this would be for food; and this for . . ." "Well there isn't any money left because we gave it all to them for lunches." "Let's start over again. There's program money; there's food money; there's stipend money." You can go over the whole thing and you think, "A whole year and I have to do this all over again. I really want to forget this issue." So we had a discussion. We started at 6 o'clock. We ended at midnight. We ate at 10:30 when we finally decided we weren't going to finish the conversation before dinner. We sat and started talking. "What is the issue?" "You want us to take lunches with us. That's humiliating; you don't take lunches with you in Kenya." "Maybe we should not do this. Maybe we should not do the baseline data. What are the other issues." "We had to walk 3 hours up the mountain to do the baseline data, and then we came back down to Kamweleni. Tomorrow we have to go up 3 hours again and continue doing that village. It is very hard, and we don't have any cars." "We are not going to get any. And we don't have any money for lunch. We either take our lunch, or we don't eat lunch. I think we should not do the baseline data. Why don't we just drop it this 2 weeks, save our money, and then just do the village meetings and try to do the baseline data on the other side of that or make a shorter Village Meeting and do the baseline data there?"

So we had this discussion for a very long time. "You don't take lunches. You don't take a hunk of bread and walk into a village. Furthermore, there is no money to buy tea or sodas. Let's not do them." And they discussed it. Finally, they said, "Well, we have already done half of these surveys. If we try to do village meetings in the half where we haven't done the survey, they aren't going to let us in because they know we have already done this half, so we've got to

do this baseline data." "We will start with that. We have to do baseline data. But, how are we going to do this? We don't have money for lunches; we don't have money for vehicles. Well, maybe we should not do the baseline data." So we would start the conversation all over again. This went on-as I said-until midnight. Well, we finally came up with: "We have to do the baseline data, that is our consensed task." "So what are we going to do about the fact of the lunches and the walking?" Nobody wanted to make the decision. The consensus had already been made. We are going to do the baseline data. We are going to do the 30 villages. And they hemmed and hawed. Nobody was going to stand up. I was not going to state it, because I was leaving for Chicago. They were the ones who were going to have to walk. So we started the discussion over again. "Is there any possible way?" "No, there is no possible way." Then finally somebody said, "I think that means we are going to have to take our lunches, and we are going to have to walk." And I looked around. I said to myself, "If I say this is the decision and try to get a 'so-be-it', we will all go through the ceiling. There has got to be some way to finalize this." So I said, "Well, are you sure we are going to do this baseline data?" "That's our consensus." "Well, what are we going to do?" "That means we are going to take our lunches, and we are going to walk." "Why are we going to do it?" Invariably, the one phrase that everybody in Kenya uses, "Because we are those who care."

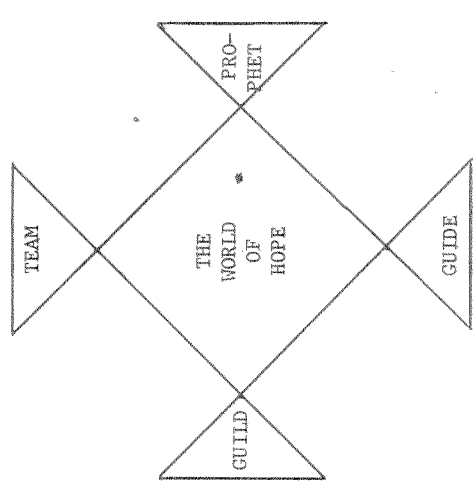
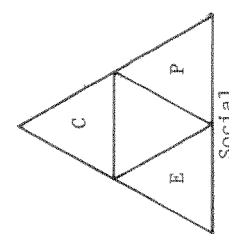
You sit there thinking I'm leaving. I'm going to Chicago. I'm going to the status place. They are going to do those 30 villages, because they live out of consensus. They are going to do it because they are a corporate group of people. They are not very educated. They are not at a high level of corporateness. They fall apart all the time. They are a very young group. Yet, they live out of the same stance you and I live out of. They have decided to transform human community. They have experienced the pain and wonder of corporateness. I think about them and the struggle we have had this year. But mainly, I think of this corporate discussion they had--and that makes it all worthwhile.

THE SPIRIT JOURNEY



1975

The Dark Night of the Soul
The Long March of Love
Taking Care of Yourself
The Maneuvers of the Void
THE NEW REALITY (TRUTH)
THE WAY



THE DARK NIGHT OF THE SOUL	THE LONG MARCH OF LOVE	THE DYNAMICS OF HOPE
Continual Humiliation	Everlasting Homelessness	Eerie Ghostliness
Uncontrollable Weakness	Repeated Weariness	Futile Ceaselessness
Perpetual Resentment	Perplexing Ineffectivity	Capturing Nothingness
Unavoidable Suffering	Irrational Unfulfillment	Salvific Presentness

G C E PRESENCE
A P A F O B
R I I G

WORD DEED

All is good Comprehensive Embracing
All is approved Archaic all
All is received Intentional One with
All is possible Futuric all
Giving all
Being all

