

**Foundation for Community Encouragement
Final FCE Gathering
July 24-28, 2002**

“Remembering a Spirit Within and Beyond”
Wake Forest University, Winston-Salem, North Carolina

WITH SPECIAL THANKS TO:

Conference Co-ordinators: Sarah Martin and Bonnie Poindexter

Logistical support to co-ordinators: Sheila Light, Wendelin Galatianos, Angela Sevin, Jessica Zane

Planning Committee: Bonnie Poindexter, Michael Schmidt, Kyle Lehning, Rusty Myers, Robert Reusing, Sarah Martin, Angela Sevin, Zessica Zane, Keith Byler, Pat Callair, Phillip Spencer-Linzie, Larry Pennings.

Musical Contributors: Fran McKendree, George Moskoff, Gina Cenciose, Yehudit Lieberman, Angela Sevin, Phillip Spencer-Linzie

--with extra special thanks to George and Fran for the “roady work” and unexpected exercise of moving equipment beyond the call of duty

Facilitators: Pat Callair, Kyle Kehning, Robert Reusing, Ellen Stephen (ES)

Hosts for “The FCE Wake at Wake Forest”: Richard “Vinnie” Kleiner and Eve “Pauline” Berry

Board Members: Francine Anzalone-Byrd, Bill Bushnell, Sydney Duncan, Richard Kleiner, Kyle Lehning, Phil Mirvis, Bonnie Poindexter, Michael Schmidt. Recording Secretary for the Board: Eve Berry.

Open Space Facilitators: Eve Berry & Pat Callair

Open Space Recorder / Proceedings Editor: Wendelin Galatianos

To Maggie Sherman for the “Friendship Kit”: Thanks to Maggie for sharing herself through offering free kits for all of the CCC 2002 participants –how thoughtful! A much appreciated gift. “The handshake gesture originally meant “I come unarmed” and is a universal symbol of cooperation and friendliness.” “Give a person a piece of art and they can look at it. Teach a person to make art and they can create it themselves.” --Maggie Sherman, Creator of the Handshake Casting Kit©

To Scott & Lily Peck: Thanks to Scotty for sharing his reflections through the making of a CD for participants, “A Version of FCE’s History,” and to Lily for her tireless efforts to establish a volunteer network for the work of FCE. Thank you both for your vision, leadership and commitment to this organization over many years.

And, finally, thanks to **all the participants** who were able to be there,

and to all those others whose hearts and spirits were with us.

Foundation for Community Encouragement

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CONTENTS:

- 1. Special Greetings from those unable to attend the gathering;**
 - 1a. Farewell letter from Anne Noice
 - 1b. Greetings from: Lawrence Edward Carter Sr., Steve Ip, Vicky and Bob Patterson
 - 1c. Farewell letter from Levi Mason

- 2. Continuing Communication among Community Builders**
 - 2a. Yahoo Listserv Available
 - 2b. Planning for Community Building Event: 2003
 - 2c. Offer to create a “Bulletin on Community Building Efforts” at 3 month intervals
 - 2d. Creation of a New “Community Crossroads” Web Site → Information needed!

- 3. Gifts of Sharing from Participants**
 - 3a. Gift of Sharing: from Cheryl Lossie -- The Mandala
 - 3b. Gift of Sharing: from Jessica Zane -- May 2002 self-commitment ceremony:
 - 3c. Gift of Sharing: from Angela Sevin -- Final FCE Event Photos
 - 3d. Gift of Sharing: from Keith Byler -- Poem: “The Wake at Wake Forest”
 - 3e. Gift of Sharing: from Christine Paris -- a Listserv on Prison Reform
 - 3f. Gift of Sharing: from Janet Marie -- Song: “Born Again... and Again”
 - 3g. Gift of Sharing: from Christine Paris --Online photos
 - 3h. Gift of Sharing: from Cheryl Lossie -- Collection of Stories on FCE
 - 3i. Gift of Sharing from Yehdit Lieberman -- Song: “Alone, Not Lonely”

- 4. Open Space Notes & Contacts**
 - 4a. F.C.E. Learnings --Reflections about F.C.E. and its work
 - 4b. Developing a Community Facilitators Program
 - 4c. Authentic Community → Creative Energy
 - 4d. Combined Topics: Changes in the School System and A Request for Help
from Wiggins Institute for Social Integrity Inc. (WISI)
 - 4e. Building Sustainable Community in Organizations
 - 4f. Community Building Organizations: Le MEC and Others
 - 4g. Proposal: “The Refuge Network”
 - 4h. Community Building in Families
 - 4i. Creating a Political Party based on F.C.E. Principles
 - 4j. Biofeedback and Community Building
 - 4k. Prison Reform: Project Return and Restorative Justice
 - 4l. “Luscious Friction” [*community building in couples*]

1. SPECIAL GREETINGS FROM THOSE UNABLE TO ATTEND THE GATHERING

1a. Greetings from: Anne Noice

A letter from Anne was read to participants at the final CCC –unfortunately, a copy could not be included.

1b. Greetings from: Lawrence Edward Carter Sr., Steve Ip, Vicky and Bob Patterson

Dear All in the Summer Gathering Planning Committee,

Let me apologize for the long delay in responding to your invitation. Actually, I had a number of balls in the air, and was hesitant to commit myself to that particular time. As it turns out, my caution was warranted. I find I will have to go to Hiroshima, Japan with a student and staff delegation from the Chapel and college representing the Gandhi Institute for Reconciliation's peace objectives. We will leave on July 26, so I'm afraid I will not be able to join your final gathering.

I am sorry to miss that event. The Foundation was a great effort and succeeded in creating considerable community spirit, of which I would like to partake once more. I hope all goes well for the Gathering and for all of you.

Sincerely,
Lawrence Edward Carter Sr.

My name is Steve Ip.

I attended two FCE workshops, both were in SF, and I had wonderful experiences. I was then very sad to know that FCE istransforming...or whatever you call it. I am also particular sad that I cannot attend the meeting this summer.

I do not know what I really wanna do or say here, but I just hope that somehow the people who attend the meeting will be given a chance to hear my little voice from Hong Kong.

Sincerely,
Steve Ip

Dear Larry,

Through you, Vicky and I would like to say to everyone there at the Summer Gathering that we are present in spirit, feeling in our own way the joys and sorrows of the group in these closing hours of the Foundation.

A fraternal embrace for all.
Vicky and Bob Patterson

1c. Farewell letter from Levi Mason

Greetings Community Builders of the FCE final event,

My name is Levi.

I do not know if there will be an appropriate space for this letter at the final event. If there is, I wanted to share my voice in this way. If not, I honor the process and acknowledge that I am with you in Spirit. I do not want to take away from any of the many voices of persons who took the time to be present in body. I am entrusting this letter with Angela Sevin to be shared only if appropriate time and space allow.

As a young constituent who came to FCE in what appears to be the eleventh hour of FCE's life, I was at first drawn to participate in the final "wake" event. I feel the spirit that I have come to know in just a short time through my interactions with FCE has changed my life in many blessed ways. It is hard to imagine what my life would be like without such rich community building experiences and connections that are now a part of me. I would presume to guess that most of you at the final event share these sentiments with me.

As time drew closer a number of factors combined to guide me in other directions for this weekend. Perhaps, being so new to FCE, I had less to let go of in some ways. In other respects though there are some things that I am not ready to let go of regarding FCE. One is the overarching vision of community building as a way to promote healing and positive transformation in our broken world. Another thing I am not ready to let go of, is the belief that whether or not FCE as an organization exists, the Work of authentic community building will continue.

In order to help promote the cause of authentic community building beyond FCE's final event, I would like to propose two ways that I am willing to help:

1. I am interested in ways of integrating community building activities into existing structures, and capturing and sequencing images and sounds to show how this can be done. Since my history with FCE has been short, I don't know if many attempts have been made at this with FCE circles in the past. I am interested in viewing old videos if they are available, and I am looking for collaborators on a new project.

Currently, I am involved with and receiving training in making films using digital video technology and I am currently assembling my own equipment and digital video editing studio. I am interested in **making a videography that documents community building in "real-time", educates viewers, raises awareness, and encourages community building activities.** While the mere presence of a video camera changes group dynamics, it is my hope to assemble a group of willing participants to film a circle through its various stages, editing the footage to show pivotal moments and try to capture some of the experience of participants. With this taste of what the FCE style model looks like visually, it is my hope that viewers might be more willing to try out the principles for themselves. This could also serve as a record of the work of FCE.

If you are interested in being involved with a video project such as this, or have similar intention you would like to discuss, please let me know.

2. In early 2002, I started an **email list called "fceconstituents" at yahoo.groups.com.** Undoubtedly, many of you at the final event are already on this list. And many of you probably don't know of its existence. This list is intended to help people stay connected if they have the desire to do so. The main criteria for joining "fceconstituents" is that members support the Work of community building, have the FCE CB experience (or something like it) in common, and desire to stay connected with others with similar intention to promote the Work. If you would like to join the "fceconstituents" yahoo group, please share your contact information on the appropriate sheet(s) and I will add your contact info to the email list.

I will be thoughtful of the circle as this weekend passes, and I wish you all a safe journey home as the final event draws to a close.

Blessings to all,
Levi Mason
levijmason@yahoo.com

510-697-1527 1838 Noemi Dr Concord, CA 94519

2. CONTINUING COMMUNICATION AMONG COMMUNITY BUILDERS

2a. Yahoo Listserv Available

Hello Fellow Community Builders from July 2002 CCC,

Some of you have asked about a way to stay connected electronically after the July gathering.

Levi Mason, a fellow community builder who was unable to come to the gathering, set up an email distribution list a while back that could be used for this purpose. It would not be exclusive to people who attended the July gathering so that would have to be OK with those of you who asked for a list to be developed as a result of the gathering.

Right now the fceconstituents yahoo group is open to people who are supporters of community building and have experience with the FCE modality. It is currently set up so that moderators must approve/invite new members. Currently, Angela Sevin, Larry Pennings, and Levi Mason are moderators. An email address is not added to the list unless you:

- give permission to be added
- provide your name as well as email address
- give some explanation of your FCE experience (many of the people currently on the list are former FCE facilitators) - just saying attended July 2002 CCC would be sufficient.

If you are not already on this list and are interested in being added to it, please email Levi Mason with the above information at levijmason@yahoo.com.

Blessings,
Christine Paris

OFFER TO CONTINUE A CYBER-CIRCLE by Tom Heslin

From: Tom Heslin

Thank You Sarah for your time and energy putting this email list together. It has now been a week since returning home from FCE's closure. I've had time to reflect on the closure proceedings and it has put me in touch with a piece of my personal history which I will process with groups here at home but there may also be interest in maintaining a virtual circle in cyber space? Does this interest anyone?

Tom Heslin
Cabin John, MD
theslin@erols.com

*** **

I am interested in a cyber circle.

Susan R. Brown 10820 Shadow Wood Lane, Weed, CA 96094
phone: 530-938-2726 fax: 530-938-2744 srbrown@snowcrest.net

*** **

I am interested in this, too.

Wendelin Galatianos 88 Dublin St. North Guelph, ON Canada N1H 4N1
Tel 519-824-4838 galatian@sentex.net

2b. Planning for Community Building Event: 2003

CCC "BACK TO THE FUTURE" 2003

WHAT IS CCC?

- Community Comfort Collective?
- Convention for Crotchety Communists?
- Conference for Collaborative Confusion?
- Communal Consigliere Conference?
- Clueless Community Conundrum?
- See, Sea, See?
- Si!, Si!, Si!
- Community Continuity Conference?

CCC 2003

- One opportunity to build community & reconnect
- Creates a sustaining "body"
- Circle is a place where we are nourished
- A place to renew skills
- Always is a critical mass of people who show up
- An "upper room" to which to return
- Holding of the connections
- Space for people to touch "home base"
- "Enjoy having a whole bunch of mixed up emotions when I leave --loved, irritated all at the same time."
- We can have access to the FCE mailing list
- July 24-27, 2003
- Thursday to Sunday noon
- Community building + learning / sharing
- Fran, George & Yehudit are in for music
- Will research multiple sites --by lake, if possible
- Planning Committee to be recruited
- Keep program / room & board under \$500

WORKING ASSUMPTIONS:

- Some scholarships will be available
- Volunteer led & organized
- Facilitators to be paid & expenses covered if possible
- Much communication can be handled via e-mail
- This open space group will dissolve at 12 noon on July 28, 2002
- This group intends to "birth" a planning / implementation committee by the end of this conference

THE CALL:

- An opportunity to be a part of the Design Committee (planning & implementation group)
- Opportunity to indicate an interest in attending 2003 conference

NOTE: A sign-up sheet for those interested in attending a 2003 conference was made available. Please contact Eve Berry for more information.

2c. Offer to create a “Bulletin on Community Building Efforts” at 3 month intervals

From Wendelin:

I would like to propose that every 3 months (4 times a year), someone takes on the responsibility of emailing the list of people and give a reminder of sharing what is happening with community building in their lives --one paragraph each. One person could even be the recipient of that, and put it into a document / newsletter. I would be willing to do that for the first time (at least), in 3 months (November 2002). This could also be used on the Community Crossroads web site.

For those that do not have email access (since there are not too many!), I would be willing to mail this out (and to include your additions by post). If you do change your email as time goes on, please let me know so that you can be kept “in the loop”.

Wendelin Galatianos Tel 519-824-4838

Galatian@sentex.net

2d. Creation of a New “Community Crossroads” Web Site → Information needed!

Creation of a “COMMUNITY CROSSROADS” Web Site

THE Central Clearing Website for Community Builders of all ilk
Site used to promote community building in all forms.

For it to work:

Community builders MUST use it...specifically provide the content and links to their respective sites/work

CONTENT LIST POSSIBILITES

- Schedules of Events
- Updates on your work with links
- Reports about previous events
- Special interest sections --i.e.; CB in the prison system; CB in housing; couple and CB; families and CB; CB in schools, etc.
- Geographic CB summaries --What’s up in New England? Midwest, Ontario, Australia, etc
- Bulletin Board --subjects chosen by users
- On-line community
- Suggestion box
- Letters
- Dictionary / Glossary
- Chat
- Links

ISSUES

- 1̃ CONTENT--This is a clearinghouse. Content comes from others, not created by web keepers. No content --lousy site, not useful.
- 2̃ Key words / names --what brings it up on search engines?
- 3̃ Modest levels of financial support through ads, donations, to meet specific needs
- 4̃ Putting the site up
- 5̃ Graphic design / artistic assistance
- 6̃ User lists --subscribers / periodic or quarterly e-mail updates of what's new on the site
- 7̃ Publicity --links to this site on other sites / outreach

COMMITMENTS

- ❖ Scott --Receive, organize, funnel material to webmaster; help review / evaluate site from user perspective; PR
- ❖ Vicki --Webmaster; develop and maintain site
- ❖ Keith --Funding, funneling & feedback
- ❖ **YOU????**

3. GIFTS OF SHARING FROM PARTICIPANTS

3a. Gift of Sharing: from Cheryl Lossie --The Mandala

From Cheryl:

I read somewhere that you have plans for the "wake." Someone has probably already detailed it out. But I did want to offer the mandala. I'm attaching my website which shows what I'm talking about.

Basically, folks would each bring a hand (or sprinkle) of dirt or sand from their home. That would be used to make the outer circle. Then they would bring something - stick, stone, leaf, feather, flower, shell, etc etc to be added to the mandala as memories are shared. Then at the end (as you'll see in several of the pictures) the mandala is lifted and shows that all things change. And then as the Buddhists monks offer.. anyone can take "pieces" home to put back in their yards etc.

http://www.geocities.com/calossie/the_journey.htm
<http://www.geocities.com/calossie/background.htm>

--Cheryl

*** **

From Bonnie:

Hi All:

Michael had a great idea about how to best use the gifts from the mandala. We asked Scotty and Lily if they would like to have the soil from everywhere that people brought in order to plant a tree at their home to remember FCE. They were touched and Lily has already picked the tree she will buy and plant.

As Michael expressed at the Wake, he wished he had brought his Mom's final ashes to include in the mandala. FCE was so much a part of Mary Ann's life, it would seem so appropriate to do this.

Kyle is going to visit Scotty and Lily in late August. I have mailed the mandala gifts to Michael. He will include the ashes. Kyle will take it to the Pecks when he goes to visit.

We thought you would all like to know the final resting place for the gifts you shared at the Wake for FCE.

Love,
Bonnie & Michael
Bgpoindexter@aol.com

*** **

From Bonnie:

Hi All:

Scotty has asked me a question I can't completely answer. I need your HELP!
He wants to know everywhere the soil for the mandala was brought from and a word or two about it. I can only remember certain places. If YOU brought soil that will now be used for the Peck's tree, will you please write to me and tell me what you brought from where and why? Thanks so much. I don't want to leave anyone out.

Bonnie P.

*** **

From Cheryl:

Thanks for sharing that, Bonnie. Always fun to know where the mandala travels. If anyone has pictures of the mandala, at any stage, I would love to see them.

Blessings All,
Cheryl

P.S. Laying the mandala, varieties of clay, down at the root of a tree reminds me of some favorite words from the book "[Anam Cara: A Book of Celtic Wisdom](#)" by John O'Donohue:

"Friendship is always an act of recognition. This metaphor of friendship can be grounded in the clay nature of the human body. When you find the person you love, an act of ancient recognition brings you together. It is as if millions of years before the silence of nature broke, your lover's clay and your clay lay side by side. Then in the turning of the seasons, your one clay divided and separated. You began to rise as distinct clay forms, each housing a different individuality and destiny. Without even knowing it, your secret memory mourned your loss of each other. While your clay selves wandered for thousands of years through the universe, your longing for each other never faded. This metaphor helps to explain how in the moment of friendship two souls suddenly recognize each other. It could be a meeting on the street, or at a party or a lecture, [or at an FCE gathering!] or just a simple, banal introduction, then suddenly there is the flash of recognition and the embers of kinship glow. There is an awakening between you, a sense of ancient knowing. Love opens the door of ancient recognition. You enter. You come home to each other at last. As Euripides said, "Two friends, one soul."

So who knows what will blossom, some day, from the soil!

Much Love.

*** **

From Tom:

Thank you Bonnie and Michael,

I was very touched by this gesture as well as the Peck's response. One of FCE's final gifts to me, forcefully brought home by the closing proceedings is that "no one can really do someone else's work for them". I hope this helps bring closure to those most in need of it.

All the best,
Tom Heslin, Cabin John, MD

*** **

From Angela:

Hi, this is Angela, sharing another piece of "the story"...

The larger natural "found items" that were not taken as gifts from the mandala got dispersed across the countryside by Ryan Stephens on his car journey home to his folks in Ohio. I took some of the gifts west to California in a little cloth bag and hope to bring some of them back to our next gathering. I also plan a journey to the ocean soon and will leave some of the mandala offerings there.

Angela Sevin

*** **

From Richard:

Terrific idea about the mandala stuff. Did you tell Scotty and Lily that their home was now an official FCE shrine, and that many pilgrims would be trekking to Connecticut to hang out under the FCE shrine. They might even be want to be served snacks.

Lourdes, eat your heart out.

Richard [Kleiner]

*** **

From Angela:

Don't you think that would be a great new business for Vinnie and Pauline? A new enterprise of a gift shop where they could sell trinkets (ashtrays, etc.) would be perfect for them! Do you think they might be called to do this?

Angela [Sevin]

*** **

From Bonnie:

Hi All:

I thought you might like to see what Scotty says about the tree they will plant with the soil from the mandala as a part of it.

--Bonnie

"In the earth plans to plant a sassafras tree which is known for not only the healing properties of its sap but also the fact that, like the redwood "Sempervirens", when it dies new trees spontaneously come up from its roots. Both seem to us symbolic of FCE."

*** **

3b. Gift of Sharing: from Jessica Zane -- May 2002 self-commitment ceremony:

Written for my May 2002 self-commitment ceremony:

I am Spirit of the Ground beneath your feet. I welcome every step you

take, whether you falter or walk with confidence. I will never fail you.

I am the Spirit of the Moon. I see you in your sleep where the visions of your sacred soul are born. Your simple human beauty makes me smile, and I laugh with you in your joy.

I am the Spirit of Water. I see the flow of energy in you and invite you to swim deeper. I honor your courage and strength. I will always hold you.

I am the Spirit of Air. I offer you the breath of life and will stand by your journey toward purity in every moment. I honor your longing for freedom and celebrate your fulfillment of it.

I am the Spirit of Nature. I remind you that you belong to us just as we belong to you. I see your deepening trust. You will always be safe.

I am the Spirit of All That Is. I see you as you were, as you are now, and as you will be. The cracks in the vessel of your being let the light shine in and out. You are loved.

Jessica Zane

zzzam@earthlink.net

3c. Gift of Sharing: from Angela Sevin -- Final FCE Event Photos

From: Angela Sevin

Link to my *ofoto* site for the "wake":

<http://www.ofoto.com/BrowsePhotos.jsp?collid=48306921503>

Let me know if you'd like a jpeg version of any of these photos.

love, Angela

markangela@mail.com

3d. Gift of Sharing: from Keith Byler –Poem

The Wake at Wake Forest

It's times like this
I wish I could write.
It's times like this
I wish I could unplug my heart's fountain and let it flow.

So much left to say
so much...
and yet I've said it all.

So much left to do
yet it's perfect just the way it is.

So little time
yet in each moment rests eternity.

So small a space
yet the truth of all my dreams can be found in a grain of sand.

I am empty to overflowing
and it is sufficient.

KNB

Keith Byler, CCC, Wake Forest University

July 25th, 2002

knb53@usa.net

3e. Gift of Sharing: from Christine Paris – Listserv on Prison Reform

Hello 'Prison' [*open space*] Group from the FCE CCC,
I have set up a Yahoo Group email so that we can stay connected and share information. If you do not have a Yahoo ID you may want to set one up so you can see how I have set up the group. However, you do not need to have a Yahoo ID to receive or send emails. Blessings to you,

Christine Paris cparis6@attbi.com

3f. Gift of Sharing: Song from Janet Marie

Greetings to you all. Here's the song some of you asked for.
Namaste,

Janet Marie

Janet Marie <janetmarie1551@aol.com>

Born Again . . . And Again

I'm so glad to meet you,
They said you were a king.
My, it's grand to see you!
They told me you have wings.
I think that we have met before,
a long long time ago,
In Athens, or Atlantis,
We were friends, I know!

My sister was my mother.
My daughter was my wife.
My brother was my another,
Back in a different life.
We strolled the streets of Jericho,
and floated down the Nile.
We rode in horse drawn buggies,
and lived in Jungles wild.

You'd think by now we would have learned,
what pure love is about.
So, why are we still human?
And sometimes filled with doubt?
If we would do it loves' way,
Then all would be just fine.
We'd move into perfection,
This could be our last time.

Chorus:

Born again and again, until we get it right.
Born again and again, walking to the light.

Working on our karma, every day and every night.
Born again and again, until we get it right.

By Janet Marie
©SpiritWord 1996

3g. Gift of Sharing: from Christine Paris –Online photos

<http://www.ofoto.com/I.jsp?m=58568241503.47240923503&n=1410105156>

If the above OFOTO link does not work for you, please contact Christine:
cparis6@attbi.com

3h. Gift of Sharing: from Cheryl Lossie – Collection of Stories on FCE

Dear Ones,

I am finally moved. The following passage found its way into my e-mail box this morning. I have seen it before -- but today it moved me to this email.

I have been thinking, since the gathering, that I wanted to offer to gather stories for a book of some kind. But I have been reluctant. Was it just holding on? Was it a task I was up to? But I can no longer ignore the Hiroshima connection.

[NOTE: This is in reference to Lawrence Carter Sr. from Morehouse College, Atlanta, not being able to attend the final CCC and being called to Hiroshima to represent the Gandhi Centre. At the same time, Hiroshima was represented in the beautiful presence and sharing of Hitoko Matsudo, and the earth her friend had asked her to bring for the mandala from Hiroshima.]

I do not know what it means. It may simply mean:

"... to see the World in a grain of sand." It may mean more. And so I make this offer.

I invite you to send stories from your Heart that happened there through journeying with FCE. I was aware of the rich tapestry of poems, memories, lessons, stories that were shared at the gathering. I would like to collect them and bind them for the group. What "bind" means... I do not know (though my dictionary reminds me that binding certainly speaks of the tension between holding on and letting go).

I don't know if I'm up to the task. But I am moved to the offer.

So if you have stories, poems, pictures, memories... or anything else that bubbles up, and are inspired to send them forward, please do so. You can send them to me via email, via email attachment, via snail mail (Cheryl Lossie, 214 Willow Street, Edinboro, PA 16412-2133). If you don't like to write, you can send me an audiotape and I'll transcribe it. You can call me and tell the story and I'll write it 814/734-4610).

We'll see what happens. May Peace Prevail on Earth.

Shanti,
Cheryl lossie@edinboro.edu

*** **

Sand & Stone

A story tells that two friends were walking through the desert. During some point of the journey they had an argument, and one friend slapped

the other one in the face.

The one who got slapped was hurt, but without saying anything, wrote in the sand: "TODAY MY BEST FRIEND SLAPPED ME IN THE FACE."

They kept on walking until they found an oasis, where they decided to take a bath. The one who had been slapped got stuck in the mire and started drowning, but the friend saved him.

After he recovered from the near drowning, he wrote on a stone: "TODAY MY BEST FRIEND SAVED MY LIFE."

The friend who had slapped and saved his best friend asked him, "After I hurt you, you wrote in the sand and now, you write on a stone. Why?"

The other friend replied: "When someone hurts us we should write it down in sand where winds of forgiveness can erase it away. But, when someone does something good for us, we must engrave it in stone where no wind can ever erase it."

**LEARN TO WRITE YOUR HURTS IN THE SAND AND
TO CARVE YOUR BENEFITS IN STONE.**

~~ They say it takes a minute to find a special person, an hour to appreciate them,
a day to love them, but then an entire life to forget them. ~~

3i. Gift of Sharing: from Yehudit Lieberman – Song: Alone, Not Lonely

ALONE, NOT LONELY

I want to be alone, not lonely. It's such a hard place to be.
All of the poor abandoned children crying inside of me.
Hush, little baby, please take comfort, even though mama's gone,
You're still alive and you're still singing when it's all said and done.
No one to give me answers, no one to say no.
No one to say that there's a place you just can't go.
No one to stop me dancing, "Careful, you're gonna fall."
No one to hear me singing, no one at all, no one at all.

I want to be together, not lonely. It's such a hard place to find.
All of the crippled soldiers defending fortresses in my mind.
Soldier, let in the fearsome stranger, let in the loving friend.
Worst he can do to you is hurt you. You'll survive in the end.
Someone to hear my questions, someone to say hello.
Someone to ask, "How are you?" and really want to know.
Someone to take me dancing, fly with me through the air.
Someone to share my singing, somebody there, somebody there.

©Yehudit Lieberman

4. OPEN SPACE NOTES & CONTACTS

- 4a. F.C.E. Learnings –Reflections about F.C.E. and its work
- 4b. Developing a Community Facilitators Program
- 4c. Authentic Community → Creative Energy
- 4d. Combined Topics: Changes in the School System and A Request for Help
from Wiggins Institute for Social Integrity Inc.
- 4e. Building Sustainable Community in Organizations
- 4f. Community Building Organizations: Le MEC and Others
- 4g. Proposal: “The Refuge Network”
- 4h. Community Building in Families
- 4i. Creating a Political Party based on F.C.E. Principles
- 4j. Biofeedback and Community Building
- 4k. Prison Reform: Project Return and Restorative Justice

4a. Open Space Session:

F.C.E. LEARNINGS –Reflections about F.C.E. and its work

- ❖ The structure didn’t serve the work. Could have looked to history in Quakerism and AA for alternative to self-selected board of directors.
 - Organizing meeting invited people with shared sense of call—whoever felt called would form the board of directors. Pat White agreed to be president, office opened in Knoxville
 - Unexamined assumptions around selection of board at the beginning (world peace goal but no diversity)
- ❖ Inability of FCE to notice its own systemic narcissism and pattern of injuring those who spoke to the narcissism
 - (Pat) FCE did ask for help to learn
- ❖ “Group of all leaders” is not equal to facilitators
- ❖ Was it about organizational evil?
- ❖ Didn’t give recognition to all leaders (facilitators got notice when other skills needed to flourish where not recognized and involvement was blocked)
- ❖ (Nancy) Not internally inclusive; exclusive pockets made the foundation shaky
 - Power-based attitude around leadership
 - Organizational power resided with board (Robert)
- ❖ (Robert) Facilitators got the reward of “doing the work”; “organizers” did not get reward
- ❖ (Phil)—observation about structural issues surfacing, make up of organizers shaping
- ❖ Was there dialogue on diversity at the beginning?
 - Scotty—“we didn’t think of it” (Phil)
 - MaryAnn was thinking of it; was it marginalized? (Phil)
 - Diversity didn’t have critical mass to influence organizational development (Pat)
- ❖ (Janice) Ignorance, not evil??

- ❖ (Robert) If this work can do such good and we haven't accomplished our goals, what made it dissolve? What about all the "bad"?
- ❖ (Kaz) The organization was not fully developed in its early years and lacked a developmental necessity to consider the issue of diversity
- ❖ (Janice) We didn't have enough strength in the beginning to hold what needed to be held.
- ❖ (Kaz) Scott Peck made a bold effort to bring people together around a theory, not a person, but made body shape itself around theoretical work which didn't include issues of governance, etc.—sophisticated, energy-filled "material"—not prepared to put into the organizational container
- ❖ (Phil) MaryAnn changed mission statement to include diversity —on the governance side—a number of good business people were brought in to assist Scotty. Question about how that influence extended into the organization
- ❖ (Lyman) Initially perceived that "leaders" held power, non-leaders not eligible to attend roundtables. Workshop sponsors --where did they come from? Why did they do the work, etc? Sponsors not talked about at board meeting or anywhere, and they started disappearing.
- ❖ (Robert) did recruit people with OD [organizational development] background to become facilitators (before diversity). This added another level of complexity as some were consulting with businesses and making money
- ❖ (George) An entity has an aspect of communion and of agency that are in balance (Wilber)—community was more emphasized than agency (volunteers, etc.) No mechanisms/structures for agency, for taking action ; action was covert
- ❖ (Pat) Issue of power --perception that board held power, others felt facilitators had power
- ❖ (George) from community side, everybody had power
- ❖ (Larry) Did community value push power into the shadow so we couldn't deal with it openly?
- ❖ (Robert) Facilitators had "juice" and acted as if they had power but didn't
- ❖ (Janice) "Power is the antithesis of community" --caused difficulty in taking action
- ❖ (Lyman) "To organize is to pseudo-community"
- ❖ (Kaz) Ken Wilber—"boomeritis": not a completely evolved stage of governance. Might not have emphasized such egalitarian or consensus-driven as we did
- ❖ (Phil) "Circle itself not sufficient"; "Don't' remember a time when one could have a conversation about FCE"
- ❖ (Tom) Disagree --it is possible to have hierarchical organization and community building; saw it in other organizations but couldn't do it in FCE
- ❖ (Kaz) Institutionally difficult to move beyond emotional exchange
- ❖ (Robert) --Alpha worked in community; when shared with others, seemed not to be believed. Did have a hierarchy of sorts and got things done; no one wanted to know why it worked; facilitators not interested in why Alpha was working.
- ❖ (Marilyn) "Around the edges" --wonder if the successes are related to a level of scale, so that the complexity the organization grew to needed another approach to integrate? What worked

at one scale might need change at the higher level of scale. Was there not enough power (of a vital kind) that popped up to another level?

- ❖ (Phil) No shortage of conceptual maps --geography, volunteerism, frequency/infrequency of meetings
- ❖ (Janet) Wonders about Janice's statement about not having enough strength, and what that looks like --more interested in hearing what would have worked, not just what didn't work
- ❖ (Mark) If an organization founded on a process by people self-selected who were part of the process who wanted to "feel good" (NF's), tasks tend to "go out the window"
- ❖ (Dante) FCE as newly-born being, slowly becoming conscious of itself
- ❖ (Janice) From the beginning, I did not "feel good"; an issue of "calling"—the price was great. I didn't give up my integrity—we were in a place where we could hear calling, mistakes were made. A struggle about how to stay in community and claim my power
- ❖ (Nancy) In reference to Dante's comment: "child who has no parent" struggling to become; hope that whatever is created beyond this will have a "parenting influence" that FCE didn't have
- ❖ (Lester) Have a service to deliver, certain people to do that, certain people designated to how to give a structure to that. How do you make the system so complex that you get lost from what you were originally trying to do?
- ❖ (Mike) Wondering about "vision" of the organization --lacking vision; couldn't agree on vision
- ❖ (George) Creating FCE was a part of the task--as a new way of doing business
- ❖ (Fran) The work was great; the problem I saw is when people would get together for roundtables, it was brutal. As facilitators who are trained, why was it always so awful?
- ❖ (Pat) Didn't exercise discipline in roundtable, may have taken advantage of roundtable to meet our own needs. Resisted taking care of task; resisted getting someone else in to facilitate
- ❖ (Susan) Experience in process: to stay in community over the long term, there were many other things required presented in the book or training

→ **What have we learned?**

- ❖ It is possible and crucial to have both community and organization.
- ❖ The resources of the organization, which includes money and volunteers, need to match the goals (the dream was too grandiose).
- ❖ Need some objective criteria of success.
- ❖ Outside eyes are important, outside perspective.
- ❖ Balance community and "agency".
- ❖ If there is brutality, there is a problem
- ❖ Reconcile governing and structuring the institution while recognizing that people who are engaged in the work might not have been the best individuals to run the organization.
- ❖ An organization needs to be integrated.

- ❖ Need to pay attention to organizational developmental stages.
 - ❖ The organization needs to look like its constituency --congruence.
 - ❖ An organization ought to be organized around and driven by its task and governed by its principles.
 - ❖ Archiving.
-

4b. Open Space Session:

DEVELOPING A COMMUNITY FACILITATORS PROGRAM

People who are willing to help to organize / facilitate a CFP: Angela, Eve, Michael, Rusty, Gay, Phillip, E.S. (Contact if interested: Angela Sevin)

- Pierre Barbes has models for facilitation (his book is written in French).
- Angela desires to facilitate the happening of a training. Also interested in learning how to design and train.
- Talked about training tools and approaches → training is experiential
- Experience ??
- Le MEC [10 year old community building organization in Quebec] has much to offer → resources, how to co-ordinate, etc.
- Dwight Ebaugh and his wife would like to be trained; Pat Halpin is interested.
- Location: Chicago? Ann Arbor? California?
- CFP Style training is one way to do this
- Pierre offers to explore; Le MEC offers follow-up
- Mentorship → only for the CFP? Or for one month or more (like Le MEC)?
- E.S.' wisdom: Need people with energy to organize, coordinate, get people interested in making it happen. Creating community; passing on methodology → example: Darien.
- The concept of creating community around a CBW [community building workshop] and then for training.
- Need a group of 20+.
- Who would be coming?
- Diversity versus corporate marketing
- Would like access to FCE mailing list of people who have attended CBWs
- E.S. --the issue of selecting and de-selecting leaders, as happened within FCE
- **Other types of facilitator training:**

- Different training design (by someone like Eve?)
- Pat –idea of a package deal combining social justice projects in NGOs in Mexico and facilitator training

Action: more than one person needs to take on this task.

4c. Open Space Session:

AUTHENTIC COMMUNITY → CREATIVE ENERGY

Participants: Marilyn Hamilton, Tom Heslin, Marybeth Fidler, Steve Marchetti, Nick Knowles, Sandra Beals, Sheila Light

QUESTION: How does community building affect the creative process among groups of people?

- In a long-standing group that has met regularly for many years, taking turns reading aloud, one person reported being able to access more than her own understanding. Repetition of a simple, sacred process seems to enhance the chances of accessibility and shared understanding.
 - The Zero Point Energy field may be the place where community has resided forever. It seems to be accessible by anyone who can resonate with the energy. We can all find a path to “go there”.
 - One of the keys to “going there” seems to arise when communities create space through their rituals and practices. In addition to the experiential, anecdotal record, science is starting to explore these possibilities and map the journeys along various paths.
 - In a de facto community, young people who had been classmates for 5 years coalesced into an effective soccer team by virtue of their awareness of each other.
 - The scientific method is not something that lends itself to observing these phenomena. To do this, we have to open up our definition of “data”. If you attempt to have a community building process focused on this task, you are likely to fail in the task.
-

4d. Combined Open Space Session:

Changes in the School System (Angela Sevin) & A Request for Help from The Wiggins Institute for Social Integrity Inc. (Barry Finch)

Open Space Participants: Barry Finch, Angela Sevin, Harolyn, Donna King, Christine Paris, Wendelin Galatianos, Stephen Brown, Hitoko Matsuda, Susan Brown

--Donna shared the comment of a workshop participant in first learning about community building principles: “As a white male, I control the playing field. Many don’t even know there is a playing field.”

- Goal of the institute is to create a social integrity curriculum; a missing component in current educational models is “Rites of Passage”
- Social structure

- New ways to bring up children in the world
- Different schooling than the current public school system
- Changing teacher certification so different kind of curriculum could be incorporated into schools as an ultimate goal.
- The public system structure is inherently flawed (hierarchical authoritarian model)
- Planting seeds of structures that are “grown” and don’t need to be fixed –a way to change the system from the outside
- NEA is a powerful union; can’t get anything past them –teachers may give their power
- Ontario schools offer an alternative model
- Democratic charter school in Oregon --state laws
- Democratic school –1968 Sudbury Valley School, Mass.; Summerhill, England –a British man decided, because of his childhood wounds, children needed a new experience, a responsibility for their own learning; requires a lot of shifting in adults in the school
- Angela --in the role of a staff/teacher at schools that seek to empower children –even treating children as equals, they sometimes give the power back; it is a process, and community building can bring that; spirit can do work a lot faster than “voting” on everything! (helped to found a democratic school in California)
- Stephen –helped to found a school; children acting out their rights and responsibilities –it was “their school” and they were responsible for their own school and their education; rated highest of all charter schools in the state
- Wendelin –Joe Schaeffer’s work with youth, students, teachers, parents, community members –building skills of community; the best way to learn a language is to become immersed in it; learning skills / building community seems best begun young! “built in” [www.joeschaeffer.org]
- Barry –social integrity curriculum; Are we asking the teacher to become “too much”? To take on the role of a parent?
- Teachers who are called to teach don’t mind the extra responsibilities; outside of the public education system
- “*Stand and Deliver*” --movie of a true story, Garfield high school; quit working in Silicon Valley to teach math to Hispanic students, many who were initially illiterate.
- Barry –believes all educators and students have the capacity to teach and learn this way; the innate abilities are often lost through the public curriculum
- *A World of Difference* (Anti-defamation; “*Pay it forward*” web site, Book: *The Mind-Body Prescription*) –the study of the personality is probably more important than reading, writing and math; basis for public service; when we know ourselves better, we’ll deal with others in a more civil way
- Wendelin –I want to do my own work, and I wish I could have done it earlier; so that I’m not giving my children the burden of my pain, and creating the need for them to wade through my stuff. I don’t want them to continue the cycle so that their children continue to carry that burden.

- Book: Thomas ... [?] --public education in America was intended as character education
- Book: *The Four Agreements* by Don Miguel Ruiz
- Compassion as a response to aggression in the places that scare you
- Barry –younger kids can empty themselves and be in community
- Jane Silzer, a consultant, developed: “*Curriculum of Change*”
- Honour the social, emotional intelligence of our students, as well as the academic abilities
- Angela –children already have freedom; how to “get out of the way” is a big piece of education for parents and adults
- Eg; sex education –in a 1968 report, there was a statement that it is not the students that need sex education –but the teachers!
- W.I.S.I. is 18 months old, developed by three men 60-75 years of age. All had the same beliefs about education.
- Book: “White Cross, Black Crucifixion” –as a seven year old, he watched his father escape the KKK; at age 15, landed at Normandy; a white woman he met in a Stanton Island took him under his wing.

ACTION PLAN for W.I.S.I.: To hold Think Tanks over the next 18 months to gain input. Contact Barry if you would like to learn more or become involved.

Suggested Resources:

Diane & Tracey –Peaceworks.

Joe Schaeffer www.joeschaeffer.org (schaeffe@golden.net)

Rachel Kessler *The Soul of Education: Helping Students Find connection, compassion and character at school.* 2000.

Parker Palmer: *The Courage to Teach; The Spirituality of Education*

Angela Sevin offers to share her Masters paper. “*Freedom and Responsibility: The Roots of Healing in Democratic Educational Experience –an Integrative Learning Journey*”

*** **

NOTE: The following excerpt is from the handout provided by Barry. Contact Barry Finch if you would like a full copy.

The Wiggins Institute for Social Integrity, Inc.

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Ridgefield, CT 06877
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Briefly, Social Integrity can be defined as ethical community. This concept of community and individual wholeness is the focal point for the WISI mission statement: “The Wiggins Institute for Social Integrity is committed to the investigation of the root causes of social and moral conflict and to the exploration of educational opportunities to encourage a more civil and compassionate community.” WISI understands ethical in the following context: Ethics has a positive focus and directs us to the ideal of what we ought to do while law or regulation, with its negative

perspective, simply attempts to prevent us from doing what is wrong. [Paraphrased from a statement made by Judge Stephen C. O'Connell, Justice of the Supreme Court, Tallahassee, Florida.

Social Integrity can then be defined as the behavior required to permit members of the community to achieve their full potential without negatively impacting another or being negatively impacted by another. In our democracy, Social Integrity should allow its members the equal opportunity for "life, liberty and the pursuit of happiness." In the WISI vision of Social Integrity, not only should we not negatively impact another, we should proactively become a positive influence on others with whom we come into contact. This requires the wisdom to know that compassion is an essential ingredient for the prevention and resolution of social and moral conflict. When this wisdom is lacking, as WISI perceives it is today, we believe the mandate is on the educational community to respond.

A Social Integrity Curriculum should provide the environment for the student to acquire the wisdom necessary to live in harmony with one another. WISI believes that the best way to achieve these learnings is through programs that demonstrate our interdependence. That is, when we do good for another, they feel better, we feel better, and harmony and peace are the results. While many excellent programs already exist, they are not universally available or implemented and often lack maintenance. The purpose of a Social Integrity Curriculum should be to utilize those programs that are effective, insure that they have proper maintenance and integrate them into the overall curriculum. WISI believes that a working knowledge of the concept of a Social Integrity Curriculum should become part of the course requirements for a teaching certificate nationwide.

WISI recognizes that we are all educators, irrespective of our station in life. Our responsibility is to learn how to recognize and utilize the "opportunities to teach" that are presented to us on a moment to moment basis in our everyday lives. We should understand that everything we do can become a lesson to another, especially our youth, and be vigilant of the consequences of our behavior in this regard. Educators teaching subjects in the classroom, parents using life's experiences in the home, government leaders serving in the public eye, or every aspect of the media attempting to authentically record all that we do, have an enormous impact on civil behavior. WISI contends that a Social Integrity Curriculum is essential to creating "a more civil and compassionate community." This will be the ongoing and life work for all of us at The Wiggins Institute for Social Integrity, and we encourage everyone to join our effort.

--Dr. Jefferson Wiggins (Chairman of the Board), Dr. Joseph Heissan (Executive Director), and Barry Finch (President)

4e. Open Space Session:

Building Sustainable Community in Organizations (Kaz)

In this Open Space session, Kaz shared his studies and inquiries for the past 15 years:

- Assumption that community is independent of people
- Transpersonal psychology can be used to explore spirit, psychology, physical aspects of life
- Institutions have dynamics: power, economic, social structures
- Communities thrive and grow
- In order for communities/organizations to thrive and grow their capacities, they must be nurtured

- Responsibilities in designing structures – principles are needed for creating appropriate structures
- Kaz uses two models:
 1. Community Building Circles for looking at “quality” of life in organizations = phenomenological felt sense (archetypal and experiential)
 2. Structures (physical, political, social, economic)
 - institutional infrastructures (governances, purposes, economic, structural) sub-systems & functions
- **Integral Model** (and Spiral Dynamics) developed by Ken Wilber and Don Beck/Chris Cowan
- **Quadrant Model:**
 - Personal Inner: felt sense, character, value
 - Personal Outer: tangible, explicit behavioral skills
 - Collective Inner: beliefs, worldviews,
 - Collective Outer: governance, economic, infrastructures
- A third dimension = developmental
 - Spiralling, emerging development
 - **4 stages (Kaz’ stages):**
 - narcissistic, conformist, self-actualizing, integral
- **4 Developmental Steps to develop sustainable communities:**
 1. Conventional Community
 2. Pluralist Community
 3. Inclusive Community
 4. Integral Community

Questions, Observations & Answers:

- Power in systems (--communities don’t want to wrestle with it)
- 2 types of power (political, spiritual)
- Power is a problem because those who have it don’t want to give it up; those who don’t feel threatened by those who have it
- We have responsibility to use power in a mature way
 - Having power is a burden
 - Requires respect for all resources
 - Need a commitment to use power in a “serving”, “servant”
- Integral Model with 4 Quadrants help us to work with leverage
- Consultant/catalyst needs to address real needs of organization/institution
 - Requires discernment of levels of development/maturity in use of community within organizations
- Check out “The Different Drum” re: building sustainable communities = it discusses nine precepts to building such a community that are not explicit within a community building circle (for example, extra resources that available to OD [organizational development] / consultants/ catalysts

- People will have the experience of community when they have their needs met in a healthy way (for example, Sustainably)
- Fostering of “community through design” requires an awareness of boundary critique
→ Just starting to develop a coherent body of knowledge about this kind of design
- Complex Adaptive Systems are helpful to understand and work with the Integral Model as a Living System
- Where are Mission/Vision in Integral Model? (lower left quadrant = collective inner)
- Gilford U has made a commitment to eliminate racism in 20 years
 - Not in a reactive way but to bring to conscious awareness
 - Seeking a sustainable community without racism
- When we lose vision of the organization, we crash
- Intelligence of organization: Requires integration of spirit in all quadrants at all levels of development

DIAGRAM: [two intersecting lines with arrows on each line, making four quadrants; where the lines intersect, a spiral outward]

upper left quadrant = Personal Inner: character; values; moral development;
upper right quadrant = Personal Outer: explicit skills and behaviors;
lower left quadrant = Collective Inner;
lower right quadrant = Collective Outer: governance; infrastructures; economic model.

4f. Open Space Session:

COMMUNITY BUILDING ORGANIZATIONS: Le MEC [Quebec] and OTHERS

Emotionally Present ☺: Margaret, Pierre, Helene, Hall & Lisbeth, Nick, Goldie, Pertti, Stan, David

CONCLUSION:

It is vital to have linkage with other groups to share experiences, encourage and support one another.

A few examples of that come from such exchanges:

- have participants in the group cross their hands over their chest to signal to a speaker that they are being long-winded or not using “I” statements
- sharing / rotating facilitation responsibilities can be done by self-selecting a “keeper of the flame” who participates only by ceding their post to another (temporarily)
- recapping experience, check-in and check-out, are good openers and especially closing techniques

NOTE: le MEC Workshop in Montreal, August 2-4, 2002 → contact Pierre or Margaret

4g. Open Space Session:

Proposal: “The Refuge Network” (David Currie)

NOTE: Contact David Currie for more information or a copy of the handout: “The Refuge Network: A Summary of the Start-Up Plan Presented at the FCE Conference July 24-26, 2002”

There was a discussion of mission, values and purpose. A handout was provided to give more details. The Refuge Network is designed to meet some of the needs, and to support as it can, groups like ours.

LOCAL LEVEL:

→ The Refuge Network encourages the creation of circles with a focus on spiritual development and “Deep community.”

NETWORK / NATIONAL LEVEL:

→ Maintain a web site

→ A clearinghouse to support the local refuges and other groups through connection, administrative support, and eventually financial support through a mini-grants program.

→ A repository of information for sharing stories and successes, both with each other and the rest of the world.

→ To facilitate collaborative relations in four program areas that are then made available to local refuges and other groups:

- Education (curriculum development)
- Environment
- Peace
- Building caring communities.

*** **

NOTE: The following are excerpts from David Currie’s summary document.

MISSION: *To fulfill the promise of making this world a better place through personal transformation, deep community and compassionate activism.*

- *The Refuge Network is a path to the understanding of our compassion, humanity and interconnection.*
- *Taking refuge in the shelter of each other, we gain strength, and courage, and hope.*
- *Inspired and illumined, knowing we belong to each other, we ease the pain of suffering and nurture the radiant power of joy, fulfilling the promise of making this world a better place.*

PURPOSE:

1. To fulfill the promise of making this world a better place through personal transformation, deep community and compassionate activism. This requires fostering the attainment of an altruistic outlook by guiding people toward meaningful, compassionate living and by providing them with the resources to channel their altruism as effective agents for transformational change.

2. To nurture the pursuit of happiness and ease the pain of suffering in the world.

3. To engage in activities and have the normal functions, operations, programs and pursuits incidental to a fully recognized and operational nonprofit center dedicated to the continuing

challenge of developing the altruistic outlook in all peoples and stimulating changes that make our world and communities healthier, safer, and more caring places to live.

INTRODUCTION:

“People say that what we’re all seeking is a meaning for life. I don’t think that’s what we’re really seeking. I think that what we’re really seeking is an experience of being alive, so that our life experiences on the purely physical plane will have resonances within our own innermost being and reality, so that we actually feel the rapture of being alive.” --Joseph Campbell

The Refuge Network helps us to understand and connect “our own innermost being” to the world around us. It provides a model that builds in each of us the capacity to effectuate the personal changes that are necessary if we are to live in harmony with ourselves, with each other, and with the world.

There is a huge opportunity to change people’s lives through The Refuge Network, which will require a great deal of volunteered energy, coordinated by a corps of dedicated “paid volunteers.”

The Plan document contains both visionary and pragmatic components. The visionary part lays out the premise for Deep Community and Compassionate Activism. The pragmatic side speaks to organization, program development and financial sustainability.

Viewed separately, none of the components that make up the structure of The Refuge Network are new. They are based on readings from the wisdom traditions of East and West, the ancient – First Culture- practice of “circling,” the use of internet-based technology to diffuse information, and certain successful models of cause-related activism. A holistic approach combined with a focused strategic use of marketing, fundraising and communications tools are what distinguish The Refuge Network from existing models that tend to focus on one aspect or another.

This plan is submitted for consideration to all members and participants of the Foundation for Community Encouragement as a possible way to continue doing the very special work that they have engaged in. The structure at the local level is very similar to FCE community building workshops, though the meetings are more frequent and only last an hour or two. The framework presents some interesting possibilities for maintaining contact and sharing ideas and experiences. It could also provide some financial assistance as The Refuge Network itself gains strength as a movement.

There is a mutually beneficial relationship that can be as formal or informal as desired, as the guidelines are fairly loose. The web site is under design. Until then, feel free to contact:

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Mamaroneck, NY 10543
Tel 914-698-4875
Dcurrie23@msn.com*

4h. Open Space Session:

Community Building in Families

QUESTIONS: I can do community in other contexts, so while is it so hard to do this in my family? How can I be my authentic self in my own family? Why is it so difficult to be my “best” self, the one I can be outside of the house, with my own children, who should have the best of me?

Participants: Wendelin, Dwight, Carolyn, Steve, Dale, Yehudit, Hitoko, Susan

[if interested in continuing discussion on this topic and sharing mutual support, contact Wendelin G.]

- Parents can be supported emotionally by their children –“It’s okay to be afraid, because my Mom or Dad is so strong!”
- One of the group members, when going through a very difficult emotional time, promised the children that if driving too fast, or slamming the door, they could say the words “You are a Child of God” --and the parent would “come back”, become centered. The underlying issue is not resolved, but it gives the children some power --and a sense of love.
- How better to teach your children to “fail” –to see you fail gracefully and recover. And talk about it. They learn how to recover from mistakes. Far more frightening is the parent that thinks they are perfect and doing it “right”. It’s okay to be human.
- A desire was expressed for a mechanism to honestly share deep feelings with children without “dumping on them” or hurting them. One tool is the “10 Minute Heart Talk” --being in awe with your teen, telling his or her truth, sharing deep feelings, owning your own stuff, sharing hopes, affirming the other person.
- After a disagreement, one parent expressed the aim of explaining their perspective to their child before they went to bed, so things were not left hanging. Sometimes the explanation cannot be heard in the high emotion. Be aware of creating shame.
- Some people believe anger should not be expressed, to let children do what they wanted. People who experience anger in childhood could develop fear that anger leads to abandonment. It’s important for children to learn that there are limits, and that an adult can share strong emotions without “abandoning” their child.
- For an adult who’s never had children, living in a housing co-op with children is a wonderful opportunity --building a community and extended family that is inclusive of kids --and of parents. How wonderful it is learning about children from parents.
- Children need a safe place to get away from their parents or the situation –“running away” temporarily to an agreed-upon place, for an agreed-upon amount of time.
- A lot of fear in a child about making mistakes and heavy disapproval might cause lack of “stretching”, staying “safe” --and not learning important life lessons, improving decision-making and gaining self-trust.
- It’s so hard to watch your child walk into a bad situation (eg; a job interview dressed inappropriately). Natural consequences --the learning does not always come from the parents. Sometimes “*More is Less*” with discipline (more learning with less talking!).
- It’s difficult, but necessary, to disengage from the belief that the child’s behavior reflects on the parents. “Looking good” can circumvent allowing children to make their own mistakes.
- A parent can’t go back and give their child the childhood they want. But a parent can be a wonderful grandparent!
- Anger and rage are not the same; anger is energy that bubbles up. The importance of anger release --a punching bag, using a tennis racquet on the sofa, chopping wood; music. Do this to avoid pushing your child out of your life!
- Inviting the children to help create the guidelines and consequences; more ownership. Asking children what they think should happen.

- A child (or adult!) that has done something wrong usually feels guilty → if they can repair it or address it, they can let go of it.
- A ritual when a child feels a scarcity of love: lighting two candles to represent the parents; the flame as love → “Is there enough light / love? –Yes!” Lighting another candle to represent one child “Is there enough love? --Yes!” and so on... there is always enough love!
- Maintain rules about expressing anger: No Scare; No Attack; No Destroy in anger what you would not destroy in peace.
- The importance of body awareness, to know what is being felt. Teaching your children to name their anger, their fear, as a first step toward letting it go.
- Resentment can occur when a person doesn't ask the question that needs asking. (And being resentful sucks!) (And resentment “accrues interest” really fast!)
→ with the courage to listen to the answer, a person can end the resentment any time they are ready!
- Guidelines for dealing with teens: No nagging. No insight transplant (eg; No “*when I was your age...*” comparisons). Make an appointment to speak to your teen at a mutually agreeable time.
- From one parent to other adults: Please love my children when I can't show my love.
- The importance of remembering: Yes, we HAVE had true community and been authentic in our own families –at times! Remembering we can't keep constant community in any group all the time –must continually go through the stages.
- The “high” we get in the circle needs to be distinguished from the ongoing life experience in which we are living –the family, the community, the church, etc. In some ways, the circle experience doesn't give us sufficient tools to do it in day-to-day life.
- The issues of parenting are the same across situations.
- The guidelines for the circle, if practiced at home by yourself, might affect the outcomes in the family. (but not in two days, with the thrill of a CBW [community building workshop] !)
- If children can learn the negative things through our attempts at parenting, they can also learn the positive.
- Learn / teach ways to get rid of anger / high energy that are not destructive.
- You won't make the same mistakes as your parents made, you will entirely new and unique mistakes (but at least your children will be paying a therapist for different issues!!)
- How wonderful if your children can come to you, because you've done your own work, tried to model community, healthy communication and the deepest respect, and they ask to share with you about an issue important to them.
- I have weaknesses, I fail and make mistakes. And that is okay. I have to empty.
- Practice birth control! (PS --this is HUMOR !!!! ☺)

USEFUL REFERENCES:

Stephen Covey: **The 7 Habits of Highly Effective People**

→ instead of “wrong” and “right”, there could be a third way

Deepak Chopra: **The Seven Spiritual Laws of Parenting**

Peaceworks --peace curriculum for children

Kid Power --1 week camp for 7-12. One exercise was with parents blindfolded, and the kids got to lead the parents through rocks, brooks. Role reversal! (We want to “micro-manage”, watch over their shoulders! → it causes fear, thinking you can never do it “right”.)

“*The 10 Minute Heart Talk*” --being in awe with your teen, telling his or her truth, sharing deep feelings, owning your own stuff, sharing hopes, affirming the other person. “THE HEART TALK: A Structured Clearing Session for Solving Relationship Problems” --FROM: *The Ten-Second Miracle: Creating Relationship Breakthroughs* (1998)

By Gay Hendricks, PhD. San Francisco, CA: Harper San Francisco, pp.251-255

4i. Open Space Session:

CREATING A POLITICAL PARTY BASED ON F.C.E PRINCIPLES **(Bert (Sigmund) Welt)**

Bert: There was no interest shared in this session. I am looking for a way to march under the banner of F.C.E. principles as a political party.

From members of the audience: WE LOVE YOU BERT!! Thank you, Bert, for the opportunity to be with you. We really love you, Bert.

EDITORS’S NOTE: In German, the word “welt” (Bert’s last name) means “WORLD”. In English, it refers to a special type of “wound.”

--I wonder if there is some meaning in that for us... using these community building principles not only in the room in which the circle was happening, but out into the world, where there are many wounded people ... where there will be many such challenges -- and opportunities! --W.G. ☺

4j. Open Space Session:

BIOFEEDBACK AND COMMUNITY BUILDING (Stan Olson)

Stan: I am interested in the heart rate variability as it relates to emotional enhancement.

If you have interest in biofeedback, refer to: www.Freezeframer.com

4k. Open Space Session:

PRISON REFORM: PROJECT RETURN AND RESTORATIVE JUSTICE (Donna & Christine)

Participants: Christine, Donna, Steve, Lyman, Margaret, Gina, Kurt, Wendelin, Martha, Sheila, Nancy L., Nancy R-L., Goldie

Comments from participants:

- As a volunteer in a prison, I was “one step up in rights and power than a prisoner”; you need credentials to “make things happen”
- Many prisons won’t even look at rehabilitation
- Rehabilitation / community building –economically the right thing (Western model)
- What have we built in our society that perpetuates the discrimination?
- Hearing someone’s story with respect and openness is not terribly difficult, but not often done in our society
- Project Return has been shared in Seattle, to garner support.
- Nancy R-L –trained as volunteer with Seattle Police Department; to sit, listen, support the woman in her choices
- “**Café Socrates**” –philosophical discussions in a coffee house once a week → taken to a prison twice a week; a “critical thinking activity”; now, almost a 3 year waiting list for people to get into the group; trying to get more volunteers to do this; it; attendance is documented on their files and considered by parole board
- “**Speaking Circles**” --another proposal for prison community; promoted as “fun” and “beneficial” and “interesting” → the admin did not want to do that; given the hint that, if this helpful to the psychologist’s work in the prison, they would accept it
- Several shared their discomfort in “doing nothing” with over 2 million people incarcerated in the U.S.
- Think of having 3 children: for African-American men, one out of three will experience incarceration → that is just too high!
- Interested in understanding what Bob Roberts did, to see what can be learned
- Danielle Metz should not be incarcerated → why are amazing human beings like this locked up?!

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Christine Paris: SAN QUENTIN’s “THE SUCCESS PROGRAM”

I am involved in the non-profit Beamish. We’ve toured San Quentin’s prison. They got a group of both prisoners and prison guards together to name the program they are putting in place for rehabilitation –it is called “The Success Program”. → This will start with community building, then parenting skills, jobs skills and training; a volunteer program with a small group of 250 inmates. As they start this, the hope is it won’t just be community building for inmates, but also with prison guards. I can’t imagine what that this will look like, but I have something in mind -- how prisoners and prison guards can be respectful with one another.

REQUEST FOR ASSISTANCE: Beamish must write a grant for this and would like assistance with ideas, with writing the proposal.

Beamish Process Arts
1916 Telegraph Ave.
Oakland, CA 94612
Tel: 510-839-9282

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Donna King: PROJECT RETURN

www.projectreturn.com

Video: Project Return documentary

The people who produced the documentary have the copyright of the video. You may email Donna if you are interested in a copy. Her e-mail address is donnaking@eatel.net. Wendelin took notes on the video when it was shown at a previous CCC, and would be willing to share those notes. Some people have seen the documentary on Project Return.

Project Return has opened a new site in Lafayette. It differs from the New Orleans site in that the person who was most interested, and most influential was the newly elected sheriff, who believes in rehabilitation, rather than continuing the “revolving door” that most jails or prisons seem to perpetuate. Dr. Bob Roberts mandated a community-building workshop be held for all the staff in the Lafayette Sheriff’s Office, including the guards, program people, etc. It was a difficult workshop, but extremely important to the success of the program.

Over the next 2-3 years, there is a strong probability the program will be replicated in other areas of Louisiana, as well as in other states. The program is going amazingly well in Lafayette. If it is replicated in other states, obviously our staff will not be able to do all of the community facilitation, so training of new staff will be a very important factor.

Bob Roberts is known to say to people who say they want to help, “I don’t need your help, but if your vision is the same as mine, come and we’ll work together.” He believes it is important to know there’s a spirit, passion, and meaning for those who do the work. Some interest in replicating the program has been expressed in Vermont, Oregon, Tennessee, Mississippi, Minnesota; and possible interest has been seen in New York and California.

Project Return is beginning to look at Restorative Justice programs in the New Orleans area. A woman in New Orleans is doing some work through the courts in which she works with the victim, the offender, and the offender’s family. She is trying to bring together the community, the victim, and the person that came from the community, and is going back to the community.

A funding requirement of our program is that 90% of our participants are parents; and the belief is that if we can help to change the life of a mother, or father, they may become productive citizens and earn a living, thereby helping the entire family.

The pain and horror of the stories we hear are greater than most people can imagine...stories of 2 year olds, 4 year olds, who live with such abuse, violence, molestation, drug addicted parents, raising their siblings at such a young age, seeing many family members serve prison time, etc. Until people can have their stories heard, through the community building process they are often unable to let go of their past, and heal. Bob Roberts calls this “grief work”. What we see is that these people have most often never been heard; their pain has never been recognized. Once it is heard, and held, in the silence of the circle, they can be healed, and often are transformed.

Project Return has a Need for Trained Facilitators:

Should the program expand to other states, we will have to find teams of people to do the community building facilitation, until we staff is trained. In a 90 day program, there is a 2.5 day workshop, 1.5 hour ongoing maintenance, and a 2 day booster workshop at midpoint; 1.5 hours of men’s community building and of women’s community building every week, and then closure of the co-ed group at the end of the 90 days. There are approximately 70-100 participants in the groups, with 4 facilitators in the large workshops, and 2 facilitators in the smaller groups.

The staff of Project Return must do 2-day CBW [*Community Building Workshop*] quarterly, and a 2-hour monthly community building session. Bob Roberts feels strongly about the importance of

this to the program. So you can see how much facilitation is needed for the community building we do.

With the closing of FCE, we knew we needed to provide our own training. Jerry Hampton from Arlington, Texas, and I [Donna King] developed a 4-day training program. Our first training was held in June, 2002. Over 50 % of our staff are graduates of our program, and they have been very successful as facilitators. They are very inspiring to the new participants of the program.

In order to facilitate community building in a Project Return program, facilitators need to be trained specifically by us. It is somewhat different to facilitate these groups than to facilitate a regular public community building workshop. Our guidelines are stronger; there is a no violence rule. One of the usual challenges is sleepiness as many of our participants are recovering addicts. Confidentiality is extremely important in any circle, but, if certain information gets outside of these CB circles, people could be hurt. If confidentiality is breached and we know about it, the person may be terminated from the program. There have been no incidents outside of the program, but occasionally confidentiality has been breached on the patio or in our building. We take action when it happens. The participants themselves know the seriousness of this --they remind us. It is vital that confidentiality is maintained.

Should the program expand, there could be a key person in each new site, facilitating community building, and perhaps helping with the training.

Tentative Facilitator Training Dates:

A lot of people have requested to come to the training; however, the first training was just for the staff of Project Return. The next training will probably be Jan-Feb 2003. Ultimately, we may open it up to others outside of Project Return. The model and guidelines are the same, but we definitely emphasize what is most important to this program.

Certificates of "completion of the training" are presented by Project Return to those who attend and complete the training. The goal is to do the facilitator training for Project Return staff; and later open it up to others working with prison, or post prison, programs. This is not meant to take the place of FCE's facilitator training!

[NOTE: Another Open Space group was looking at the issue of facilitator training].

4I. Open Space Session:

"LUSCIOUS FRICTION" [community building in couples]

LUSCIOUS FRICTION

Two Open Space sessions. Morning Session: Energy for a future event and experiencing community; talking about couple issues in the here and now of community; similar to the afternoon session Informal work after the session re: planning an event.

Early ideas:

- Opportunity for couples to come to a workshop to experience community, to learn community building skills in the couple context
- To have it facilitated by several of the couples → if anyone is interested, please share that!
- Will announce this on the web site
- Would like access to the FCE mailing list

- Find a coordinated way to put a program together and become a group of all leaders and operate effectively

- Done at cost; no facilitators to pay; fund our own expenses and charge what was needed for room and board, mailing and admin costs
- Goal to make it extremely accessible, in terms of location and finances

Hall, Lisbeth, Susan, Mark, Scott have expressed interest.

Please contact Hall and Lisbeth Johnson if you are interested in "Luscious Friction"!

5. Final FCE Event: Evaluation Comments

COMPILATION OF RESPONSES FROM FCE EVALUATION'S OF SUMMER MEETING AT WAKE FOREST – 7/02

By Bonnie Poindexter

We had nineteen responses, which represents about a 22% return. Sorry we didn't hear from more folks, but I think the number is sufficient to give you some idea of what folks thought of the meeting. I have included all remarks but not the signatures. This seemed the best way to do this. Hopefully some of this will be helpful to those of you who will plan the 2003 and future community building events. – Bonnie P.

RESPONSES:

1. Manner in which meeting was conducted supported FCE values.
The scale was 1 to 4 with 4 being the highest agreement with the statement.

17 people chose number 4 (a lot)
2 people chose number 2 (somewhat)
2. I had a chance to contribute meaningfully.

12 people chose number 4 (a lot)
5 people chose number 3 (more than not)
2 people chose number 2 (somewhat)
3. I enjoyed attending the meeting.

17 people chose number 4 (a lot)
2 people chose number 3 (more than not)
4. The meeting accomplished the important tasks. (Closing FCE & allowing attendees to begin a CB movement.

14 people chose number 4 (a lot)
3 people chose number 3 (more than not)
1 person chose number 2 (somewhat)
1 person didn't respond to this question
5. Attending the meeting felt like a productive use of my time.

16 people chose number 4 (a lot)
3 people chose number 3 (more than not)
2 one person chose number 2 (somewhat)
6. The facility was adequate for my comfort at the meeting

11 people chose number 4 (a lot)
5 people chose number 3 (more than not)

2 people chose number 2 (somewhat)
1 person chose number 1 (not at all)

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