

Community Building in Britain Newsletter

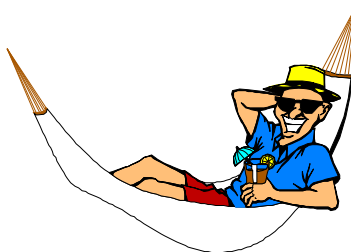
Number 55

July/August 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

I had an amazing time at the general meeting, and I especially enjoyed meeting so many of you for the first time. Thank you for your comments and encouragement.

In this edition we have quite a number of challenging items, some of them that relate to the general meeting, and some prompted by the last edition. Although there is no 'official report' about the meeting I hope that those of you who were not there might catch some flavour of what happened, but I acknowledge that some of it may puzzle you. Please do ask if you would like some clarification, or write a letter or article to put a different view.

Thank you to everyone who has contributed to this edition, and I am sorry to those whose article or letter I have had to leave out. I am also sorry because I have not been able to check or decorate the newsletter copy as much this time as before, because I am going into hospital tomorrow (21st July) to have my leg operated on again. I hope I will be in a fit state to post this off to you when it comes back from the printer, but if it has arrived late you know why! By the way can I also say a thank you to those of you who have written with kind words about my illness?

In amongst the articles you will see boxes with some of the things that were written up on flipcharts at the general meeting. Not all of

them were actually addressed during our times together, but one in particular drew my attention and I would like your views. Do you have a feeling for what our purpose in coming together as CBiB is, or might be? Do you think it is helpful to be clear about this? Are there things that we should exclude from our purpose? How would you judge whether your involvement with CBiB over the next few years has been 'successful' or 'helpful' for you?

I am sure there are lots more thoughts that have been triggered off by the general meeting, and by articles in the newsletter, so do please keep them coming. The next deadline for submission is 30th August. Before then we have a mailing to send out about the Autumn's events, so if you can get to London on **August 23rd/24th** and want to help with stuffing envelopes please contact me.

I am aware that for some of you this newsletter is the main, if not the only, contact you have with CBiB. I am also aware that some of the items can be rather negative, and taken as a whole you may get a negative impression of CBiB. Currently I tend to publish every contribution I receive (although if there is no room they can get delayed), and so it is rather like an open circle into which people can speak how they feel. There are no 'official' CBiB articles (except perhaps minutes of meetings, and lists of events, which are for

information purposes). My own contributions are not official in any sense, and are spoken personally from where I am at the time. Debbie's letter (see pages 22/3) challenges me about my choice of items, and about not ramming things down your throats. Do feel free to share you thoughts on this, or anything else in the newsletter when you feel moved.

*Peter Cooper
(details on back page)*

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Single binder and index for current newsletters just £2 each inc. p&p - keeps them neat!

Scheduled Community Building Events

<u>Date</u>	<u>Place</u>	<u>Contact</u>	<u>Fee</u>	<u>Notes</u>
1/3 Sep	Hothorpe, Leics	Peter Laxton 01446 711569 Tea Stuttaford 0121 429 8947	£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	£130 (Residential)	CBW

A Living Together in Community

Are you committed to personal and planetary healing?

Would you like to experiment in communal living?

My idea is to rent a large house within 1 hour of Central London
(e.g. Victoria) and attempt such an experiment using the
community building model. If at all interested please ring me.

Margaret 0171 794 9158

Advance Notice of a Book for Sale

"The Power of Acceptance"

By Doug Shadel and Bill Thatcher, published 1997

Forward and Epilogue by M.Scott Peck, M.D.

Using in-depth interviews and scientific research this book addresses the questions: -

What happens at a community building workshop?

How does it happen?

Will it result in lasting changes?

It also places the community building model within the context of the
encounter group movement of the last 50 years.

Order your copies now from Peter Cooper (address on back page)

The UK price is expected to be around £12.

Doug and Bill have been involved with Community Building in the USA, and FCE, for many years.

Making Decisions in Community

I've just returned from the CB gathering, feeling somewhat jangled. The question I come back with is "Is it possible to discuss business and make community at the same time?" I would like to believe it is, but I have not experienced that at a CB gathering yet. In my experience decision making when carried out using the CB workshop model has been mostly chaotic, painful and frustrating.

Theory

OK, maybe the groups I've been in hadn't reached community at the time of attempting to make decisions. I think this is may be the case. I like the theory that a group which has moved on to the fourth stage of community makes decisions effortlessly. I have experienced this to some extent where decisions have been simple ones "Shall we all stand up"; "Shall we go outside". The sense of 'yes' to a right suggestion has been palpable and the group action spontaneous. But this kind of experience has been the exception. More usually even the simplest decision is fraught.

The difficulty is not always to do with a lack of consensus. I remember once being in a group which had moved clearly on to the stage of community, and where a decision needed to be made. We reached the point where the issue had been well discussed, differences had been expressed and a strong feeling of consensus settled on the group. But somehow we had no way to mark the decision, and we continued to go over the same ground in circles for the best part of an hour. It was as though the decision was there, but we did not know how to 'harvest' it.

Technology

If it is difficult to make decisions in a group which has achieved a high degree of community, how more difficult it must surely be when the community is that much more fragile. The question which occurs to me is this: "if there is a technology for community building, is there also a technology that could facilitate decision making in community?"

After all we do not expect community to simply happen of its own accord when 50 people get together. We have a circle to sit in, we have clear time boundaries, we have guidelines, we have an understanding of the process, and not least of all we have skilled facilitators. All of this is part of what Scott Peck refers to as the technology of CB; they are the tools which facilitate community building.

In contrast, it seems to me that when it comes to making decisions in community we somehow expect it to happen without structures and without tools. Granted, consensus decision-making can sometimes occur magically and effortlessly, just as the intimacy of community can enter spontaneously into our lives, sometimes in unlikely contexts. But the point about Community Building tools, at least as I understand them, is that they help us to choose community rather than leaving it merely to chance. What we desperately need it seems to me is an understanding of the process of consensus decision making and a technology to help us with it.

Does such a technology exist? I have not come across it in Scott Peck literature. I have however experienced consensus decision making in the Quaker business meetings and I wonder if there is something we can learn from this. Having been involved with Quakers for many years now, I am constantly amazed that all decisions are made without votes. Even in a conference meeting of over 2,000 people decisions are still made by consensus, often with a great sense of togetherness. How does this work?

Quaker experiences

The Quakers, or the Religious Society of Friends as they are more properly known, are the religious group which Scott Peck acknowledges as significantly influencing his thinking about community. Sitting in a circle, speaking when moved to speak, valuing silence are all very much part of Quaker tradition. Quakers have no priests and no

creed. Though many Quakers have a belief in God, this is not essential for Quaker worship; what matters is the genuine seeking in the silence of the meeting.

Within the Quaker tradition, a business meeting is also a meeting of worship. There is no distinction in intention. The meeting starts and ends with silence and may include periods of silence. All people have an equal right to speak, and be heard. There is usually a short silence between each contribution to allow time for the content of a speaker's words to be taken in and to allow time for 'centring'. This is all familiar stuff for community builders. As with CB it is through members genuinely listening to each other, as well as to 'the inner promptings of their hearts' (to use a Quaker phrase) that differences are heard and valued.

The 'ear'

But there is additional 'technology' in Quaker business meetings. What is recognised in a Quaker business method is the need for one person to take the role of 'ear' for the meeting.

In the Quaker context this person is called the Clerk.

The clerk has more similarity to a facilitator of a CB workshop than to the traditional chairperson of a committee. Certainly the clerk has a role in helping the meeting remain focused on the business matter at hand; but the clerk's main task is to listen, to sensitively 'tune in' to the feeling of the meeting. Occasionally he or she may call for a period of silence. The aim of the silence, as in CB, is to discover what *really* needs to be said; the meeting will continue when someone is moved to speak. When a consensus seems to have been reached, the clerk tentatively reflects his or her sense of the decision. This may or may not lead to more discussion. In the Quaker tradition, where the meeting agrees with the clerk's understanding, there will be mutters of 'hope so' and nods (traditionally Quakers do not say 'Yes' to a proposed decision but 'hope so' meaning 'I hope this will be the joint decision').

"The challenge for an organisation is to develop high character and high competence"

The process does not stop there. The finding of consensus is marked by the writing of a minute. The minute is made there and then by the clerk (possibly with help from an assistant clerk) and offered to the meeting. This is an important part of the process. Quite often someone in the meeting will want to change a word, or want to add a sentence. This may lead to further consideration. The clerk will change the minute there and then until it truly reflects the feeling of the meeting. Only when the minute has been agreed does the meeting move on the next item of business. Personally I find this process a powerful one. For me the writing of a minute not only records the decision on the business matter but also represents a corporate agreement in a way which is symbolic.

Practicality

This may all sound like a long drawn out process; it can be where the decision is a difficult one. But often, on more routine matters, business is dealt with surprisingly quickly.

Although I would agree that the best decisions come when there

is a high degree of community, my hunch is that 'good enough' decisions can be made with a 'good enough' level of community, if *we have the right tools to facilitate it*. I do not want to do away with the necessary chaos which is part of the process of community building; however, it is my hunch that, at least some of the chaos which surrounds decision making in CB groups is unnecessary. It is as though we are trying to invent from first principles the tools for decision making. In a sense I honour this process. I do not believe that there are easy quick solutions; but nor do I see any value in chaos for the sake of it. If there are things we can learn about the process, let us learn them!

Do you remember making super saturated solutions in chemistry? The solution is ready to form crystals, but will not do so until there is a 'seed' to start of the process: the whole solution then quite dramatically becomes

crystalline. It seems to me that decisions sometimes are hanging there in the meeting and need help before they crystallise. I believe the role of clerk (meeting facilitator?) is an important one, and not one that can easily be doubled up with CB facilitator. It is a very specific role which needs a great deal of skill and judgement (and humility) to be done well. It seems to me that when the role is missing it

is hard for a group to know that they have made a decision!

Paul Gee

(Editor's note - would anyone else feel moved to comment on their own experiences of decision-making within a CB context? Does any group feel they have a reasonably successful way of doing this?)

Do we know what we are trying to do?

(to this question someone wrote.....*Yes!*)

Promote, develop and experience community building.

Learn about, and do, authentic communication

Learn and promote a model that celebrates difference and that makes space for Spirit.

Spiritual growth.

Develop new models, e.g. 3 day event, CBX, CBSS, LEP, ongoing etc.

How would you express the purpose of CBiB? How can we judge whether we have achieved what we set out to do? Send your thoughts to the editor.

On the General Meeting

What we are doing seems to me to be exhausting work; I returned from the General Meeting exhilarated and completely exhausted. It took days for me to be able to do anything but work, eat and sleep, and in some ways I still feel that I have not fully recovered even now. For someone who spends several hours most days either alone or with one other person, it feels overwhelming to spend three days with a large group of others in such an intense way; and alongside that for me there is the struggle of staying centred, listening outwardly and inwardly, and keeping with the discipline of speaking only when I am fully moved to speak.

This was the first time, outside of apprentice-leading and co-leading workshops,

that I felt I had engaged so deeply with this discipline, and the twice that I spoke before I was fully moved seemed to reflect that back to me by causing more chaos in the group than I felt might have been the case if I had waited. I have an image of speaking before being fully moved as being something like eating before being fully hungry, or even continuing to eat even though I am full. This has also been a big part of my process in the past eighteen months, learning to eat only when I am fully hungry and to stop when I am full.

Hunger

There is something in both processes for me about need, and hunger; when I first came to community building I was hungry for deep and sustaining authentic communication - I got

some, otherwise I would not have survived as well as I had, raising Ayla by myself, but it wasn't enough, and I was hungry. As that hunger has been slaked, I am able to be quieter inside and begin to hear other voices. I have been able to begin hearing when I am a little bit hungry, quite hungry or fully hungry and, at the General Meeting, I seemed to be able to start hearing when I was a little bit moved to speak, quite moved and fully moved, and then to begin to follow the discipline of speaking only when fully moved, as I have been working on following the discipline of eating only when fully hungry.

I am finding it quite bizarre the way that all parts of my life seem to intertwine and learnings from one area move over into other areas; how interconnected all of my being is, I suppose. Why is that a surprise I wonder?

Soft discipline

One of the other big processes for me in the last year to eighteen months has been finding a soft discipline; by that I mean finding a goal and holding that, and, at the same time staying in my being. To give you an example, I go swimming once a week, and have done for years. I go at the time of the "women's" swim, one hour a week, on a Friday morning. For several years, I have gone, swum a few lengths, chatted with friends, then sat in the Jacuzzi; I may have swum between four and ten lengths. The session did much for my social needs, very little for my physical health needs. For quite some time, all of my good friends were busy on Friday mornings, and so I started to swim a little more, just a bit more. It was hard work, I was very unfit, and I used to have to break each length down into quarters to enable me to get through.

Slowly, over the time, I have built up to swimming twenty-six lengths a session. It's still hard work, some weeks very hard work, and I have worries about where the edge of discipline is, particularly when a couple of people have recently said to me that they felt I had lost enough weight now and that I must stop because I was beginning to look really ill and haggard. I didn't begin the swimming regime, and finding out when I was fully

hungry because I wanted to lose weight, that happened as a by-product. What I began it for was to find out what it meant to hold a goal in mind, go for it, and stay in touch with my body at the same time. I did it, I think, because I had always seen myself as a person with no stamina, no staying power, and I wanted to find out if I had any strength or discipline. Well, I have found out that I do, and for many people that has come as no surprise at all. Oh what a gift that God could gi'e us, to see ourselves as others see us...

Dance

So, back to the General Meeting, I realise that I seem to see large group process as more and more of a dance, with the different voices being choreographed to weave in and out of the whole, creating something of exquisite beauty and depth, including everything. That is when it is working at its best; at its worst it degenerates, for me, into a tangled web of miscommunications, something akin to a muddled mess of barbed wire fence that catches and scratches and can hurt each person deeply.

It is with some shame that I confess that I have not always kept to the discipline of speaking only when moved to speak in the Leader Training Group, because I suspect, from what I seem to be learning, that has contributed to muddled barbed wire instead of the grace of a double helix, for example. I am speaking of an ideal world, when I speak of the grace of the double helix; I am speaking of a world where we all speak when moved, finding the space that is ours and taking it. It has been strange to speak to people, since that weekend, who had more of a feeling of barbed wire from the weekend than of a graceful dance. It shakes my sense of myself when others have such different experiences than me; so all I can say is that, for me, the weekend had grace and beauty and enormous depth.

Integrity

I was deeply struck by the contributions of Regina (from Germany) and Robert (from FCE in USA), who both were able to tell us what it was that we had, how precious, how

wonderful, how filled with integrity. It has been so easy to pick holes, to not appreciate what it is that we are creating, to see more of what isn't working than what is. I KNOW full well that there is much that needs to be done to come more fully into the potential that is, as yet, unfulfilled. I do know that, I have come away from Leader Training Group meetings, often, wondering what the hell I am doing with this organisation, when I get so badly bruised and battered by it. I even resigned last year.

And then I came back, and I have stayed, and I seem to have been less bruised by the process since then, I'm not entirely sure why. What I do know, though, is that I have come away from the General Meeting feeling renewed and committed to an organisation that is doing its best to further human relationships and deepen communication both inside and outside.

Debbie Collins

General Meeting 'Agenda Items'

(Various people brought these - not all were addressed)

Holding group report

Structure for CBiB

Holding group new members

Ongoing groups - formation and support

Anthony's visit to Community Continuity Conference

Joining the facilitator training group

Learning opportunities

Report on the role of the facilitator training group

Evil/ Moving on from people of the lie

Public workshops - numbers, practical issues, publicity, dates etc, should they be our main public activity?

Leadership/facilitation - what do we mean?

What use is this model in everyday living?

Organising workshops for special groups e.g. environmental activists

Newsletter

Applying for funding to organise CB workshops for disadvantaged groups

Date of next general meeting

House Wanted

2or 3 bedroom house wanted
in Cornwall or Devon

Please call Jill Firth at 01326 231559

(or Peter on 01438 813765)

What about the Contract?

At the Network Gathering I started to think about the relationship between CBiB and the group that I was part of this year that sponsored the May workshop in London and how that relationship was affected by the CBiB/event sponsor contract. The first thing that happened to me when I became aware of the contract was that I felt outside of CBiB, that the organisation I was contracting with was over there and that I was therefore separately over here. This was confused by having a member of the Holding Group in the sponsoring group so that it or its representative was also over here. Much 'hat' changing.

The other thing that happened when the contract popped up was that I started to feel like a naughty child being told what to do. Immediate resistance and rebellion. CBiB seemed to loom above me like a great paternal figure wielding the baton of its authority, telling me or us what it was going to do and what we or I had to do. My back was then to some extent up. Them and us. Here and there. All my own stuff your honour but it was that piece of paper that started it. Honest.

What I think I'm getting at is that the process is defined by the contract and the event sponsors have a *fait-accompli* in front of them and this doesn't seem to have much to do with building community.

Suggestion

What I would like to see is CBiB setting out

what it has to offer and what it needs from the event sponsors and enquiring what the sponsors need and have to offer, and instigating a process of building community and negotiation between the two parties. This could happen through a Holding Group support person but might also involve a representative of the facilitators if the nature of the facilitation required was open to discussion. I'm maybe also thinking here of approaches to CBiB other than for off-the-peg public workshops. Don't get me wrong here. I love the public workshops, long may they continue, I'm incredibly glad to have done them and want to do many more and I'm grateful for all the work that has enabled them to happen but I have a 'but' and it centres on the contract and the relationships between CBiB and those wanting to build community.

I would like CBiB to consider how it relates to individuals, groups, organisations and communities that might approach it for help in building community. I think that this would be necessary before issues about 'marketing' C.B. could be addressed --- ref. general meeting. I hope that this might lead to further discussion which I would be happy and interested to take part in. Also I may have missed things that are there but which I just haven't seen, in which case I await enlightenment. Best wishes to you all.

Suzy Adderley

UKCB Mailing list

Do you have access to email?

Do you want to be part of a discussion about community building in the UK?

I have set up an experimental online mailing list called "ukcb" for doing this.

To join "ukcb", send an email message to "**majordomo@eejit.com**" (without the quotes), containing the single line "**subscribe ukcb**" (without the quotes) in the message body. To find out more before you join send an email message to "**majordomo@eejit.com**" containing the message body "**info ukcb**", or email me at **PeterCBiB@aol.com** (*editor*).

CBiB: The Challenge Of Task And Process

At the General Gathering a couple of important issues were raised, that I'd like to address.

Important Issue No. 1

The members of the Holding Group pointed out to the group that a variety of tasks needed to be performed in order to keep the network (as an organisation) running smoothly and growing. To help people understand what was involved they produced a list of tasks (see table). For historical reasons many of these tasks have been left to the Holding Group whose membership is now (and has been for some time) down to three people. And they are feeling that their time and energy are stretched to a point where they need more help, input and support. PROPOSED SOLUTION: more people to get involved with the Holding Group

Important Issue No. 2

A number of people expressed their desire to be part of some form of stable ongoing group so that they could explore more in depth the Community Building model, achieve a better understanding of ways to apply it to everyday life, and even develop new ways of presenting it to the public (i.e. applications to specific groups: environmental groups, existing organisations, people with disabilities etc.) PROPOSED SOLUTION: 'Learning Opportunities Group'.

Interest

According to my records 24 people expressed an interest in getting more involved with either of these groups, with at least 12 expressing an interest in both!

I had (and have) a strong feeling that it is important to get these people together. I believe that without practical tasks to keep it focused, the Learning Opportunities Group could get lost in the clouds of deep thinking, while a Holding Group overburdened with tasks to take care of could get bogged down by the need to get things done.

The impression I had from the General Meeting was that people would generally be attracted to a specific set of tasks according to their inclination - and that it is important to trust that they will do their best to fulfil those tasks. This does not mean that they should be left alone to do it. That's why it is so important to have a central gathering point where people can come and share their vision, ideas and efforts with others, so that they can be challenged and supported, so that we can all feel we are contributing to something that is alive and moving.

Overlap

Seeing the huge overlap between the Learning Opportunities Group, the Holding Group and the Facilitators Training Group (various members of that group were present at the meetings for the other two), my fear is that, if the groups are totally separate, many people (myself for one) will have to make a choice at some point about which one to be involved with.

The real challenge, I think, would be to run a 'central' group where all these people could come together to refuel themselves, to touch base, to feel connected, to build community and to talk about how they are going to take Community Building forward, whether that means talking about how to bring CB principles to our own individual workplace or about how to best support ongoing groups, checking the accounts and discussing the constitution and fund-raising strategies or designing a new kind of workshop.

Viability

I want to take up Colin's challenge in questioning whether the Community Building model is a really viable way to run an organisation (be it a family, a business or a loose network) or whether it is good solely for 'process only' situations like public events and ongoing CB groups. I believe that it is possible to run CBiB on Community Building principles. I believe that we haven't quite learned how because, although we have

learned how to make space for all sorts of feelings and beliefs, we still have a struggle in finding a place for rational thought and practical ideas.

Yes, the 'feeling' process is invaluable - AND it can stop us from going forward. Example: at the scene of a horrible car crash a fire-fighter can have all sorts of feelings of sadness, fear, horror, anger, grief... AND there is a task to be done: people need to be cut out of their cars, the road cleared and made safe again, no matter how heart-wrenching and moving the situation is. There is a time to hold the feelings and get on with the job. (I think some people call it 'warrior energy'.)

Discipline

Angelo repeatedly called for discipline. A discipline that, I am beginning to understand, is not about denial. My upbringing taught me that discipline is about 'giving up' what I want, 'ad maiorem dei gloriam', denying my needs and wants. I am learning that discipline is about awareness, is about checking whether this is the best thing I can do now. And within the CB context it seems to me that this challenge, the need for discipline, arises most strongly when there is a conflict between a task to be completed and the need for people to keep on processing in order to feel fully present. The Facilitators Training Group have been struggling for it for years, and so have the Holding Group. I would like to invite those people to share their learnings.

So: This is my vision!

I see a number of 'groups' with specific and clearly defined areas to work on. They don't need to be large groups: their style, approach and membership depend on their needs and the role they carry. These groups depend on people to put themselves forward to carry out specific tasks, according to their interests, skills, experience, passions: e.g. fund-raising, marketing, supporting and liaising with event sponsors, newsletter, etc. Alongside them, run the 'Facilitators Training Group', to deal with issues related to selecting/training facilitators etc., and the 'Learning Opportunities Group' as a place for people to meet and discuss the

model, learn about it, develop new ways of presenting it or applications to specific groups.

The role of the Holding Group in this would be to make sure that all the various groups are in communication, that there is some sort of overview so that we can all move in the same direction. This doesn't mean that the Holding Group carries the ultimate responsibility for anything: we are all responsible for ourselves, each group is responsible for their decisions. It is not a 'Board' to which we are accountable. It's a group with the specific task of keeping an overview of the situation, and keeping the communication going.

All these groups come together (once a year?) so that people have a chance to meet, receive and give support, exchange ideas, build a sense of Community in the organisation and feel part of the whole.

Balance

What this model means for me is that, by giving clear and limited remit to each group, it gives them freedom to organise themselves as they want (meeting fortnightly or only keeping in touch by phone or any combination in between). It offers people the chance to be part of more than one group, if they have the time and the energy. Each group can then find their balance between task and process in the way they work together - the balance between taking time to 'build community' and 'getting on with the job' - and the joint meetings will be a chance to exchange experiences and see what strategies work and how, supporting each other in developing the discipline and skills needed.

To use buzz-words, it's about empowerment. The flip-side of empowerment is that people need to come forward and take hold of that power. I believe the organisation has enough skills and energy as a whole to fill all the vacant positions. (Quite a few of the groups are there already, it's just a matter of getting clear on the tasks they are carrying/are willing to carry).

(Continued on next page)

These are the various groups as I see them

(Based on the list of tasks presented by the Holding Group):

EVENTS SUPPORT

- Receiving enquiries/proposals from potential event organisers;
- Compiling programme of dates, informing Holding Group, Facilitators Training Group;
- Maintaining overview of programme of events;
- Maintaining insurance cover
- Providing information/documentation to event organisers;
- Providing support for event organisers.

NEWSLETTER AND NETWORK COMMUNICATIONS

- Newsletter production and distribution;
- Maintaining database of CB participants;
- Preparation of national mailings;
- Maintaining Web page.

MARKETING AND PROMOTION

- Publicising and advertising events;
- Raising the profile of CBiB;
- Fund-raising.

FACILITATORS TRAINING

- Support and development of CB facilitators;
- Discernment and provision of facilitators for CB events;
- Development of presentation of CB process (e.g. CBX, 3-way facilitation, etc.);
- Receiving and dealing with feedback about facilitation.

LEARNING OPPORTUNITIES

- Exploring the model;
- Exploring different applications of the model (e.g. special interest groups, application to ongoing organisations, ongoing groups);
- Initiating/organising specific public events;
- Support ongoing groups.

HOLDING GROUP

- Holding CBiB;
- Co-ordinating the activities of the various groups;
- Holding an overview of the situation;
- Encouraging and responding to initiatives;
- Making the most of Exit surveys;
- Bookkeeping: producing financial reports, writing cheques.

NETWORK MANAGEMENT

- Attending to the shape of CBiB - constitution?;
- Organising joint meeting and General Meetings.

I want to book some time to discuss this issue at the Learning Opportunities Group meeting: after all many of the people that said they were interested in it are going to be there - say on the Saturday afternoon (4th Oct.), so that people can just come for that discussion if they want to? I would like to work towards getting a list of the groups, with a description of the tasks they are taking on and a contact address for that group, published in the Newsletter by

December (as well as a list of tasks that nobody has taken on yet).

I will be away 9-30 August, for the rest of the time I'm contactable at the address below.

Armando Magnino
21 Aylesford Street
Leamington Spa, CV31 2AL
tel.: 01926 337409
email: armando@magicol.demon.co.uk

CB and Alcoholics Anonymous or vice - versa.

I'm writing in response to the publication of A.A.'s 12 Steps and Traditions and Peter's comments in the June newsletter. Also I've been wanting to write for some time about "Community" as it exists in the two networks. I have been a sober member of A.A. for four years and involved with C.B. for about two years. I've attended several public workshops, the Network Gathering and been in a group that has sponsored a workshop. As a member of A.A. I write this anonymously, according to our Tradition of remaining anonymous in print. What I write is my own opinion and I in no way represent A.A. as a whole.

I believe that Scott Peck is generally held in high regard throughout A.A. and certainly he had a high regard for Alcoholics Anonymous, its structure and program. I first came across his work within A.A. and in time came to read "The Different Drum" and attend a public workshop. It seems to me that Scott Peck's "Community" and the feeling of fellowship that I find in an A.A. group are one and the same. The community in A.A. is generally at a lower level than that I have experienced in C.B. events but seems to have great continuity throughout the Fellowship and can reach great heights at the "spiritual" meetings at A.A. conventions. The "sharing" at A.A. meetings is similar to the "emptying" that takes place in building community. I wish that more A.A. groups could hold a silence - I really love the A.A. groups where silence is appreciated but many individuals are nervous with silence and the short silence with which we traditionally begin our meetings is often just a few seconds long. Newcomers to A.A. are however often extremely jittery and find a long silence hard to bear.

The level and intensity of community in A.A. groups would seem to me to be sufficient and appropriate to its purpose of engendering a feeling of belonging, acceptance and fellowship that is needed to help the newly sober to feel able to handle their emerging emotions and recovery. The intensity of the community building process as experienced in public workshops would, I believe, be

overwhelming to the emotionally immature newcomer to A.A. Sometimes I wonder about the intensity of the community building process and my own alcoholism and addictive nature. Am I hooked on the intensity of the experience and is A.A. just a harder drug for me than A.A.? Why is it that A.A. is not enough? But I go to A.A. and Community Building events for different reasons even if I find some of the same things in both. I go to A.A. to stay sober and to Community Building events to learn to build community. Although the two are for me complementary and each feeds into the other, A.A. is for my alcoholism and community building for my humanity.

In A.A. close one to one relationship may be formed with a sponsor and this supplements the support of the fellowship as a whole and the groups. This poses for me a few thoughts about the structure of CBiB. The Network Gathering and workshops would seem to relate approximately to A.A. conventions with workshops also having some of the qualities of A.A. group meetings but without the continuity. What is less apparent in CBiB is the structure of ongoing groups with regular meetings that in A.A. is its heart and great strength and the emphasis on one to one contact that is part of the program of A.A.

There is a difference between A.A. and CBiB in how the task or purpose of the organisation or process is seen. In A.A. the purpose is defined as being to "carry the message to the still suffering alcoholic". In CBiB I feel there is a question about whether the process of building community is sufficient in itself or whether it is necessary or desirable that it be also task related.

Following on from these thoughts I conclude that the process of building community is flexible enough to be adapted to many situations and purposes and could probably be designed into any situation in which people relate to each other.

Anon.(Anyone wishing to contact me personally can do so through Peter Cooper, the newsletter editor.)

Combating Homophobia in CBiB

"What a good idea John, how do you suggest we do that?"

"I don't know matey, here's a story for you though."

At the end of the General Meeting at Unstone Grange this bloke was going round people saying his goodbye's - hugs, handshakes and kind words with men and women, both. So he comes up to me and we shake hands (we'd sat at the dinner table together but not really talked much) and he said, "I don't really know how I feel about gay men." So I said, "I don't know how I feel about straight men either - what does your mother think? What do they say at work?" I actually have a ten minute comedy act worked out on this theme - it's really very easy, just take everything lots of straight people - mainly men - say about gay men, turn it round and say it back.

If a good friend had said "I don't know how I feel about gay men", and this was in the context of a fairly intimate conversation, I might give it some thought, listen carefully, and share a few of my own shame-faced inadequacies if I thought they might fall on

sympathetic ears. But any one who says such things after one conversation over lunch is asking for trouble. Or perhaps he also approaches black people and says "I don't know how I feel about black people"; perhaps he would go down to my corner shop and after buying a pint of milk say, "I don't know how I feel about asian people"; or approach a person in a wheelchair and say, "I'm not exactly sure how I feel about disabled people". Who knows?

So if you recognise this description of yourself I'd appreciate an apology, or even a conversation, though preferably after you've had a few discussions with some of your more homo-friendly friends.

After I made my very anti-straight men quips this fellow said that, "straight men have feelings too you know". Quite - well I wish some of them wouldn't walk over mine.

Well that's enough from me for now - time to take my stilettos off and put my handbag away - until next time then.

John Hoggett

Learning Opportunities Group

(a.k.a. Ongoing Learning Group)

At the general meeting many people expressed an interest to join this group, to explore the Community Building model more in depth, to support each other in finding ways to apply it in our lives, to experiment with it and discuss applications to other context (ongoing groups, organisation, special needs groups, etc.). It was suggested that, in order to yield the best results it might be necessary to run it as a 'closed and committed' group, so that there is a sense of consistency and continuity and the exploration could go further in depth.

The next meeting will take place on the weekend **4-5 October**. Erica is sorting out the venue, Barry (tel. 0161 224 2011) has volunteered to arrange something in terms of

child-care if people express a need for it (i.e. if problems of child-care are what's keeping you from coming).

If you're intending to come please let me know. It would also be useful if you could take some time to think about what your agenda is - what questions/issues do YOU want to address, and send them to me: the plan is to send out a package to the participants about a week before the meeting so that we can all come together well prepared.

Armando Magnino
21 Aylesford Street,
Leamington Spa, CV31 2AL
tel.: 01926 337 409

email: armando@magicol.demon.co.uk

Personal Reflections

Peter has asked for some helpful articles throwing light on the practice of community building beyond the confines of a public workshop. I shall be carrying this request to the Facilitator Training Group, but in the meantime I shall offer a few thoughts to meet the deadline for the next newsletter. They will not necessarily be “helpful”.

Contexts

I personally do not like to think of community building as some separate region of my life where something different happens, from what I expect or work for in my day to day life. Even the “high” of mutual acceptance and welcome, the sense that *everything that is real between us can be accepted and coped with*, is something I notice and value in other contexts than a Community Building workshop.

I do not believe for one moment that this experience was discovered in the 1980s by M. Scott Peck, though it may well be true that he was the first to give attention to it as a phenomenon, and to design a workshop to encourage people to have an experience of it. I think the sense of welcome and aliveness which I call “community” is timeless, and one specific quality which human relationship is able to take on; it must have always been possible for people to feel this good and this real together (or, when not feeling “good” to be able to embrace and affirm the reality of what they actually feel - in the way we do when we are “in community”).

Values

For reasons I shan’t go into here, I have never considered the Community Building Workshop as offering many clues as to how to “do it” in the world at large. I am constantly giving thought, however, to how this special quality of relationship can be nurtured in the various contexts in which I find myself. I have also wanted to understand how it fits with other things I value, such as tact, civility, loyalty, and the ability to survive emotionally in “hostile” situations. My experience is that my various values often seem to come into

competition with one another. Yet I believe there are ways to meet such contradictions without necessarily having to sacrifice one value for another.

I have been extremely worried during my earlier years with the community building network, when it seemed to me that people were suggesting exactly that - that I should “let go” of everything else I valued, as a necessary part of “building community”. It appeared to me that such people were pursuing the goal of community with a kind of mindless fanaticism - which as often or not seemed to me to stand in the way of achieving that very quality of relationship which we all said we wanted.

Discipline

My personal stance has been to try not to “push to hard” - and especially not to follow the advice of so many, to “examine my barriers and blockages”; nor have I wanted to make *a discipline* out of community building. I already have my own discipline (which may or may not be counted as spiritual) - which is to try to close the gap between my spontaneous inclinations and my belief in “what is right” by means of a mixture of inspired blundering, empty-headedness, and open-minded questioning of all the things that go wrong - trying to withhold blame as much as possible, from myself and from other people, but constantly on the look-out for better ways to go.

This is a personal quest to learn how to do the right things, but as if by accident and without really trying (as in “Zen and the Art of Archery” but using watering cans and saxophones instead of bow and arrow). In the process I have incidentally learned to use “I” statements for the specific purpose of not getting stupid reactions from Community Building people - but I can never include it as part of my personal discipline. It does not fit.

Community

Within this sometimes inspired muddle I call my life, I do notice very strongly when the ambience between myself and other people

undergoes this shift, takes on this special quality, that I want to call “community”. I try not to be too keen to “get more of it” - but I do try to recognise ways that I can make it more likely, without compromising the path I am treading already. In particular, I take a strong interest in those activities where I accidentally meet with “community”, and tend to do more

of them - and I tend to seek the company of those individuals and those groups with whom I have accidentally found community - always wondering about when and why it happens at some times and not at others, but never trying to reduce this to rules and strategies.

Mike Roth

The opportunity to earn an income from craft work or similar at your level, develop and establish your own business from scratch in the tourist sector already recognised. Balnakeil has all levels of crafts from profit-making hobbyists to fine creative artists.

We are reluctantly advertising our unit in Balnakeil Craft Village for sale. It consists of living accommodation, workshop, shop and garden.

The long established Craft Village is a mile west of Durness on the North West coast of mainland Scotland sited on the tourist route of the Highlands attracting many visitors. A wild place, rugged, uncompromising yet possessed of a beauty and a sense of timelessness that makes it utterly compelling.

Imaginatively converted from a military base built in the fifties, acquired by the Sutherland Council for a Craft Village in the sixties and sold to the residents in the eighties, Balnakeil enjoys a continuing identity, a creative and varied life story. The buildings, architecturally recognised in their layout - flat roofs and water towers - provides excellent workshops and studios, all individually and independently owned and operated at different scales. The Village as well as being home for craftworkers and their families is diverse in its lifestyles and makes a very mixed community of 27 adults and 230 children between 6 and 19 years old.

In 1964 a group of practical dreamers came north to form the first Craft Village in Great Britain. A Village where Craftsmen and women in community drew upon the magic of their surroundings to create new forms, new ideas, new products. Balnakeil Craft Village situated in the wildly beautiful area of Cape Cod is the most North Westerly community on mainland Great Britain. We are having to move after 15 years, to a property with more space.

Our unit is for sale at a fixed price of £45,000.

Contact Ronnie and Gwen Lansley
17c Balnakeil Craft Village
Durness by Lairg
Sutherland IV27 4PT
Tel: 01971511346

CBiB Holding Group Report

June 1997 - as given to the general meeting
Compiled by Cliff Jordan
apologies for the many omissions

Formation

At the "Network Gathering" at Hebden Bridge, February 1995, the existing 'Holding Group' opened itself to include all those 'moved' to join. The key formulation of the group's role that I recall was "to hold the tensions within Community Building in Britain" (CBiB). The only commitment asked of the HG members was to attend four weekend-long meetings a year. (It was never intended, and has never happened, that the Holding Group (HG) would carry out all the work of CBiB). A veritable gang of thirteen emerged (Aileen Ingham; Alex Sharratt; Alrisha Gillies; Anthony Kirke; Cliff Jordan; David Byrne; Erica von Boltenstern; Helen Sanderson; Jemima Jefferson; Lindy Bailhache; Ruth Goffe; Selma Khan and Yvonne Poulson).

1995

Meetings

We met for four weekends, plus a weekend with the 'Leader Training Group' (LTG)
(editor's note: this group is also called the facilitators training group or FTG).

We discovered a lot of tension and experienced lots of confusion over our different perceptions of our role, purpose, method, personal relationships, vocabulary

We started to systematize and structure relationships within CBiB - in some measure separating out HG/CBiB from 'Event Organisers'. In the meantime (and still), we went through some stress around each public event, and finances, and who might be responsible for what.

We thought in earnest about another Network Gathering, and new members for the HG.
(editor's note: I understand that the 'network gathering' and 'general meeting' were fairly similar events, but I am not sure - perhaps someone can enlighten me?).

We started to think about CBiB as a network, as much as a provider of public events.

We lost about half of our numbers during this year.

Both this year and next, a lot of energy and care went into suitable venues and dates for large meetings - both HG and joint meetings.

Events

Through CBiB, eight public Community Building Experience's (CBE) and one Community Building Skills Seminar (CBSS) were held: in London (CBSS, 2 x CBE) Edinburgh, Sheffield, Taunton, Penzance and Dorset (2 x CBE).

Finance

We started with just under £1,000, received £10,000, and spent nearly £9,000 leaving us with nearly £2,000 (most income is from public events; HG expenses amounts to £1,300 and LTG and general administration each c. £1,000).

1996

HG Meetings

We started as Anthony, Alrisha, Cliff, Erica, Lindy and Ruth (plus Selma briefly). We met for one weekend, plus a weekend "joint meeting" with LTG, before April, when we became just three; Anthony, Cliff and Ruth, who met another four times (just one day each), and again for a weekend "joint meeting" in the Autumn.

- We developed, and possibly clarified, the relationship with LTG; and HG's nature, purpose and role.

- We kept on at the idea of a Network Gathering, and the induction of new members.

- We developed more structure and focus for our own work: - our agenda regularly divided into:

EVENTS: Support for organisers and facilitators of public events; keeping everything co-ordinated-ish....

NETWORK: If only we had more energy/time/space for 'CBiB' - the people.

'TRAINING' / 'OPPORTUNITIES FOR LEARNING': always close to our hearts.

'CONSTITUTION': Relationships within CBiB; liability - limited or otherwise; the living shapelessness we struggle with. Usually a lot more fiery than the label 'Constitution' suggests.

We also kept some sort of weather eye on overall financial flows.

Events

One special Men's event (3 days), three CBW's (3 days), and five CBE's - again distributed from the South Coast to Edinburgh.

Finance

We started with nearly £2,000. £11,000 came in (nearly all from the nine public events). £10,000 went out (£6,500 on facilitators' fees and other expenses of the public events, £1,500 on general administration, £1,000 on joint meetings and £1,000 in total on expenses of HG and LTG).

We finished with about £3,000.

1997

Meetings

The HG met in February for a weekend, plus attended a meeting of the LTG in Springtime. We have not met since. So far this year, there have been two public events, plus two others cancelled for lack of support. (Five others are still proposed for later this year).

Anthony wishes to relinquish some of the tasks he individually carries out for CBiB; Ruth has for the last six months been establishing a new business as well as caring for two out-of-school children; Cliff ran out of money renovating a house last winter and is now trying to squeeze full-time employment into his life.

Any report of HG activities probably fails to convey the organic, mysterious and stressful nature of the beastlet. As a collective entity, I believe we have been allowing ourselves to fade away for the last six months, making space for the general meeting to be and do whatever it wishes.

Acknowledgements

All past members of HG.

"LTG" - all present and past members.

Opportunities for Learning Group.

Event Organisers: sometimes local groups; sometimes separate organisations (e.g. Braziers, Othona and Monkton Wyld residential communities); and sometimes individual and informal groups within CBiB.

Newsletter Editors.

Keeper of Accounts.

Holder of the Database.

Answering telephone enquiries from the public.

Compilers of national mailings.

All other contributors and truth-speakers.

CBiB gummed labels

I am planning to produce some gummed labels that we can all use to re-seal envelopes, and advertise community building in a gentle way. I am no good at art work, and currently have no bright ideas about what to put on such a label. What do you think we could put on it? Are there any simple pictures we could use, or an appropriate phrase, or a verse? Why not have a go at designing an 'envelope re-use label' and send it in to the editor? I think it should be about A6 or DL size (1/4 or 1/3 of A4), and say something positive and possibly humorous about community building.

Peter Cooper

Letters

In response to a letter in issue 54

Dear Janice

I trust that you are the best person to decide whether you become involved in CBiB. Anyone is welcome to attend a public event put on by CBiB, and in my experience every participant offers something unique. So if you and I share a circle one day I am confident I will get something positive from you and I hope I can give something helpful to you.

Yours sincerely

Richard Benzie

Me and the facilitator training group

I'd like to take the opportunity of reiterating where I am with this in the public forum of the CBiB newsletter.

1) I feel I could possibly be part of a team that facilitates public workshops, but I don't want to at the moment. I may want to in about 18 months time. I want to get my life on a more even footing before I attempt to run one. I don't want the pain and potential desolation of facilitating a workshop and then coming home to the slight emptiness of my present life.

If I joined the facilitator training group (FTG) I would want some gentle support in this.

2) If I became part of the FTG I would want to spend some considerable time chatting, walking, talking, bitching, and gossiping, and not just sitting in the circle. I would also like to try out different types of facilitation (CBWs and CBSSs are small group exercises similar to exercises that I use in other parts of my life, and I am sure other members and potential members of the FTG have other skills that could help these potential facilitators develop new facilitation skills).

I want to share skills, try out exciting new things, and develop real working relationships

and potentially find some new friends and at times I might want to visit that deep place I sometimes find in CBiB circles, but not spend my time desperately searching for it.

3) If, in 18 months time I wanted to facilitate a public workshop, and either I was not part of the FTG or I found myself part of an FTG that I did not feel I could work with, I might organise an event that was very similar to a CBiB/FCE event and see who would want to run it with me. This would be more difficult outside of CBiB but perhaps not impossible.

Of course my views may change, but that is where I am tonight.

John Hoggett

On renewing my subscription

Dear Peter,

Thank you for sending the two reminders. Somehow I did find that the last newsletter interested me more. I will be interested to read something of the General Meeting. Previously I had become very tired of reading about holding group and facilitators training group weekends. In fact the last account from the facilitators alienated me. They seem to have lost their way and become a closed unfriendly collection. No doubt the GM sorted some things out.

Although I offer rather negative comments I unfortunately have no answers. Somehow I have caused myself to be dreadfully isolated, afraid to approach - yet desperately needing - a. n. other. It is a hard lonely road. The 'euphoria' after a weekend 'trip' with 50 in a circle attracts, at one level. But I am troubled that the relationship which is given birth to in the group (involving openness, acceptance, depth and honesty) I have found near impossible to discover or sustain at a one to one level.

I feel that many involved in CBiB are generously looking to help groups of others but are unable and unaware how to give or know what it takes to support community with

a. n. other. The evidence for this is our failed or simply discarded one-to-one relationships. I and perhaps others like me do not feel nurtured by CBiB's essentially group directed community. It lacks balance and grounding. It is better than nothing, but it is not enough.

I offer you my best wishes

Robin Baker.

Experiences of AA

Dear Peter

Thank you for 'inviting' me again! Left to myself I fear I would not have - at the moment anyway - kept in touch with CBiB. This would be my loss because at 55 I am realising how little I know about myself, the institutions I have been a part of, my family and my friends.

I have been a keen Alcoholics Anonymous member for 18 years, AlAnon 17 years and still learn something from every meeting. So it was nice to see the references in the newsletter. The 12 steps/traditions provide clear guidelines for living and were such an eye-opener to me. Whereas community Building is still a mystery to me, though I have read Scott Peck's work.

Just a thought - music on the radio just now shot me right back to age 7, lying in a strange bed in a boarding school. I felt the shock and terror of that experience. Good to feel it and hopefully integrate it and to have the time to stay with those feelings (just been made redundant).

However if similar memories surface during a CB weekend, I think they need to be attended to and a group of strangers may not be the place to do such painful personal work. I wonder how others feel about this? I.e. if the CB setting triggers personal issues, these issues can interfere with the experience of community. And will colour the individual's perceptions of CBiB also.

Maybe my doubts are just because I haven't been around long! The steps and Traditions of the 12 step programmes do provide a safety net. And of course are so easily accessible - also flexible in that each

group is autonomous within the broader guidelines.

I went to the 50 year celebration of AA in England - Blackpool 2 weeks ago - and felt a tremendous sense of community even though I only bumped into 2 people I know. 10,000 people from all over. Shared with my daughter and her new husband - it was his first experience of AA. My daughter went to Alateen for 2 years and it supported her well.

So yes, I do appreciate the newsletter - and would probably go to another CBE. I would like to keep in touch and appreciate your letter.

Yours with love

Anon

Concern

Dear Peter,

I am very concerned about a couple of aspects of the latest newsletter, read in haste this morning.

One, Janice Scott's letter. I feel she raises some important points about exclusivity and, while I have feelings about boundaries needing to be drawn somewhere (e.g. around who attends the GM), it is important to look at CBiB coming across as a "pure" organisation. My instant response was "oh, I haven't written enough for the newsletter lately" (in retrospect a pretty arrogant one). I shuddered at Janice's letter because her response is the one that I have had around organised religion, and indeed any organisation that would not accept all of me - with my anger, darkness and prejudice, as well as my lighter, happier side. I have felt more acceptance of all of me within CBiB than in other organisations, and I wonder how much of what Janice expresses is down to not having attended an event, and therefore forming opinions about CBiB based only on the Internet and the newsletter. I'm not saying that you need to attend an event to experience community, only that it may give a fuller understanding of this particular process towards it.

So, I wonder about who writes for the newsletter, and what we put across, about how articles are selected or de-selected, and about people who CB on the Internet. It doesn't give

the full picture and I welcome Janice's letter as a piece of grit to stop me getting too cosy with my assumptions, and to question CBiB's image and what we, as an organisation, put out there.

Alcoholics Anonymous

My second point, is about all the AA stuff in this month's newsletter. Of course it is wonderful to find something that really speaks to you - and very important for ongoing development, AND when you are the person who edits the newsletter I feel it is important not to ram this stuff down the throats of your readers - which is how I felt with this issue. I came across AA and the 12 steps in 1985 with Robin Norwood's book *Women Who Love Too Much*, and felt I had found the answer!! Many of my friends were in AA programmes as recovering alcoholics, sex addicts and relationship addicts. It offered them something they weren't getting anywhere else and seemed, most of the time, to be "a good thing". However, what AA seems to do to people, who already have a dependency, is to foster dependency on the organisation by calling them "recovering" addicts FOR EVER, and the way things seem to be going, is leading people away from any kind of dependency as being a "bad thing". I saw a recent TV programme on "family addiction" whereby the "cure" was to remove people from their families, to the recovery group which became a substitute family.

I was very much moved by Thomas More's books *Care of the Soul* and *Soulmates*, which

felt like such a blessed relief, rain in the desert. He talks about the need for dependency to be able to form healthy relationships - and the ability to depend as being essentially human. For once, I felt OK, a reasonable human being - someone who could know about dependency without feeling bad. There are times when I am needy, very needy, and very dependent - and times when I'm the one depended on, and that feels healthy. I think it's about balance.

I got very afraid when I started to see so much reference to AA in the newsletter - yes, it has been wonderful for many people, and no, not all. It excludes people who don't go for total abstinence (as far as I am aware), and slowly I am learning that there are other organisations that offer other approaches, that work well for other people.

I am aware that some of what I have said comes from ignorance of any direct contact with AA - I felt alienated enough from it not to join because I felt that not all of me would be accepted, again.

Thank you for doing all the wonderful work you do with the newsletter, Peter. I have run one for another organisation so I do know how hard you work. I also appreciate that the articles in the last newsletter have so stimulated me that I felt I must respond, or is it react?

Yours, Debbie Collins

But here in Britain you have a different kind of poverty - a poverty of loneliness and being unwanted, a poverty of spirit. And that is the worst disease in the world today.

Mother Teresa of Calcutta

Anthony Kirke
12 July 1997
The Editor,
CBI&B Newsletter

125 Greenham Road
Newbury. Berks.
RG14 7JE
Tel/Fax: 01635-47377

Dear Peter,

I want to take the opportunity through your columns to say a big thankyou to all who were involved in the General Meeting because its happening was helpful to me.

First, thankyou to all who actually attended; just you personally being there was wonderful.

Then, to all who helped to prepare for it, and those who took on vital roles while attending - by vital I mean anything from doing the catering to listening to an individual during a break - You ensured a good milieu.

Also, thankyou to those of you who helped and gave your support, even though, sadly, you couldn't be there in person; your thoughts, prayers and vibes helped make way for the Spirit.

Finally, thankyou everyone for your financial generosity. I am told we may have even made a small profit. That's unbelievable!

I need not mention names; you all know who you are!

*With gratitude and love,
Anthony.*

Community Building Workshop for Church-going Christians

Following the successful event held at Hothorpe Hall Leicester in October 1996, a second Workshop is planned for September 1st-3rd 1997 at the same venue. The weekday period is being especially selected in the hope of attracting as high a proportion of clergy participants as possible - last year nearly 20% of the group was so comprised - this year the hope is to increase that figure to 50%.

The Workshop will follow a flexible structure in which the process of building community will be interwoven with periods of reflection, discussion, presentation and small-group activity. This process cannot be learned from a book or a lecture - it has to be experienced.

Booking forms and responses to initial enquiries can be obtained from:
Peter Laxton, Community Building Cymru
19 Readers Way, Rhoose
Glamorgan CF62 3HP, Wales
Telefax 01446 711569

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.

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.

Other groups do meet, but are not currently publicised. If you are interested in joining, or forming, a group please feel free to contact Peter Cooper (address below) for information and help.



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 30th August 1997.

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