

Community Building in Britain Newsletter

Number 54

June 1997

This Newsletter is issued by a growing association of people who are, in conjunction with the Foundation for Community Encouragement of the USA (FCE), committed to developing community building in Britain beyond that originally described in Dr. M. Scott Peck's book, 'The Different Drum'.

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From the Editor

A week ago I had hardly any articles for this edition of the newsletter, and now I have plenty. Thank you to those of who have sent in letters and poems etc., and thanks also to those who have given me permission to use something they wrote for another audience. This edition has turned out to be, for me, a very provocative edition, and I do hope that it provides some challenges. I am sure that some of these issues will be picked up again at the General Meeting.

If you would like to comment on anything here, or have other views that you would like to share with people interested in building community, then do please send them to me at the address you will find on the back page (or via email). The final day for receiving items for the next edition is Saturday 19th July 1997.

Personal Passion

I ought to declare my own personal bias and my desires for CBiB at this stage. I make no apology for having a particular viewpoint, and it is something I hope to be able to share more of at the General Meeting, but I do not claim that mine is any more valid or important than anyone else's. As editor I know I am rather privileged in being able to choose suitable articles, but I am very willing to allow everyone to share their own visions and desires through the newsletter (and a number of you have done so in the past).

My desire for myself is that I am able to have deep, satisfying relationships within the contexts I am currently in (home, work etc.), and that I am able to be part of groups where I can grow and develop in this way of relating. My desire for CBiB is that it enables this to happen for me, and for everyone else who wants it.

Challenge

As I have been laid aside for several months with my broken leg and painful foot (it seems I will not be back at work until late August at the earliest - thank you to those who have expressed their concern), I have been reading quite a bit. In 'Letters from Women who love

too much' Robin Norwood describes why she gave up being a therapist to encourage groups like Relationships Anonymous, AA, and Al-Anon. Like Scott Peck, she has seen the power of such groups, and the way the tools of recovery and development can be learnt and used by ordinary people in on-going groups.

I have also been reading AA and Al-Anon literature (some excerpts are reprinted on later pages) and struck by some of the similarities with some of the Community Building principles that I am aware of. They are conscious that the principles they use to help cope with the effects of alcoholism apply also to other situations in life. The alcoholic discovers chaos and emptiness in a very specific way, but perhaps it is the same discovery that we each need to make?

I know there are aspects of AA and Al-Anon's approach that I find difficult (particularly their emphasis on personal spirituality - one's 'Higher Power'), but it is one that works, and there are tens of thousands of groups world-wide, and millions of people affected for the better. Their organisation is based on autonomous on-going groups, and on everyone having access to the same simple tools and techniques.

New Emphasis

Whilst I have gained a lot through public events, I believe that where it really matters is in my everyday life. As an ordinary person who wants to build community where I am, I need guidance and help and I would love to be part of an on-going group. I believe our emphasis should now be on supporting individuals where they are, and on groups, making our tools and techniques available to everyone. We therefore need to orient the organisation of CBiB towards enabling this.

I am not sure how to do this, but I think we can learn from AA and others. I hope we will address this in the General Meeting, so do come along, and/or share your views through the newsletter.

Peter Cooper (details on back page)

Scheduled Community Building Events

<u>Date</u>	<u>Place</u>	<u>Contact</u>	<u>Fee</u>	<u>Notes</u>
26/29 June	Sheffield	Anthony 01635 47377	see separate leaflet	General Meeting
1/3 Sep	South Wales, or Hothorpe, Leics	Peter Laxton 01446 711569	no more than £100, or £165 (Residential)	CBW for Christians
11/12 Oct	Edinburgh	Margaret (Tue-Thur) 0131 447 8536 Vicky (Sat-Sun) 0131 667 9274	£60	CBE
17/19 Oct	Othona, Dorset	Othona 01308 897130	TBA	CBW

Note that there have been some changes to previous plans.

The Leamington event has been cancelled.

The event planned for Cardiff in early July has been cancelled and participants invited to join the similar event in September. The decision whether this event will be held in South Wales or Leicestershire (and hence the charge) will be made at the end of July based upon responses received. See the article later for the sponsor's view on some of the difficulties involved.

The event sponsored by the Shared Earth trust planned for West Wales has been postponed until 1998 due to delays in building works.

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From the Facilitators of the General Meeting

We are coming to the General Meeting, offering the best of ourselves that we can bring and we trust that you will join us bringing the best of your intentions for Community Building in Britain.

We know that you will be joining us at different times over Thursday and Friday. One of our tasks together will be to welcome newcomers and maintain continuity.

Practising community building principles, we will meet together in the large circle and in smaller groups to work and to play! From our work together, we hope to gather the directions CBiB will take over the next year. The agenda items we have received to date are as follows:

- The Holding Group report
- CBiB Structure: - proposal for CBiB constitution; options include maintaining status quo, form Limited Company, and alternative legal structures
- Holding Group New Members: - the present Holding Group has been in existence for two years and they would welcome some new members to share the work

- Ongoing Groups, Formation and Support: - should there be help and support from CBiB for local initiatives and what form should this help take?
- Community Continuity Conference, (FCE) in Canada July 1997: -Anthony Kirke is planning to represent CBiB in Toronto and would welcome our briefing
- Joining the Facilitator Training Group: - as referred to in previous newsletters
- Learning Opportunities: - What is needed and how can we achieve what's needed (the new Learning Group may wish to report)
- Report on Role of Facilitator Training Group
- Ways of working with community building principles other than public workshops?

We are aware that you may have agenda items that are not yet included.

Please communicate these to Gerri Moriarty at 57 Micklehurst Road, Mossley, Ashton-under-Lyne, OL5 9JF as soon as you can.

With love, Ian, Gerri and Angelo.



General Meeting

There are still a few places available.

If you want to join in do please

call Anthony on 01635 47377

Community Building for Church-Going Christians

Nine months on from the first CBW for Church-Going Christians in October 1996 seems a good time to be writing (at last!) about my thoughts and feelings on such endeavours.

Public Workshops and Experiences are fine - I thank God for such opportunities because it is precisely through such that I first began to experience the Peck model of Community Building... **But WHAT**, I have had to ask myself, is the prime purpose, the main challenge with regards the application of Peck's model? I have come to the belief that it is the adoption of the model as a way of working; indeed of being in my respective domestic, work and recreation environments. For me one of those areas is that of the Church, an institution identified by Peck as one demonstrating an 'astonishing relative lack of interest ... in our community building services' (see page 352 of 'A World Waiting to be Born').

Opposition

There was a measure of opposition when I first went into print in this newsletter last year, advertising a christians-only event. There were suggestions that this flew in the face of Peck's ideal of inclusivity. I argued that to face and address the challenge from institutions reluctant to experiment with this model it would be necessary to meet them head-on. This was my purpose in proceeding as I did, aided at the time by the unexpected provision of a financial settlement for an unsought redundancy from the very institution I was determined to challenge - a redundancy from which I am continuing to try to recover!

Constraints

Last year's event did achieve a modest success, as will be known by those who experienced and have read about its outcomes. The only qualification to add is that it suffered a financial shortfall, despite my subsidising it significantly, which has led me to be more cautious about the next event that I sponsor.

I strongly believe that the financial constraints that sponsors are inevitably likely

to be subjected to, through the risk of failing to secure sufficiently large numbers of bookings, are major interruptions to the pace of the growth of Community Building in Britain. Alongside this I would also suggest that the growth rate is possibly hampered by insufficient events being focussed into specifically defined institutions and enterprises.

Reverting to my prime concern I would repeat here a statement made towards the end of last year's event viz., "The community building process is far too important to be impeded by too little or too much money". **So** - how may it be possible to safeguard the vulnerable sponsor against financial loss; how might it be possible to establish a subsidy fund for the running of more events whose success will not depend primarily (even solely) upon the efforts and energy of one vulnerable sponsor who may, reluctantly, at the last minute, feel compelled to cancel (yet another) event through the lack of *just* enough participants?

Suggestion

I firmly believe one helpful way ahead for Community Building in Britain could be its formal constitution as either a voluntary or charitable organisation. This could help it appear as a far more attractive prospect for the receipt of funding from a wide variety of sources. If the path of charitable status was chosen, then such fundraising could also be enhanced through tax-efficient giving by means of deeds of covenant; gift aid, payroll giving and, significantly, grants from many charitable trusts which support our aims in their own terms of reference.

I hope there will be the opportunity at the forthcoming General Meeting to explore these ideas and suggestions in some depth. I would also be pleased to conduct a dialogue on these matters through this newsletter or directly.

*Peter Laxton
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Purity is a virtue....

....but unfortunately, I don't qualify in the purity stakes. Which means I feel just a tad marginalised when reading reports of the pure in the CBiB newsletter. But perhaps I'd better start at the beginning.

Discovery

My name is Janice Scott. I first learned about CBiB via the Internet. Over the past twelve years or so, I've read just about all Scott Peck's books, which I've found exciting, true, down-to-earth and well worth-while. When reading his latest book, "In Search of Stones", I discovered the existence of the Foundation for Community Encouragement, based on Scott Peck's principles for experiencing true community. It was but a short step to search the Internet (which is still largely American) for a web site for FCE, and from there I made the (on-line) acquaintance of Peter Cooper and CBiB.

Over the years, I've had some experience in basic counselling skills. I followed a six-month training course based on the Rogerian core conditions of empathy, congruence and unconditional acceptance. I'm not a trained counsellor, but using the core conditions, I have learned to listen, and have helped train others in listening skills. For a number of years I was part of a small group of people who met regularly and spoke and listened with deep honesty, and from time to time, I believe, reached community. It's not so easy to reach community when you only meet for a couple of hours once a month, but we learned to know

each other very well and, when at our most honest, had some amazing experiences together.

I try (although often fail) to apply the core conditions in all my relationships. Sometimes it is possible to reach considerable depth, and a "community" of two, and there to experience healing. Sometimes it isn't – for all sorts of reasons.

But...

But I've never been on a CBW or CBE weekend, and am therefore excluded from the General Meeting. When reading articles in the newsletter I'm quite often aware of feeling somewhat excluded, because I don't share the exact same experiences as presumably most of the rest of you. It seems to me that community building crosses boundaries, is inclusive rather than exclusive, and is very much about self-awareness and congruence. So does it have to be quite so pure? Is it really true that only specially trained facilitators can facilitate a group into community? Is purity really a virtue, or is it hiding some sort of fear of us outsiders? Because if purity is so necessary, it seems unlikely small groups will ever flourish.

Anyway, I shall continue to attempt to build community in my own small way, but I don't foresee the opportunity to become pure. So tell me, do you want me and my kind in or out of CBiB?

Janice Scott

News of Moves

The Foundation for Community Encouragement (FCE) have moved to Seattle, and they can now be reached at: -

- PO Box 17210, Seattle WA 98107-0910, USA
- Phone: USA (206) 784-9000
- Email: FCEonline@aol.com

Colin Harrison has moved to: -

- Greenlands, Gasper, Stourton, Warminster, Wilts BA12 6PY
- Phone: 01747 840824

Angelo Faria is moving to Bristol in August, and his address there will be: -

- c/o Sue Mellors, 4 Maidstone Street, Victoria Park, Bristol, BS3 4SW
- Phone: 0117 977 5253,
- (Until 31st July: 0181 444 9764)

Encouraging Ongoing Groups

(Jerry Hampton wrote this about his experience in the USA in response to a question of the editor's)

I belong to another group called Yokefellows. This organisation has about 10,000 ongoing groups throughout the world. And they have so many because they make their "technology" available to all concerned with out strings attached, at low cost, and with some tips on good facilitation of small groups. What would happen if FCE and CBiB would actively encourage such groups?

If FCE had done this at their inception, they might have a large support network by now (about 10,000 people have had an FCE community experience). Many people coming out of a CBW have considerable energy they want to put into community. I believe the most natural and cost effective way is through ongoing community groups. FCE and CBiB offer little today as a positive outlet for this energy. The result is that many go away angry and feeling betrayed.

Workshops

CBWs only hit the surface of what community can be and do it in a somewhat artificial way. We do not usually form a circle of people to form relationships. A big word in the FCE mission statement is catalyst. This word is there because that is the purpose of the CBW. Just a catalyst to get people started. Community needs to be built in each person's own back yard.

What if one of the main purposes of a CBW was to establish ongoing groups? What could this mean for community and the organisations, CBiB and FCE? First, ongoing groups help make community become more real for everyday life. These groups are a place to practice community and to learn more about it as applied to everyday life. And to share your life with others and to build a group of really good friends. I have started probably 25 different ongoing groups in the last hour of a CBW and most of those groups are still going today. It's easy to do with a little encouragement (for example, see my booklet).

FCE and groups

Ever since I became part of FCE I have tried to get them to see the advantages of ongoing groups, but I don't seem to get my message across. Such groups could spread community better than anything else I know and could become a source of income to further expand the workshops. Yokefellows asks each group to give \$5.00 a person per year for support of the main administrative group (the \$5 is not a requirement). With 10,000 groups with an average of 12 people each, that's a lot of money!! It more than pays the overhead.

Why hasn't FCE or CBiB supported ongoing groups? I don't have an official answer. I believe the answer is several things. One: a lack of knowing how to form and support ongoing groups. My answer to this is to do what many other groups do and it is fairly simple. Two: the belief that there is a lack of resources to expand beyond what is going on now. My answer to this is that it will bring in an overall expansion of workshops and the spread of community. Three: A fear that ongoing groups just might take some of the power from the main groups. Or that such groups just might try to do a CBW on their own. As long as the fear is there, it will probably become true. Once let go, it probably won't happen. Ongoing groups can give power to the people and just maybe this could result in more for everyone.

Suggestion

For a number of years I have asked FCE to allow me to conduct a workshop for ongoing group facilitation. Such facilitation is not the same as that for facilitation of a workshop. This workshop would cover many of the things in my book plus more that I have learned since it was originally written in 1992. This would give people some good foundation for starting groups. I believe such a workshop could easily draw several hundred people in the US. I will try again to interest FCE in this

with the hope they can see the advantages to all concerned.

Struggle

Someone recently said to me that most ongoing groups struggle a lot. Ongoing groups should struggle a lot. Learning what community is about takes considerable time and effort and struggle. (Have you ever been in a CBW that didn't struggle? How about the struggle of everyday life?) Ongoing groups need encouragement to hang in there and go for the intimacy and love that can come from the struggle. FCE and CBiB could get several good volunteers to field calls from group leaders about group problems. Most problems

are just normal evolutionary parts of the process and a leader just needs to know that.

Alcoholics Anonymous

I once heard Scott Peck say the greatest happening of the twentieth century was the formation of AA. He has many times talked about the good qualities of AA groups. I am wondering when CBiB and FCE are going to hear this!! Local AA groups are in charge of themselves and more or less follow a general format of behaviour. Their groups are in the hands of the people and the process is free to whoever wants to participate with commitment.

Jerry Hampton

Sacred Circle

This circle
This sun-dappled stretch
Of dull ordinary fitted carpet
Holds unseen
Our stories
Our pain and disappointment
Longing and tears
Our laughter, our joy
Our parents, lovers, children
Our dear departed
The unresolved coils
Of our relationships
All these
Gathered
Unseen
Working
Resonating
Ringing
In the nurturing silence.

Philip Scott

Royston, 2nd June 1997

(following CBW, St Vincent's 30th May to 1st June)

A Conversation about the Value of CB Workshop Experiences to Everyday Life

(Note that all participants to this conversation a while ago in the 'Next Generation Community Building' forum on the internet have given their permission for publication. They are from several countries.)

This is Peter I want to share what is my 'big issue' at the moment, and I think it ties in with what some others have said before.

In seeking to 'build community' in the various contexts I exist in (home, work, my inner world, an on-going group) which parts of the workshop-based experience and theory should I build on? Is all the facilitators' practice relevant, is any of it relevant?

My current tentative conclusion, based on some personal experiences and thought, as well as conversations with others, is that the workshops are just a taster of what can be, but I need a completely different set of tools and approaches in order to make community work for me in everyday life.

Have others come to similar, or different, conclusions?

This is Tom B

Hi, Peter. My experience has been that the same kind of "centering" that happens for me at the beginning of a Peck-style community building session (especially during the moments of silence), or in meditation, is very helpful when I want to connect with the people around me day to day. When I can remember to come back to the still point of calm at the center of myself before (or even during) an interaction, my responses usually seem to wind up being more appropriate and helpful than when I forget and stay in a more "ordinary" state.

Is this the sort of thing you're talking about?

This is Marsha. . . .

In my own experience, all the facilitators' practice is 'relevant' - most all (every skill and awareness I can think of at the moment) is useful - but the total is not sufficient in itself for most situations.

I agree that the purpose of the CB workshops is to INTRODUCE people to the extraordinary experience of purposefully sought Community and to the principles by which it may be encouraged. AND that Community is a gift of the Spirit, not a technique by which one can insure the goal.

I believe the hope of workshops is that participants will take their experience and learning and find ways to use them in their own arenas, and spread the awareness of both the principles and that such an experience is possible.

Tom's use of 'centering' to aid his connection with others is an excellent example of that hope being fulfilled.

Everyday Life

For day-to-day challenges, far more complex than the constricted world of a workshop, CB principles are insufficient. Much else is needed. I often think of Community and its principles as providing the container within which many other methods for communication and conflict resolution, creative thought and exploration have an enormously better opportunity for sustained success. I'm not sure this is an accurate vision, but it seems to be how CB fits with the range of promising/failing techniques that have been developed. It has the hope, for me, of changing the 'techniques' to methods, which have a greater essence of the organic than mechanical.

Many 'techniques' work . . . for a time. But the effects seem to fade or fail to be disseminated to a large, complex group. I believe these failures are partly due to using new techniques in the same old environment with the same fundamental values and rules of interaction operating. If so, how can one expect lasting change in viewpoint and behavior and attitude? The underlying environment seems to regrow the old ways of

'being together'. If there is no 'paradigm shift', we are simply attempting a graft . . . and sadly, in human situations the trunk has a habit of infiltrating the core of the new branch.

Hard Work

Another reason for the failure seems to me due the requirement of the individuals involved changes of attitude & behavior to commit to deep, personal journey. . . as we each experience in a CB workshop. This is hard, hard work. There can be ENORMOUS inner chaos. As one becomes more authentic . . . more aware of one's own truth and nature and seeks to communicate and make decisions from that center within, our life can change dramatically . . . sometimes drastically. It's a lot to ask a group of people, of any size, to commit to holding true to the process of their personal journeys in order for the group to be able to make its journey of growth. The larger the group, the more likely the falling away from the commitment.



How do we encourage individuals to recognize the connection between the ideals of the group intra-relationship and their own, deepest inner work? How do we exhort individuals to do the painful, tough, rewarding work? How do we nurture the spread this value and commitment across dozens, hundreds, thousands of individuals?

My own journey

I don't think I would have started or remained on this journey of inner work requiring enormous authenticity and integrity without a passionate drive to find meaning in my life, to create congruity between the hours and effort of my days and my core values, to discover, really, what those values truly are . . . and a need and yearning to reach out to my fellows on this earth from the center of that meaning and those values.

This is my subjective experience. Can groups travel far towards Community, in whatever arena Community is sought, without

at least simultaneously travelling the road of their own inner journey?

Hi, this is Ken.

Hi Peter, I do feel you have just offered a great deal to the conversation and perhaps widened it to cover a lot of what interests me and you are right to say it is a big issue, as big as life itself. I have been pondering these questions for a long time and working on a trial and error basis, learning, changing and trying to integrate principles and so on into a new way of being. It has been and still is a rough road.

Your expression of "a taster of what can be" I can relate to as recently I was moved by a post on mv2spk to think the words "What This World Can Be" and have toyed with this as being an appropriate name for a world based community organisation that has a wider focus than just opening that first door of the experience. I kind of see it as making a statement and providing a hopeful message in a holistic sense that everything can be improved and an encouragement to go beyond and explore.

Like you I have found that a whole new set of tools and approaches are needed for me and I don't think I have even begun to scratch the surface of what is available, which is one of the reasons for being here (mv2spk) so that I can learn from other explorers. I have managed to find a few tools to assist me and they have served me well so far though they tend to be more directed toward my inner work. I suppose that is because I feel that by changing myself it will lead to a better sense of community in my everyday life, (you may be saying the same thing), and I would be pleased to share those though it may take me some time to commit them to writing.

Dane here:

The questions offered by Peter got me thinking about some things I wanted to share with the group.

My experience with CB workshops is that through these events an expanded level of consciousness or awareness is reached. While in the fourth stage of community, I have

always had this strong sensation that every one of us are deeply interconnected and in the final analysis are one. I have thought this intellectually for quite some time but during CB Workshops I actually experienced it. Unfortunately, after leaving the Workshop, this expanded level of consciousness would slowly dissipate as I was confronted with everyday events. However, during the initial days following the workshops when I was still in this expanded level of awareness, I noticed something very interesting. What I noticed was that people that I came in contact with somehow became softer and more open. Somehow my presence or temporary heightened field of energy effected them in a positive way. It became clear to me in those moments that extending community into everyday life meant much more about changing me than trying to change others.

Changing me

Changing me in terms of finding ways in which this expanded level of awareness can be maintained and nurtured. Tom's comment on "centering" when interacting with people is an excellent example of one such way. I am sure the members on this list are aware of many others that work for them.

Yes, my own experience about extending community has been less about finding new tools or approaches but about nurturing a level of awareness in myself that naturally draws individuals to want to be in community.

I am just beginning and still have a very long way to go!

This is Don,

I've been scratching my head a lot lately over this question. It even ties into the question Jerry Hampton raised ("Community and Love," 2/10/97) about ongoing communities that seem to be disintegrating. My phrasing is something like, "How relevant are the tools we learn in community to the 'real world'?" As an

ongoing community becomes "the real world," are the (effective) tools different? When the honeymoon is over, how do we then treat each other?

In a weekend workshop, we may agree on some expectations (guidelines?) such as "speak from the 'I', don't give advice unless asked, speak when moved, don't speak judgements, etc." Someone recently quoted Scott Peck as referring to these expectations as manifesting "extraordinary respect." That feels true to me--if I really respect those I'm with, these are the ways I can interact with them honestly and with integrity.

Conflicting Tasks

One of the obvious differences between a weekend gathering and the outside world is that the task is simply the process. There is no organizational purpose other than the here and now. If I am part of a business, however, I am expected to accomplish things that go beyond the here and now process. I may be required to judge another person's conduct or performance. As a parent in a family, I may have to advise (or more) my child about her or his actions. I can't simply follow verbatim the expectations of the CB model.

But if I have learned from the workshop the value of "extraordinary respect"--and it will take me more than one weekend to learn--I'm apt to do my duties and perform my roles in a different way. I can take away from the workshop some knowledge of how people respond to different ways of communicating, and even some confidence that I can respond to challenges without violating my or someone else's self-respect. What I see me learning in these admittedly "artificial" environments is a new way of dealing with others, one that acknowledges the humanness--the strengths and the weaknesses--of people, including myself. I may even be able to redefine my roles, perhaps not to abandon them completely, but to assess what is required and what is merely habit or unnecessary self-protection.



Rewards

The rewards are personal. If I don't have to react to others out of fear, I will like myself more. If my behavior is a manifestation of my respect for others, I will respect myself more. If I find that my environment simply will not allow me to change to a more human way of interacting with people, I may decide that I have to change my environment. I know several people who have said, and acted upon, "This isn't the way I want to live any more."

There's a measure of faith here, I know. Utopia eludes me. Anguish is sometimes keen. If I'm wrong, I'll be wrong for a better reason than the old way.

Hi everyone, this is Ivan

I really want to get involved in this thread, and, fearful of my interest to write pages and pages on this subject, I don't quite know where to start.

I see the CB workshops as providing a window on to what is possible, a taste of something other than most people's normal ways of relating and being with themselves and others. As such they are valuable in and of themselves, even though they are unlikely to lead people to build community in Peck's sense of the world in the rest of their lives. Peck and FCE write of having "the technology" of CB; my own experience is that this isn't quite true. They have the technology of CB public events, but the events do not impart anything like a "technology" for how to take this concept, practise or experience back into general life.

Principles

The piece that is most relevant in all this for me is the principles of community as I have come to understand them. Even they are not enough without a considerable level of self-awareness, love for and understanding of others, and appreciation of and skill to work with extremely complicated human systems. So, I think you are right Peter when you say that you need a completely different set of tools and approaches.

I have this vision of working for months or years with an organisation to achieve a strong sense of community in their daily working that is finally celebrated by all in the experience of a CB circle ritual. When people have learnt to do the work personal and collective work of building community, then is the time to get together and celebrate in the circle. Starting out with the circle is problematic in any situation other than a public workshop where the majority of people don't know each other.

I have this sense of writing about the tools and approaches that I use and teach in the context of listing the principles as I incorporate them in my life, work and all my business (ETC) literature. Yet, right now I don't have the time to do such an extensive job. So I am going to list the principles here -- I would love to have the time to add in the tools, approaches, being and doing that expands them into what I see as a workable model.

Values

At the core of ETC's way of working are the two inter-dependent values of:

* Relating with respect and love. Love in this context is defined as unconditional personal regard, acceptance and caring for the individual as a person whether or not we accept all aspects of their behaviour. Respect means non-judgmental valuing of people and treating them as we would want to be treated.

* Operating with integrity and civility. Integrity is about the full integration of our values into our way of being and acting. We use the term civility in the way defined by M Scott Peck, as consciously motivated organisational behaviour that is ethical in submission to a higher power.

Behaviours

From these core values stems a commitment to communicate with authenticity, requiring the development of awareness of current styles and patterns of communication and changing them for more authentic and effective ones. This will allow us to practise the other four core behaviours:

* Operate with conscious awareness of judgements, beliefs, assumptions and prejudices. Developing an awareness of personal and organisational prejudices, beliefs and judgements allows us to either put them aside or work with them so that we can relate more effectively and openly to people and situations.

* Seek out and build on diversity. Valuing and accepting people unconditionally allows us to appreciate the differences between us instead of denying or suppressing them. It is the differences between us that provide opportunities for learning and development

and which provide the basis for our creativity.

* Manage the tension between holding on and letting go. The ability to handle paradox and ambiguity is an essential part of operating without knowing all the answers in a world of growing uncertainty.

* Deal openly and constructively with issues that are painful, threatening or deeply buried. In order to reach our full potential as individuals and live up to the requirements of leadership we need to look inside ourselves, our relationships and our organisations for the issues and areas of conflict that prevent us from operating with maximum effectiveness.



Some comments sent to the editor

"I get a great deal of interest from the newsletter. Thank you for your commitment - also for the quality of writing and the views expressed."

"I decided I won't renew my subscription to the newsletter at the moment. CB has been an important experience and resource to me, but my focus is currently elsewhere."

"I am constantly surprised that there are so few on-going groups! Does CBiB concern itself with the encouragement of such groups, or is this left entirely up to individuals?"

"Great to see so much about 'the experience' rather than minutes of meetings in the newsletter."

"I find the number of abbreviations rather off-putting - perhaps a glossary could be printed with each issue?"

"I still think Scott Peck's work is important but at the moment I need to work with individuals rather than groups, and existing relationships rather than start new ones."

"With all my commitments I cannot be involved in CBiB, yet I am always inspired by people's deep personal sharing. I feel little connection with the groups although on some level like to have an idea what's going on."

"I do appreciate receiving news of what is going on and particularly reading of people's struggles with applying the spirit of community in their lives."

"The style of the newsletter is really congruent with what CB is about. It makes me feel connected every time I get it."

Thank you for all your comments - Peter

AUSTRALIAN COMMUNITY ENCOURAGEMENT VISIONING WORKSHOP -

Eight members of ACE met on April 19th 1997 to clarify their vision. Two facilitators from Breakthrough Facilitation helped them. It struck me that there might be some aspects of this that could be of benefit to CBiB, as we meet for our General Meeting.

The facilitation process was based on the Institute of Cultural Affairs' "Techniques of Participation" methodology rather than being limited to what might be called "Community Building". It is reported to have been a gentle process, involving everyone. They decided to address a specific question "What do we need to do through ACE, in the next twelve months, in order to serve society", firstly listing items for action individually, and then using groups to come to some sort of consensus about the best actions.

The following is the list of action items published in their newsletter, ACE-Hi!

(with thanks)

1.Nurture one another

- Trust the process
- Establish an ACE base
- Develop effective communication systems
- Contact members between meetings
- Set up care circles
- Make the monthly meeting practical community building
- Hold events to integrate the process
- Make ACE-Hi participative

2.Expand and deepen our networks

- Research other groups to network with
- Promote CBW to other organisations
- Set up Internet site
- Hold joint Christmas Party
- Find 12 new members
- Rethink ACE-Hi content and distribution

3.Working our talk

- Develop one day workshops
- Run 3 CBW's
- Network and Participate in the SOLL Conference
- Host SOLL Conference
- Train in other methods

4.Walking our talk

- Live and communicate CB principles
- Attentive, careful listening
- Caring and helping, and accepting help
- Risking to learn
- Provide space and time for emptying self

5.Determine our purpose

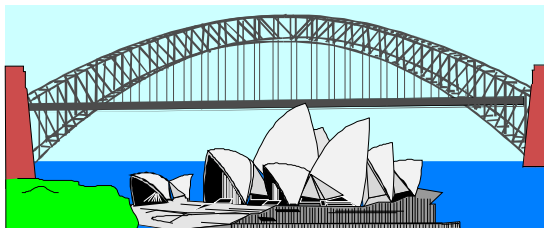
- Develop a strategic plan
- Develop the philosophy of CB
- Research society needs

6.Explore financial sustainability

- Earn \$5000

7.Sharpen focus of monthly meeting

- Maintain 2 hours of CB before meeting



Personal Thoughts on 'Community'

(in response to questions on mv2spk)

Sometimes we seem to confuse "community" and "community building." Once someone experiences community they will always desire it. However, usually when we attend a "weekend workshop" and experience "community" it is a shadow of the real thing. There is a sense of instant intimacy, caring, sharing. Seldom does it continue after the weekend. There is no commitment to long-term, to being present in people's pain and joy over time and to stay in relationship even when the pain is great. "Community building" is a very difficult and time-consuming project. And if you enter into an intentional community it really is necessary to commit to the process for a period of time, and to not leave without closure.

My Communities

If now is not the moment for you to be involved with building intentional community, that doesn't mean you can't be in community with someone, or a group. In my case my church, and the non-profit board I serve on, are both communities to me. This means that if I am down, or need to talk, I can find a receptive person. If I need a hug, without an explanation, I can get one. If I need to go out to lunch I can find someone with a call or two. For many people, community is present in marriage or primary others. My kids form a base community for me, not much support, more outgo than return, but sometimes they amaze me. Sometimes these communities need work, an afternoon at a church leadership event, a Board retreat, even a mediated day of conflict resolution. But they are ongoing communities that will go on, regardless of what I do, so if I need to step out for awhile its ok.

Sometimes we shy away from community because of fear that our unconscious material and shadow sides will not be accepted. This varies with the community. I have been part of communities that I would share anything with, whereas there have been others in which

I would not share more than facts. I think the critical thing is not how much you can share, but how gently you feel heard. If you say "I am hurting," people need to honor that without details. If it helps to share, they should be willing to hear without judging - to be empty with you and if moved to speak, to speak. I have shared some pretty painful stuff over the years with people who chose to not respond, but with whom I knew I was more loved because of it. If being in a specific community blocks unconscious stuff, there is a problem in the community (best example is a marriage that keeps one person from growing and knowing themselves). At some point the problem may need to be named.

Shadows

Groups do protect themselves and may tend to fight against becoming aware of and accepting the individual's sharing about those parts of their shadow this way, but a healthy group with a future will have to address it sooner or later. That can be one of the difficult and painful parts of community building, just as a marriage must eventually confront the shadows in each person.

Is it possible for individuals and groups to successfully negotiate all these situations with compassion and effectiveness? Do we typically have the skills to do these difficult things? How can we develop them? None of us have the skills we need; some of us work harder than others at it, but finally, to quote St. Paul, we all fall short of the Glory. The problem is to risk enough to step out, knowing that a lot of the time you will be shot, but that occasionally the other side will reach out a hand and break bread with us. And those moments are worth it.

True community needs a lot of attending, but no one person is responsible for "building" it. If it is sustainable it can tolerate individuals being more or less present at various times, as long as they have a commitment to it, they don't sabotage it, and they stay present enough

to know what is happening in it. Like a marriage, there are times when one person needs more space, but they cannot disconnect and not keep the other aware of what is happening.

CB Workshops

I am very ambivalent about the FCE model of community building, partly because it doesn't build community, but creates a moment of intimacy and trust that can be exciting. For people who haven't experienced it before it is hypnotic and alluring and can be addictive in some of the worst senses of the word. The instant intimacy can put people into situations they can not handle. At the same time if it stimulates people to strive for more meaningful relationships in their lives it can be very good.

Other methods

There are other ways to be about community building. Anytime a group agrees to get together on a regular basis to fellowship and

hold each other accountable, community can develop. Worship, book clubs, clean a strip of highway groups can grow into community. I use the phrase "working community" to mean an organisation that is trying to integrate their community-building process with a task, or "work", that is their outer purpose for existing.

FCE has a model of community in the work place, which I can't speak to. The little I have seen of it, it has been the incredibly wonderful FCE facilitator rather than a special theory, that made it work. I have real reservations about a model that encourages community among workers but excludes family (though I understand this is being addressed). It certainly is possible for a community to combine a work component. I don't know about a community tolerating decreased productivity while one fights shadows. Most of us are expected to keep working while dealing with the dark valleys.

Liz Rantz

Resources Available

All via Peter Cooper (see back page), cheques payable to CBiB

Book: "Ongoing Community" by Jerry Hampton (£5 inc. p&p)
Past copies of the CBiB newsletter, with binder and index (1-32 £10, 33-49 £10 inc. p&p)
Binder and index for newsletters (£2 inc. p&p)
World-wide web page (<http://members.aol.com/petercbib>)

Book lists and other FCE material on the internet
"mv2spk" on-line community
"NGCB" on-line discussion on Next Generation Community Building
FCE and ACE newsletters
Paper: "Adventure Education: Two Approaches" by Armando Magnino
I am also trying to see if the following can be made available in the UK VHS format:
Video: "Searching for Community"

Are you interested in purchasing a unit in the Balnakeil
Craft Village on the North West coast of Scotland?

If so contact Ronnie and Gwen Lansley on 01971511346

Community, Work and Family

EDITORS: Suzan Lewis, Carolyn Kagan; Manchester Metropolitan University, UK
(Note that this journal is unrelated to CBiB but I thought it might interest some - Ed.)

Increasing recognition of the necessary links between community, work and family has created global interdisciplinary interest. There is an urgent need to draw together international expertise in research and practice in these interrelated fields. The Journal will provide a forum for social scientists and practitioners to share experience and debate current issues and controversies.

The aims

- to publish theoretical, research-based and practical contributions in the growing area of community, work and family and their interface
- to provide an international forum for debate in the field and reflect the range of approaches to community, work and family in different contexts, by encouraging contributions from academics and practitioners in developed and developing countries
- to foster the development of theory, policy and practice in the field
- to highlight the experiences of those members of communities, organisations and families whose voices are seldom heard
- to provide a forum for critical examination of existing frameworks and practices and for research which employs methods which have the potential to lead to social action

The Distinctive Nature of the Journal

- Recognises the contested nature of community, work and family
- Highlights the perspectives of multiple stakeholders in communities, work organisations and families

- Explore dimensions of social and organisational change
- Includes voices which are often not heard and are 'hidden'
- Emphasis research and practice
- Targeted at academics and professionals and is interdisciplinary within the social sciences
- Reports research using diverse methods and with implications for policy and practice
- Encourages new ways of thinking about diversity and equality
- Promotes international, theoretical debate

Readership

Community, Work and Family is an essential resource for psychologists, sociologists, anthropologists, social scientists, social, community and health workers, human resource professionals, managers and public policy makers, as well as those at the receiving end of professional services and public and organisational policies. Material published in the journal will be relevant for research and teaching on a wide range of academic and professional courses.

Contributors

The Journal will publish reports that cover one or more aspects of community, work and family, as qualitative, quantitative and mixed method research, as well as work conceived as action, participatory or evaluation research. In addition, theoretical papers, review articles and reports of innovative practice will be featured. Commentaries will be invited and each issue will contain a 'Voices' section to present accounts of people who are seldom heard.

Booklet for Sale
Ongoing Community
(Small Share/Support Groups)
Formation and Maintenance

Fourth edition June 1994 By Jerry L. Hampton - 48 pages

Includes
How to start an ongoing group
Model Meetings
Guidelines for meeting conduct
Ideas for group starters
Group maintenance
Ongoing groups and their characteristics
Why some groups fail
Forming groups in a workshop
What now? - After the CBW
Books on community
Study Guide - 'The Different Drum'

Copies available now from Peter Cooper (address on back page) for only £5 including post and packing. Cheques payable to 'CBiB' please.

Jerry Hampton (who has had a long association with community building in the USA) has licensed me to sell copies of his guide, which is now in its fourth edition, and I am making copies available at cost because of the importance I attach to nurturing ongoing groups.

Are you connected to Email?

I wonder if any of you who have not yet been in contact with me via email could send me a short message (to PeterCBiB@aol.com) just to establish the connection?

I have found that being in contact with some of you via email has been very helpful, and I am thinking of developing this somehow.

Also if you have found anything of interest to Community Builders on the World-wide web, or suggestions for our own site, why not let me know?

The web page I have set up (<http://members.aol.com/petercbib>) is all about CBiB.

Thanks. Peter Cooper.

*Live near London? Can stuff an envelope?
Can you help with the next mailing on August 23rd?
If so please call Peter Cooper on 01438 813765.*



The Twelve Steps of Alcoholics Anonymous*

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being, the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

The Twelve Traditions of Alcoholics Anonymous*

1. Our common welfare should come first: personal recovery depends upon A.A. unity.
2. For our group purpose there is but one ultimate authority - a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants - they do not govern.
3. The only requirement for A.A. membership is a desire to stop drinking.
4. Each group should be autonomous, except in matters affecting other groups or A.A. as a whole.
5. Each group has but one primary purpose - to carry its message to the alcoholic who still suffers.
6. An A.A. group ought never endorse, finance, or lend the A.A. name to any related facility or outside enterprise lest problems of money, property and prestige divert us from our primary purpose.
7. Every A.A. group ought to be fully self-supporting, declining outside contributions.
8. A.A. should remain forever non-professional, but our service centres may employ special workers.
9. A.A., as such, ought never to be organised, but we may create service boards or committees directly responsible to those they serve.
10. A.A. has no opinion on outside issues, hence the A.A. name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of the press, radio and films.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

There are also Twelve Concepts, which are guides for service; and standard words that can be used when opening and closing meetings etc....

God, grant me the serenity
To accept the things I cannot change,
Courage to change the things I can,
And wisdom to know the difference.

Local Ongoing Community Building Groups

Some groups are open to anyone interested in experiencing Community Building, some are open to you only if you have already attended a CB event, some are open all the time to new members, some may not be open to newcomers just now; some build community as in the CB events, some are support groups based on The Road Less Travelled... Check with the local contact person.

Taunton: Contact Julia Forse 01823 257371

Leamington Spa: First Monday in the month, 8pm. New members welcome. Prior attendance at a CB event is necessary. Contact Debbie or Armando on 01926 337 409.

Sheffield: Meets monthly. Contact Alison 0114 2301739.

North West England (including Darlington): First Sunday in the month. Road Less Travelled support group. Contact Indi Garcha 01325 255134.

Durham: Long established Road Less Travelled group. Fridays fortnightly. Contact Pat Watson 0191 388 8951.



General Enquiries

.... about Community Building in Britain or Community Building events:

Anthony Kirke, 125 Greenham Road, Newbury, Berks, RG14 7JE Tel/Fax: 01635 47377

Newsletter

Subscription rate [UK]: (Apr-Mar) £8; (Jul-Mar) £6; (Oct-Mar) £4; (Jan-Mar) £2.

Please make cheques payable to "Community Building in Britain" and send to the newsletter editor:-

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Please send items for inclusion in the next issue to the same address by 19th July 1997.

For convenience of personal contact, the address and telephone number of letter-writers will normally be published, unless other instructions are given. Contributions of any sort (articles, pictures, poems, letters etc.), and of any length, are welcome from all involved in any way with the CBiB network. While every effort will be made to reproduce items in full, please realise that the editor may have to shorten or alter them for publication.