

# Community Building in Britain Newsletter

Number 66

November/December 1998

*The newsletter is issued by a growing network of people in Britain who are committed to developing community building beyond that originally described in Dr. M. Scott Peck's book, 'The Different Drum', and as further developed by the Foundation for Community Encouragement in the USA (FCE).*

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# Could it be you?

After three years of work as editor of the newsletter, Peter has decided he would like to pass on the job to someone else.

We are really grateful for the excellent work he has done, and even more grateful that Peter is willing to carry on looking after the production and distribution aspects of the newsletter, doing the index and internet links, collecting subscriptions and keeping an eye on the financial side of things. This does mean that anyone taking over as editor would have considerable support and advice available to them.

## Main tasks

Peter says the main tasks involved in editing the newsletter are:

- keeping generally aware of what is going on in the CB network
- finding out, and picking up on, things in the wider world that might be of interest to subscribers
- getting permissions to reprint, and editing with care
- asking people to write articles (and chasing them up gently!)
- deciding whether an edition should have a special focus, or whether it needs balancing in some way
- deciding what goes into each edition, and if anything should be left out

- writing an editorial, or comments, or notes as thought appropriate to explain and challenge

At present the newsletter goes out about 8 times a year (but this is not set in stone), and the editorial side takes Peter about 4 evenings per issue.

## Why not ring to find out?

Could you be the next editor of the newsletter? If so, please ring Peter (on 01438 813765) to find out more.

You might not want to edit it full-time, but you might be willing to edit it one or two editions a year. If so please call. You might not want to actually edit it, but be willing to co-ordinate a small group of editors. Again please call.

We know that the newsletter is highly valued by many people as an important way of keeping in touch with developments in the Community Building in Britain network, and keeping in touch with other individuals interested in community building. If you feel you could contribute in any way, please call now.

*Gerri Moriarty*

*(tel 012657 69139)*

*on behalf of the holding group*

# Community Building in Britain Events

<u>Date</u>	<u>Place</u>	<u>Contact</u>	<u>Fee</u>	<u>Notes</u>
15-17 Jan	Grt Massingham Norfolk	Sue Hirst 01328 862940	£120 (residential)	CBE
27-28 Mar	Edinburgh	Sat/Sun: Vicky 0131 667 9274 Mon-Fri: Lilian 0131 538 1887	£70	CBE
16/18 Apr	Abingdon Oxfordshire	Sharon Usher 01235 848132	£85 £120 residential	CBE

Note: - **CBE** stands for “Community Building Experience”, which provides an opportunity to build community in a large group over two days. In a “Community Building Workshop”, or **CBW**, a third day is added so that not only can participants experience the building of community but they can also learn about the process through discussion and reflection.

**FCE** stands for the Foundation for Community Encouragement - the companion organisation to CBiB in the USA

There are two other sets of initials you might hear about (although neither types of event has been arranged in the UK for a while). **CBSS** stands for Community Building Skills Seminar, which deepens understanding of community principles and behaviour; it focuses on the skills of facilitation and leadership and teaches how to evaluate and monitor the processes of community building in ongoing groups. **LEP** stands for the Leadership Education Programme.

## Central & North London Group

Next meeting of the new group is  
Sunday 10<sup>th</sup> January - if you are  
interested please contact Margaret C.  
Walsh on 0171 794 9158

## New Addresses

Colin Harrison  
Droridge Barn  
Dartington  
Totnes  
Devon TQ9 6JG  
(01803 866317)

John Hoggett  
15 Palmer Park Avenue  
Reading RG6 1DN  
(0118 926567)

Alex Sharratt  
Beechwood  
Pear Tree Cross  
Ashburton  
Devon TQ9 7JW  
(01364 653342)

# 'Quest for a new potato'

4th World principles in first world Organisations  
The Q'ero and community

Christopher Cooke; Hidden Resources Change Management Ltd

*(This article gives more background to the session and practical exercises Chris gave us at the Confluence.  
Thanks Chris - Editor.)*

## Introduction

Have you experienced the power of 'community' as a healthy and realistic place to be and wondered how to sustain it over the long term?

Have you experienced 'community' where being part of it has resulted in a feeling of 'stuckness' of cloying and wondered how to re-gain the 'magic'?

Then this article may be of interest to you.

## 4th world principles

As an 'organisational therapist' I have become intrigued by the ability of some indigenous cultures to maintain a collective ability as a community over the long term. This has led me to an interest in the potential application of 4th world principles in 1st world organisations.

Many of the principles and practices of organisational interventions which work well can be traced to cultures and a time which predate much of Western Civilisation as we know it. Many successful methods of human scale development and organisational change, truly recognise the power of being human, the importance of quality relationships between people and between man and nature.

So why do I call it a quest for a new potato?

## From the Andes

In 1536 the Spanish conquistadors encountered the potato in the Andes of South America. Since that time it has become the world's fourth largest food crop ranking behind wheat, maize and rice.

The potato is the best all round package of nutrition known to mankind. It is grown in over 73% of the world's 173 nations. It has, in just 450 years, become part of the staple diet for many people whose ancestors had



subsisted on grain crops for up to 4000 years.

When introduced to the west by the Spanish in 1570 the potato had a dramatic effect. Its introduction contributed, in part, to the creation of the Western economies, as we know them. Its efficiency as a source of nourishment provided an increase in labour, and left a greater proportion of Europe's more easily transported grain crop available, to fuel the developing industrial economy.

## Indigenous peoples

As we explore, as civilisations, the challenge of continued growth in an industrialised world, our attention has again been drawn to the plights and accompanying wisdom of the indigenous peoples of the planet. One such people are the tribes of the High Andes.

If one visits the high Andes today there are cultures which administer over 400 different species of potato, the people of whom believe that they now have something to offer the rest

of the world. Today's offering is not a vegetable, it is a social offering which when understood may provide a platform for the changes in civilisation that are yet to come and a transition to a more sustainable future.

## The Q'ero

These people are the Q'ero, a tribe of 6-700 Andean People who live at 16-17000' above sea level where there are few natural resources.

This paper explores their offering and its application, one of the many varieties of a metaphorical 'new potato' which may enhance our future. Perhaps it will be through the re-discovery of our indigenous qualities with our westernised capability that will enable true transformation.

The question I ask you to work with as you read this paper, and relate it to your own experience, is an Inca question: So how does this help us grow corn? - How will this enhance organisations and communities in which I am involved? How can I contribute with this knowledge?

## Colonialism

Civilisation is a relatively young concept on a human scale timeline of some 3.6 million years. Since its emergence some 5000 years ago, civilisation, in the form of agriculture and organised cities, has become a very impressive demonstration of human ingenuity applied to the problems of human existence. As part of the development of western civilisation the phase of colonialism proved to be important.

When the Spanish invaded the Inca empire in 1532 they entered a civilisation of between 9-15 million people which at that time amounted to approximately 40 per cent of the

entire population of North and South America. The Inca's administered a region some 3500km (2,200 miles long) and 320 km (190miles) wide.

They did not use the wheel nor had they developed a written language. The Inca's had ruled through word of mouth and memory and had adopted one of their original regional languages, Quechua, as the language of administration throughout the multi-lingual territories that their empire embraced. The Inca's had families of historians who orally, from father to son, generation to generation, maintained vast amounts of information about the administration, beliefs, customs and history of their people.

Within a century of the Spanish invasion the population had been reduced, through war and disease to 600, 000 people.

## Where little would grow

At the time of the Spanish invasion some of the Inca's fled to where the Spanish would not follow - to the limit of human of human existence where there was little oxygen and where little would grow, except potatoes. The

legends tell that these people were comprised mainly of the historians and shamans of the Inca. These people created their community out of crisis and have settled at these altitudes for the past 450 years - they are known as the Q'ero.

An anthropologist, Oscar Nunez Del Prado, was at a festival in the village of Paucatanambo, in the Eastern Andes, in 1949 when he first met two Q'ero indians speaking fluent

Quechua, the language of the Incas. Following this encounter, the first western anthropological visit to the Q'ero villages occurred in 1955.

*"One day a species similar to the human being stepped out of the sea. Their skin was so pale it was as if the sun had declined to look upon them. They covered their bodies with tough leaves and, as they spoke, they spat fire. They seized the sacred objects, destroyed our magic places, slashed our roots and poured scorn on our elders and the forefathers"*

Luis Espanoza or "Chamalu" - Bolivian Shaman

## Today

Today the Q'ero live in a cluster of five villages, at 16-17000', still tending small herds of alpacas and weaving wool from the animals for their traditional clothing. Men and women alike they are warriors who stand some 5ft tall with smiles, a joy of life and presence that is palpable.

*"the children of the Q'ero can always surprise themselves"*  
haviar - translator peru 1998

The Q'ero live as family groups in communities which have been assessed as being some of the most ecological on the planet. The energy balance between their life and that of the '*pachamama*' (mother earth) is almost perfect. They only take what is required to survive and through their lifestyle return what has been taken. They administer some 400 species of potato, each family being free to select the variety which they prefer and know will give the best diversity to guarantee a round the year supply of food. Their relationship with nature appears to be absolute and sustainable. Certainly their experience of the past 450 years seems to support this view

For the past 450 years the Q'ero have carried the Inca prophesies. The Q'ero believe in a prophesy of '*Pachacuti*', a time of great change, in which the world will be turned right side up, harmony and order will be restored and chaos and disorder ended. According to the prophecy this is the time called '*mastay*' and reintegration of the people of the four directions.

The Q'ero will bring the aspects of the heart and of community and offer it to integrate with the mind of Europe (philosophy, mental aspects) and the physical manifestations of North America (physical strength or body). Bringing the three together they believe will, through an exchange of energy, lead to balance (or a reduction in the imbalance). The Q'ero believe that this will be a time of changes in the earth and in our

psyche leading to a re-definition of relationships and spirituality.

## Increasing vibration

The Q'ero say it was they who sought contact with the west in the 1950's as they recognised from the increasing vibration of the planet that it was time to share their knowledge with the world.

The Q'ero maintain their link with nature through their worldview which may be described as andean shamanism.

## Andean shamanism

The term Shaman comes to us from the Evenk, a Tungus speaking people in Siberia . The name and its definition underpin the role of the Shaman to provide services in support of the health and well-being of the community. This service is derived from accessing a non - ordinary reality, an altered state, where knowledge, power and insight may be brought to bear in the 'real' world's problems.

Historically, and presently, the concept and practices of Shamanism span the planet and is compatible with any belief system and religion. In the words of Chamalu - 'In Andean shamanism, a superior magic art, the most important step is the discovery of the supreme art of living - Life begins when you find your place in the '*Pachamama*', (Quechua for mother earth).

*"When you are reborn, you simply notice that the fear which was ahead of you is no longer there. You feel a great liberation at the absence of that fear and you are light like a feather...so light you can fly."*

Don Americo Yabar - Peruvian Mystic.

## Energy relationships

Andean shamanism, and the worldview of the Q'ero is about energy relationships with the community and nature.

The Q'ero 'world-view' may be understood in part by the following beliefs:

- the world is made up of an infinite number of different kinds of living energies
- the energy universe is governed by the law of 'aini' - reciprocity
- in this universe there is no positive or negative energy, only heavy and refined energy
- all energy is useful in the right place
- humans have a spiritual stomach (a *quosgo*), where we learn to eat and transmute heavy energy, learning to put it in the right place
- the physical body is a microcosm of the earth and there is no self-other distinction - there is no difference between you and the mountain
- all forms of illness come from disharmony between the human body and the energies of nature
- enlightenment is the natural outcome of the full flowering of 3 human powers - heart, mind, and body - resulting in energetic harmony between humans, nature and cosmic forces.

## Beliefs

The shaman of the Q'ero offer the following beliefs which have close parallels in many shamanic cultures:

- three worlds - upper world, middle world, lower world
- linking the three worlds - the spirit to the mystery to the everyday is the aim
- everything is made of energy which you can 'see'
- objects have spirit and energy
- we all have physical body and an energetic body
- we have three centres - head (*yachai*), heart(*moonai*), body (*yankai*)
- normal states of consciousness are on the right
- nature is a source of spiritual energy and undomesticated energy

- shamanic states of consciousness are on the left
- the world and the person are spiritual reflections of each other
- intent is the application, in the moment, of the undomesticated energy - 'it' will happen
- intention is associated with domesticated energy and may not happen

*linking the three worlds - the spirit to the mystery to the everyday is the aim*

## The community practices of the Q'ero

The Q'ero view the most important aspect of any relationship as achieving 'Tak'e' - (community) a balancing of energies through reciprocity. This relationship can be with any other energy field, be it between two or more humans or between the human and a puma, tree or other energy field from nature.

'Tak'e' requires maintenance having been achieved through an interplay of the following stages (states):

- Awareness: (*Tinkui*): Awareness of the other's presence and the start of the recognition of the qualities the other brings to the relationship.
- Competition: (*Tupai*): A confrontation where each party recognises what the other has to offer. This is a win-win competition there are no losers.
- Community: (*Tak'e*): The time of conjunction or communication as the beings become connected - energetically. An exchange of energy occurs where imbalance is reduced - Oneness with the other occurs.

## Physical exercises

This process by which community is achieved and maintained is called '*Hanaq Chakui*'. The Q'ero energise these aspects of community

through physical exercises which facilitate the achievement of 'Tak'e' either as individuals or in-groups. The balancing of the energy they call 'Yanantine'.

The Q'ero draw many of their exercises, which are fundamentally about learning to move energy, from their observation of, and connection with, nature. One such practice is the emulation of the 'ponko' the circular flow of water found below rocks in a river, a place where fish will congregate and feed together. They view nature's spiral as the place of power - sat in a circle, as a 'ponko', of people they have a saying that "*the only way out is up!*"

*"Do not make techniques an end in themselves. Some people miss a meal because they are too busy admiring the cutlery! There are people who die of hunger in the middle of a banquet"*

Chamalu

## Power of a people

Listening to their ability to tell stories, stories with a purpose of sharing, educating, inspiring, teasing one can only wonder at the power of a people who hold their history, their present and the future in the energy of a metaphor.

The Q'ero create and maintain their communities through working with the group, and themselves, with exercises which enable them to move energy, create close contact with each other, and maintain contact with nature. This enables a place where joy, love, trust, mutual respect, silence and healing are an ongoing part of their 'growth'.

## Observations of a CB Practitioner

Throughout my travels and work with the Q'ero and their Shamen in Peru and the USA, I have become inspired by the close parallels between their communal life, and teachings, with my experiences as a facilitator and participant of Community Building experiences pioneered by M Scott Peck, and

other large group processes where a community outcome is achieved.

## Access the Spirit

The life and working of the Q'ero may be summarised in saying that through their practices they access the Spirit which provides a common framework for all to work from. They may call it energy, spirit, love. It is the binding of their culture, an enabler of their communities. They appear to have discovered a complexity of thinking, a whole system global worldview, which has leap-frogged the development of thinking in all but a few individuals in many first world civilisations.

Scott Peck recognised that a 'state' of community emerges naturally in times of human scale crisis. As a psychotherapist Scott Peck wondered about and created, experientially, through his work a large group process by means of which the state of Community could be achieved with intention. Intentional community being facilitated in a group seated in a circle through simple guidelines, silence, dreams, prayers, songs, liturgy and stories. The resulting approach is known to work in 99% of instances as public workshops or as part of customised organisational interventions.

## Stages

Through intent to achieve community a group will experience what Scott Peck defines as the stages of community building: Pseudocommunity, Chaos, Emptiness, Community.

These stages include the pseudo - fake-it - instant niceness state, through the Chaotic stage where a time of fighting and struggle expose the individual differences and tensions in the group. The route out of chaos may be two-fold - into organisation which will prevent or delay the achievement of community or through emptiness - where the barriers to community are let go, through to community.

This route through emptiness is the only route to intentional community. Community is linked closely to a collective act of spirit where the group enters a deep state of soft quietness. Dialogue is melodic and flows

between silences. It is a place of joy, love, mutual respect, quality silence and healing.

## Engaged

When writing about these two approaches there is an in-built challenge for the writer: In both instances the experience is beyond the capabilities of the written word - the whole human being is engaged in a manner which is simply about individual and collective 'growth'.

So when I write how similar the experience of Community Building is to the experience of working with processes such as of *Hanaq Chakui* and the achievement of *Tak'e*. I recognise that it will be challenging for the reader unless he/she has direct experience. However, those who have experienced either, always testify to its value. Two 99% success models. - bring them together and.....

## A living example

Scott Peck may be celebrated for his re-definition of two confused words in the English language: Community and Civility

- Community: A group of two or more individuals who have been able to transcend their differences, enabling them to communicate effectively and to work together towards a common goal.
- Civility : Consciously motivated organisational behaviour that is ethical in submission to a higher power

The Q'ero in my view offer a living example of a 'community' operating with 'civility' - the higher powers in the main being life, the community, and the *pacahamama*. Their 'goal' is 'growth'.

Their practices offer some insight and practical means by which sustainable community and more wholesome organisations may be achieved.

## So how does this help us make corn?

Many individuals and groups wrestle with the challenge of developing solutions to problems of operating in an intensely 'civilised' system. Whether they are operating in the private or public sector, profit or non-profit organisations, or even Nation-States, all are facing problems of change and survival. It appears to be the case that as problems emerge many address the 'unknown' with solutions' shaped by the same mindsets that created the problem in the first place.

My experience of Andean Shamanism, and work with many organisations suggests that perhaps organisations and individuals in today's world would benefit from an experience of the unknowable. Stepping outside the present paradigm and stepping into a paradigm which is quite simply beyond belief. Such paradigm shifts can be created through experiencing the teachings of the Q'ero or Community Building.

## A principle of reciprocity

Re-connecting with nature may be a major step in the evolution of the first world civilisations as they-connect with each other with civility. Just for a moment consider how managing conflict with a principle of reciprocity would revolutionise the economics of power.

Grandiose statements? I think not. The Q'ero have a technology which, like 'Community Building' and the many other technologies which support the accessing of true community, is available, tested and ready for adoption. We just need the courage to apply. Where's the risk ? It works.

To take a saying of the Q'ero - '*A Hora ou Nunque*' - Its now or never.

*'A Hora ou Nunque' - Its now or never*



## From the USA

Dear Peter,

As you know, I am on a little jaunt around the world in search of something that I probably left at home. If I find it, I will try to let you know, in a way that won't be too clogged with navel fluff.

I'm in LA, California, USA (name drop), about to fly to Hawaii (name drop, name drop) and I wanted to say Hello to everyone, and to wish you all a lovely winter and Yule tide in England. I will be on a white sand beach thinking of you all, along with the meaning of life.

*Love from  
Jonathan Melville-Brown*

*(Editor's note: I have been contacted by Jonathan once or twice during his travels and have managed to give him contact details of a few community building people in various parts of the world. I wish you well with your journey, Jonathan!)*

## Reconnecting

Dear All,

I missed both the Confluence and the Autumn FTG meeting - in fact I have been very silent in CB since the Spring - and unsure how to reconnect with the network. So I'm writing to everyone through the newsletter just to say hello and send my love and good wishes for your well being and to say I'm still around in Community Building.

I am well, though tired after putting a great deal of energy into earning enough money to go on holiday. We are finally going for two weeks now to Spain and I feel I've got to a resting place on the mountain and can take some time for thought and reflection.

I would love to hear about the Confluence - and look forward to reading in the newsletter.

Is there anyone in South Cornwall who is interested in forming a local on-going group - if so please get in touch with me on 01326 280959.

*With love  
from Jill Firth  
Sparky's  
High Street  
St Keven  
Helston  
Cornwall  
TR12 6ND*

## A Bristol Group?

Dear Peter

Once again I write with the idea of a Bristol Community Building Group. Do you know of any others in the Bristol area who might have energy for organising a Community Building workshop for locals - with a view to building a long term group?

I am reticent about taking on all the responsibility for organising a workshop etc as I am also involved in setting up a new environmental business (and this has to come first). However if there are others, and responsibility can be shared I'd be "up for it".

Feel free to print this letter in the newsletter or pass on my telephone number to interested people in Bristol. All the best, hope you've got some support for editing the newsletter! Sorry I can't help.

*Yours sincerely  
Diana Powell  
21 Oakleigh Avenue  
Whitehall  
Bristol BS5 9AR  
(0117 9522585)*

# I Want To Be Miserable Forever

I want to be miserable forever.

I want to pout and pine unrepentantly, amongst unsympathetic friends,  
And live in rented houses which leak, where landlords try half-heartedly  
to evict me at intermittent and unpredictable times.

I want to be successful in my endeavours every seven months,  
Not try again for another 6 years,  
And think, "Well, it's not what I really want to do."

I want my friends and lovers to die and I want to never quite get over it;  
To grieve when my other friends are partying and vice versa.

I want to join a union, because the principle is good, the history fantastic  
and my managers and management committee are manipulative bitches and  
ineffective men (though all in rather low-level, pathetic ways).

I want to join a union where the people are such that I would rather sit in  
my room and re-read a page from the *Guardian* Twenty times than talk to  
them.

I want to join a new-age, therapeutic movements which wants to "Save the  
World," and ninety-five percent of its members are from the educated  
middle classes, for whom thousands of years of politics and history are  
unfortunate and ugly facts of life, better not talked about

I want to realise that my love life has been horrible and ugh for 20 years,  
Find weekend courses where I can learn something about this  
Knowing that one weekend is the educational equivalent of the registration  
day for a university course, and I am surrounded by people desperate to  
see me unchanged.

I want to discover the horrors of my childhood:

Make useful comparisons to survivors of war,  
Then worry about forgiving the bastards/confronting the bastards for  
the next 15, 20, 300 years.

I want to protest against the building of the Newbury Bypass, see it built,  
protest some more, this time about the resulting in-fill development,  
heavy-metal run-off, global warming; hear about massive international  
pollution in Italy, Spain, Thailand, Borneo, Georgia and the Unfortunately  
United States of America.

Write to my MP, (a sleazy geezer I've known for 15 years),  
Set fire to myself on the steps of St Paul's,  
Join small protest groups with people who make me cringe,  
Or go to bed for a few weeks, months, years.

I want to be miserable for years.

At last I have a realisable ambition.

John Hoggett

# Changing leadership style at Do It All

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*I participated in the event at The Abbey early in 1998, as part of my commitment of trying to attend one event a year. I met some fascinating people there, and experienced community (again) in yet a different way from previous times. There is a continuing group following on from that event, and even though I am not taking part I have been receiving some news from it, and wish them well.*

*One of the things I wanted to do after the event was to write something about what Mal Tanner told me of what has been happening at Do It All, and in particular about how they are rolling out their new style of management. I 'interviewed' him one evening in the pub about the role of community building in what they are doing, and he kindly sent me some papers about it. For some reason or another I have sat down to write an article several times but nothing came. This time I have been more determined – so let us see what comes out! Thanks Mal for some of the text below, and the ideas, and sorry it took me so long to get round to it! Peter Cooper*

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Something needed to change at Do It All to give the business an edge over competitors. The key was customer service, and the model chosen was “Participative Design”. Participative Design is a method for involving people in redesigning their own workflow to increase job satisfaction and effectiveness. People nowadays want the right to make decisions about their lives and expect to satisfy important social and personal needs at work.

## Basic human requirements

Participative Design recognises six basic human requirements for people to be productive:

- Elbow room for decision-making
- Opportunity to learn on the job, and go on learning
- A rhythm of work that provides enough variety
- Mutual support and respect
- Meaningfulness - knowledge of the whole product and of its worth
- A desirable future - allowing personal growth and increasing skills

## Supervisors

In Participative Design, the basic building block in any organisation is the group - a self-managing group responsible for shared control and co-ordination of their work towards the achievements of the group's goals.

The position of supervisor does not fit the structure of the democratic work organisation - if they remain responsible for the group's output they are still in a master-servant relationship with that group. Before

introducing Participative Design more widely supervisors have to understand the change and become happy to join in the group.

## Workshops

Participative Design is introduced through workshops for each group, which include:

- Assessment - in open discussion the current work design is measured against the six criteria above
- Redesign - the work is restructured by the group to meet the democratic design principle
- Implementation - they develop a plan for implementing their new design, including comprehensive and measurable goals (to be negotiated at a later stage with management), training requirements, feedback mechanisms, resources needed and an explanation of how the design will improve the six criteria

## Managers

The role of managers changes too - they negotiate production goals with the work groups, respecting the greater knowledge these groups have of their work. Managers are responsible for co-ordinating across functions, and form a self-managing group, rewarded for effective cross co-ordination.

Managers at Do It All were given training in the new style of management, before the staff were introduced to Participative Design, because otherwise the self-managed groups would not work. Coaching of individuals to develop to their full potential is at the heart of the new management style, and this is complemented by an understanding of group

processes in terms of Scott Peck's model of community building.

## References

They use the work of W Timothy Gallwey (The Inner Game of Tennis etc), unpublished work by Robert Rehm on Participant Design (adapted from Emery F&M: Participant Design for Participative Democracy 1989), and others on culture and team-building, such as Sir John Whitmore (Coaching for Performance etc), James Loehr (Mentally tough), Stephen Covey (7 Habits of Highly Effective People), Peter Senge (The Fifth Discipline) etc.

## Training for managers

The three day training for managers includes sessions on:

- the Do It All values
- how teams develop (pseudo, chaos, unmasking, and 'Team')
- how people learn (from unconscious incompetence through to unconscious competence)
- criteria for successful coaching
- the GROW cycle model
  - Topic - decide the subject
  - Goal - ensure the goal is well-defined
  - Reality - explore relevant history
  - Options - generate options and prioritise
  - Wrap Up - clarify, identify obstacles, offer support

## 'Unmasking'

You will notice that Do It All have adapted Scott Peck's terminology for the 'four stages', and in particular call the states that he calls 'emptiness' and 'community'; 'Unmasking' and 'Team'. These seem quite descriptive, and also

particularly relevant for their sort of situation. The session on 'how teams develop' only covers a few hours so is no sense a CBE, but it does give a group dynamics context for the work.

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**Participative Design is a method for involving people in redesigning their own workflow to increase job satisfaction and effectiveness**

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One of the practical outcomes of the training and change of culture, I am told, is that during meetings people's attention can now be drawn to how the group is behaving.

## 'Being here

They usually have a period at the beginning of each meeting where people share how they are and the pressures they feel

currently - this is called 'Being here'. Then they also have the concept of 'Parking', which seems to be the same as Scott Peck's 'bracketing', where issues that are important but not relevant to the current meeting are recognised, but put to one side to be addressed in a different context.

The change programme began with senior managers, and they are all now aware that the most important role they have is as 'coach'. This fits well with community building because both are about respecting each other's dignity.

## History

Nic Turner was the Organisational Development manager at Do It All, and he was instrumental in setting up the whole change programme. He was impressed by Scott Peck's published books and came on a CBE in 1993. He found it a powerful experience and that it gives insights into the group process that can usefully be passed on to everyone in teams.

Nic has moved on to being the Head of Organisational Development in the parent company (Boots the chemist), so it will be interesting to hear how things develop there. Mal is new to CBiB, and this spring was his first exposure to one of our community building events, and I would be interested to hear how his experiences correlate.

## Context

One observation I have from the outside is that Do It All seem to have put community building into a context where it can be used to complement other insights and skills. It is not being used as the totality of an approach. They have also avoided using some of the standard terms (eg emptiness and community) that might be rather off-putting in a business context.

## Issues of status

Perhaps the most relevant observation however is that the community building work is being done among a group who are equal in terms of status. All issues of status and authority have been ironed out before the group comes together so it is not a manager with their staff but a group of all equals.

This fits well with the concept of a 'group of all leaders', and goes some way to allaying the fears of those who are negative about community building at work. In the Do It All context it is not relevant to say "there is no way I will share how I am feeling with my bosses as it would just give them more power over me".

## Does it work?

So what do you think? Do you have experience of trying anything similar? Have you been into Do It All and noticed any difference? Perhaps we could ask some staff?

*(Since I wrote this Mal tells me that he is moving on to develop this sort of work independently. He would be delighted to talk to others with similar interests, and can be contacted on 01746 767216.)*

"Community is not to change people, but to offer a safe place where change can take place. It is not to bring others over to our side, but to offer freedom not disturbed by dividing lines ...

The paradox of community is that it wants to create emptiness, not a fearful emptiness; but a friendly emptiness where strangers can enter and discover themselves as created free; free to sing their own songs, speak their own languages, and dance their own dances; free also to leave and follow their own vocations.

Community is not a subtle invitation to adopt the lifestyle of the host, but the gift of a chance for the guests to find their own."

(Henri Nouwen, Seeds of Hope)

# Report of the Holding Group Meeting 16-18 August

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Present: Margaret Walsh, Gerri Moriarty, Teän Stuttaford, Suzy Adderley,  
Peter Cooper, David Saunders, Ruth Goffe, Richard Benzie  
(Sorry about the delay in publishing this.)

It has been put together from notes by various people - Editor.)

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During this meeting we decided to consciously word our decisions and record them in a book bought for the purpose, during the course of the meeting

## Friday evening

A short checking in session (Teän, Ruth and Richard arrived on Saturday). Much of the talk in this session was around leadership/ hierarchy/ masks. This introduced a theme of the week-end which we kept touching on - the differences between FCE and CBiB in this area

## Saturday morning

Concerns and anxieties expressed about the weightiness of the agenda. Issues re-emerging about who are leaders, are there leaders in CBiB? Should we deal with the agenda, or make decisions in the absence of members not yet arrived?

We noted that Cliff and Anthony were not coming and Ruth had not yet arrived (the previous 3 person Holding Group). We decided that we felt that we could proceed with decisions and agenda on the basis of whatever Holding Group members were present at this meeting

## Leader

We talked about the word 'leader' as in 'group of all leaders'. Does this imply outward going, action directed, leading to a new place - it could also mean one who leads to a new internal place which leads to inner change? We wondered whether we have to know where we are going, have conscious goals, have direction.

There seems to be a place of difference here within the Holding group, within CBiB, within the Learning Opportunities Group. The doing/being division? Male/female differences?

## Deconstructing hierarchies

We noted that in the Van den Bergh exercise community building was used to build leadership. A view was expressed that community building can help to deconstruct hierarchies and empower people in organisations. We are not clear about Community Building in business

## Community Building in Germany

There was concern about the power of hierarchy in connection with what seems to be happening in Germany and the question of what structure an emerging German organisation might take. Might it be a mirror of or similar to a CBiB network, or an F.C.E. type structure? What might a European structure look like?

In a later session, Teän reported that it looked like the event would be facilitated by Jerry Hampton, Carroll Langston, and Peter Laxton and there would be 2 interns, after negotiations between Jerry, Bill Thatcher and Robert Reusing. She felt that in Germany, CBiB had been seen as nebular organisation, or people didn't know we existed and this contrasted with FCE. Regina was happy that Gerri and Teän were attending the event and would be able to stay to discuss the formation of a network in Germany.

## Exclusivity

Powerful issues of exclusivity were raised in relation to the discernment for membership of the FTG, events for specific groups and the question of whether it is possible to build



community with dependent people. There are powerful emotions in the group around exclusivity, where it touches our own vulnerability.

## **CBE in Edinburgh**

Gerri reported that on the Edinburgh event preparations. It is an open public event, in the early stages of planning, and will have a residential element. Gerri hopes to get to Edinburgh to meet with the group and will get details to the FTG meeting.

## **CB in the Health Service**

Gerri also presented details of a possible opportunity to be involved with a team of health workers experiencing internal and external communication problems.

Gerri, Debbie and Suzy have been involved with details of this with a member of the health team. At present, there is no commitment on either side. We were pleased that we were able to respond so quickly to a request for help and information.

Concerns were expressed about expanding our areas of activity. We are at present dealing with the opportunity as a CBiB endeavour.

During this session we were unable to decide whether this should continue or whether we should invite individual facilitators to consider the opportunity. The proposal thus far has included a fee to CBiB as well as to the facilitators. At a later session it was decided that the group wishes to continue to explore this possibility as a CBiB initiative and will take it to the FTG meeting on this basis. A support group (Suzy, Teän and possibly others) will support Gerri as the link person and the facilitators, if these are discerned, in the development of a CB facilitated programme.

## **Norfolk residential**

Suzy reported on the progress of the Norfolk event in January. It will be a residential experience in a Christian retreat centre in Norfolk. The group sponsoring the event have been in existence about 10 years and are connected to the church. Several members have been to a CBE at Monkton Wylde. The group is keen and excited about the event and is at the stage of sending out publicity.

## **CB with Christians...**

(..and believers in Jesus Christ). Peter talked about the 1999 Christian event which is in the process of development. The Holding Group wishes the development to proceed as a CB sponsored event at the present time. There is the request that the facilitators for this event be Christian.

The Holding Group noted that there is a question around who should pay for facilitators from outside the UK, should this be requested by sponsors, and this

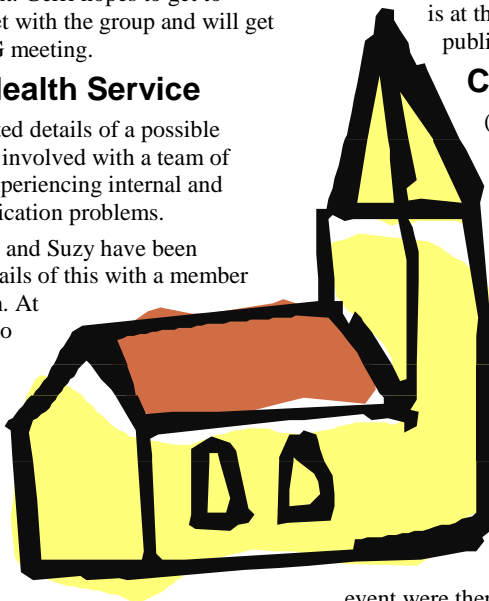
question might apply to this event were there not CBiB Christian facilitators available

On Saturday afternoon we continued to explore the issues raised by the request for Christian facilitators. It was noted that this was the third time this had been requested, which indicated a strong desire on the part of the sponsors.

## **Thinking about 'the Spirit'**

Teän spoke powerfully from her own experience as a Christian, and as part of CBiB. She pointed that the facilitation had been brilliant at a previous CBW for Christians, and that nevertheless there was a desire to offer an event with facilitators who had a shared way of thinking about 'the Spirit'.

The exploration covered many interesting points; could it be compared to wanting someone who speaks your language? is the process



enough or is it difficult/impossible to facilitate in a specific belief system which you do not share? would the addition of 'believers in Jesus' open the range of UK facilitators who might be available? did we need to be responsive as an organisation to client's needs?

## More questions

The issue of 'specialised' facilitators was not limited to this event, it was being raised in other ways. It was suggested that there was a need for continuing dialogue and exploration with the FTG on this issue, (there is time for this, given the event is scheduled for late '99). It was also pointed out that if a decision was taken to have a facilitator/s from outside the UK there would need to be clarity about payment.

It also became clear during this discussion that we were not sure as to what the 'official' CBiB position about facilitating small public workshops groups (for example, if events do not attract enough participants) now is? Can we clarify -is it that it is up to individual facilitators to decide whether or not to continue as a non CBiB event?

## Concentration

It became clear during the afternoon that problems connected to the venue were proving stressful to many in the group - perhaps a noisy farmyard retreat centre was not the ideal place for us! But this was linked to feelings about the length of the agenda, and of not being able to give it a full quality of attention.

## Telephone and Newsletter

Suzy reported that the Cable and Wireless service we had hoped to use for a telephone number had been discontinued and that BT was going to bring in a new service in September, and Anthony was happy to wait till then.



Peter explained that he felt the time might be ripe to hand over editorship of the newsletter. He also felt he had reached the limit of what he could take on for CBiB. Margaret wanted to play a greater part and hopes to take on a specific task.

## Confluence

So far 15 adults and 3 children had booked for the confluence; we could have 50 people, so there were still quite a lot of places to fill. No-one was co-ordinating child-care or entertainment. The workshop programme was developing well.

## Community Building and Business

On Sunday morning David took time to air an agenda item - Goals, Expansion, and Strategy. He may well have two opportunities in the near future to work in a more integrated way with the CB process and Steven Covey's models of leadership, one with a women's' group in London, the other with a strawberry grower in Sussex, who employs and provides various learning opportunities for his casual labour force from Germany.

Several members of the Holding Group felt that there was a need for much more information about these possibilities. It was pointed out that, if this were to happen in a fully integrated way, it was likely to take time and effort, especially as this is a first for the network. The alternative was to ask individual

FTG members to work with him, contributing 10 % to CBiB, an arrangement already in place. David will pick up on these ideas and seek support as needed between now and the next meeting.

## What can CBiB offer?

It was felt there was a need to formulate a statement of what CBiB does and can offer, as a baseline both for ourselves, as an outreach tool, and also for new enquirers

when ,for example, initiating negotiations for events and one-off facilitation projects in businesses and organisations.

Suzy drafted a statement over the break which was read out and the group passed it on to the FTG for comment and further discussion.

## **Publicity group**

There is no longer a publicity group, due to lack of energy. An open invitation is offered to potential new members via this report.

## **Retrospective request**

On Sunday afternoon we discussed Jonathan's retrospective request for support with his attendance at the FCE Confluence. This was a difficult discussion, as we recognised again that we had offered no guidance as to how, why, or when such requests would be considered by the Holding Group, and had had no guidelines with which to make our original decision.

Eventually, we decided to pass the decision on the allocation made available to Suzy and Tracy at the last FTG meeting, back

to Suzy, Tracy (considering Jonathan's request.) Ruth would support their decision-making, if this was required. We noted that it would be helpful to reconsider this matter before next summer, in order to establish some guidelines.

It was suggested, for example, that support might be given

- to support an individual's training
- to increase the contacts between FCE and CBiB
- to 'reward' exceptional service to CBiB

## **New pack for sponsors**

As there is still work to be done on this pack, we should continue to work with the current sponsors pack.

## **Dates for next meetings**

- December 5th and 6th, Douai
- March 13<sup>th</sup> and 14th, Douai
- April 24<sup>th</sup> and 25<sup>th</sup>, Douai
- July 17<sup>th</sup> and 18th, Douai

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The Hubble Space Telescope being released over the Andes in April 1990

# An Internal Christmas Memo .....

As a further restructuring, today's global challenges require the North Pole to continue to look for better, more competitive steps. Effective immediately, the following economy measures are to take place in the "Twelve Days of Christmas" subsidiary:

The partridge will be retained, but the pear tree never turned out to be the cash crop forecasted. It will be replaced by a plastic hanging plant, providing considerable savings in maintenance;

The two turtledoves represent a redundancy that is simply not cost effective. In addition, their romance during working hours could not be condoned. The positions are therefore eliminated;

The three French hens will remain intact. After all, everyone loves the French.

The four calling birds were replaced by an automated voice mail system, with a call waiting option. An analysis is underway to determine who the birds have been calling, how often and how long they talked;

The five golden rings have been put on hold by the Board of Directors.

Maintaining a portfolio based on one commodity could have negative implications for institutional investors. Diversification into other precious metals as well as a mix of T-Bills and high technology stocks appear to be in order;

The six geese-a-laying constitutes a luxury which can no longer be afforded. It has long been felt that the production rate of one egg per goose per day is an example of the decline in productivity. Three geese will be let go, and an upgrading in the selection procedure by personnel will assure management that from now on every goose it gets will be a good one;

The seven swans-a-swimming is obviously a number chosen in better times. The function is primarily decorative. Mechanical swans are on order. The current swans will be retrained to learn some new strokes and therefore enhance their outplacement;

As you know, the eight maids-a-milking concept has been under heavy scrutiny by the EEC. A male/female balance in the workforce is being sought. The more militant maids consider this a dead-end job with no upward mobility. Automation of the process may permit the maids to try a-mending, a-mentoring or a-mulching;

Nine ladies dancing has always been an odd number. This function will be phased out as these individuals grow older and can no longer do the steps.

Ten Lords-a-leaping is overkill. The high cost of Lords plus the expense of international air travel prompted the Compensation Committee to suggest replacing this group with ten out-of-work congressmen. While leaping ability may be somewhat sacrificed, the savings are significant because we expect an oversupply of unemployed congressmen this year;

Eleven pipers piping and twelve drummers drumming is a simple case of the band getting too big. A substitution with a string quartet, a cutback on new music and no uniforms will produce savings which will drop right down to the bottom line;

We can expect a substantial reduction in assorted people, fowl, animals and other expenses. Though incomplete, studies indicate that stretching deliveries over twelve days is inefficient. If we can drop ship in one day, service levels will be improved.

Regarding the lawsuit filed by the attorney's association seeking expansion to include the legal profession ("thirteen lawyers-a-suing") action is pending.

Lastly, it is not beyond consideration that deeper cuts may be necessary in the future to stay competitive. Should that happen, the Board will request management to scrutinise the Snow White Division to see if seven dwarfs is the right number.

Anonymous - from somewhere on the internet!

# 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.*

**Brighton:** Meets on the second Saturday of the month. Contact Tracy on 01243 775745

**Central & North London:** Next meeting of the new group is Sunday 10<sup>th</sup> January - if you are interested please contact Margaret C. Walsh on 0171 794 9158

**Leamington Spa:** First Wednesday of each month, 8pm. New members welcome. Prior attendance at a CB event is not necessary. Contact Debbie or Armando on 01926 337 409

**Malvern Hills:** Meets fortnightly on Thursday evenings. Contact Susie on 01684 540138

**Oxfordshire:** Currently not open to new members. Contact Sharon on 01235 848132

**Sheffield:** Meets monthly. Contact Alison 0114 263 0177

*Other groups exist 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] to March 1999: (Apr-Jun) £8; (Jul-Sep) £6; (Oct-Dec) £4; (Jan-Mar) £2.*

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

*Peter Cooper, 1 Evergreen Close, Woolmer Green, Herts SG3 6JN Tel: 01438 813765;  
Fax (telephone first); e-mail: PeterCBIB@aol.com; Web page: <http://members.aol.com/petercbib>.*

*Please send items for inclusion in the next issue to the same address by **16th January 1999**.*

*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.*