

Insights and Reflections from NewStories

NOVEMBER 2020



WE'RE ALIVE IN A REMARKABLE TIME. COVID-19 has given us a mostly unwanted pause in lives that have grown more and more frenetic and stressed. Those disadvantaged by our current social and economic structures have been pushed even further from equitable access to our planet's abundant and generous resources. Others have watched as the power and privilege they thought they were entitled to or had earned slips away. We are in a time where we must simultaneously hospice the old and midwife the new.

NewStories has put three different pieces into this small packet of thought resource which assist in the exploration now the territory of now. They are all excerpts from Bob Stilger's book: ***AfterNow: When We Cannot See the Future, Where Do We Begin?***



Two Loops is a simple and powerful model to explore the challenges and opportunities of these times. A range of different kinds of work is needed simultaneously now. Some is the work in the old order, the old paradigm to keep broken things running until we have strong alternatives.

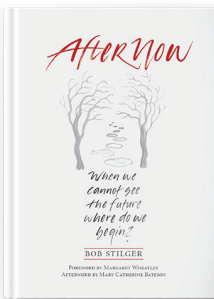
Some is the work of imagining, testing, developing and making those strong new alternatives visible. All hands-on-deck now; we're each needed in different places.



Principles of Life Affirming Leadership invite exploration of the ways of thinking and being together which connect us in these transformative times. At NewStories, we believe that the work of building a future that works for all requires participatory approaches which rouse the energy and insight of all. These approaches affirm life and look for ways to build community that are regenerative rather than extractive. These principles point to ways of living which are fair and equitable, rather than privileging the few at the expense of the many.



This Now offers some concluding hints about things to pay attention to in this time of turmoil and disruption.



The book, *AfterNow*, is available at www.AfterNow.Today as well as on Amazon. The original Japanese text is available on www.Amazon.jp and from Eiji Press, just search under Author Bob Stilger.

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Walking the Long Road Together



WE WILL FIND WHAT'S AFTER NOW TOGETHER. People across all of Japan — not just Tohoku — yearn for lives with more health and happiness. The same is true around the world. It is present everywhere. Often it is still a whisper, but everywhere people are learning how to stand up while continuing to stand together.

Some of us will step into this strangeness. We will find each other there. Doing so means developing the skills and capacities to move with a measure of grace through the first two stages — emergency and rescue and resilience described above. It also means developing the confidence, skills and capacities to walk the long road, together.

We will have more disasters and collapsing systems. We need to respond to them when they happen, bring with us the wisdom and learnings from other disasters, work with the insights and energy which arise, and continue to return to the work of the long road — building a future we want, together.

Tools for the Road

By the late summer of 2012, the long road was beginning to open in the disaster area. For more than a year, my work had been hosting and inviting and supporting people in other parts of Japan.

My limited physical strength combined with my insufficient Japanese meant that I was not able to offer much in the emergency and rescue phase, or in the phase of recovering resilience.

An important opening came when I was invited to host others — and host myself — into being sacred outsiders in Tohoku. I was asked to co-host a learning program in Tohoku in August 2012, with Mikako Yusa, one of the members of the “dialogue circle” in Chapter 4.

Organized by Japan for Sustainability, this learning program was for seven youth from Japan and seven youth from the rest of the world, all in their twenties.¹ We went to Tohoku and visited with wonderful people in Ishinomaki, Ogatsu and Kesenuma. There was so much learning for the youth, and for me. I started to understand more about people’s experience in communities affected by the disasters and what support they wanted.

This learning journey happened just after I received a grant from Give2Asia that would support my work in Japan. The journey itself was my first deepest step into Tohoku and opened the door for the intense, demanding, rewarding and confounding rest of 2012. After the Japan for Sustainability Learning Journey, I reached out to find the people I could partner with and who would invite me to do the work in cities in the Tohoku region: Otsuchi, Yamada Town, Kesenuma, Sendai, Fukushima City, Minamisoma, and Koriyama. We held many, many gatherings over the rest of the year. In both small groups and large groups. Sometimes it was simply to introduce FutureSession dialogue and approaches; sometimes it was in service of a particular purpose. It was an intense time of helping to open the spaces where people could talk with each other about their grief, about their hopes, and about what they were doing and wanted to do next.

Whenever someone in Tohoku invited me for dialogue or collaboration or FutureSessions, I joined them. The call of my heart and soul said “Just show up. Be there. Stand with the people of Tohoku.” And I did. I was a listener as much as I was a dialogue host. I was a witness to people’s stories. For people in many communities, those last

1 People in the US are sometimes surprised when they learn that in Japan as well as in Europe the term “youth” refers not just to teenagers, but to people in their twenties and sometimes into their thirties.

months of 2012 were the first time they were able to raise their heads, shake themselves off, see who else was standing, and begin to discover how to talk about this heart-wrenching time.

I returned home to the US in mid-December, 2012 and was back in Japan eight weeks later. Almost two years had passed since the disasters. Things had stabilized. The rescue and emergency phase was officially complete; organizations, people and money were being withdrawn from Tohoku. Japan's attention and that of the world were moving on. And yet there was still so much work to do. For the most part, the work of building a future had not yet begun. In some ways, we were just getting to the starting line for the long work ahead.

But everyone was tired — including me. Friends and colleagues were entering hospitals all over Japan — exhausted, sick, and confused. For two years, people had been working ridiculously long hours, with no breaks, giving everything they had. We had scrambled to find money to pay our bills while doing our work to help people and communities. Now there was a sense that we needed to get organized for the long haul. We each asked ourselves, *How could we sustain our efforts, the work, and ourselves?*

In 2012, my work shifted back to NewStories, the nonprofit corporation I had founded in 2000². Lynnaea Lumbard, President of NewStories, invited me to step fully back into NewStories and by 2013, Lynnaea and I had become Co-Presidents. It turned out that there was a rightness to my circling back to NewStories. It was the right base for my work on the long road. This shift moved my gaze from Berkana's emphasis on leadership to our meme of stories at NewStories and helped me see how much a new story was needed — and emerging — in Japan. For those in the coastal areas decimated by the tsunami and those in Fukushima facing exposure from the nuclear explosions, there was no returning to an old normal, to their old story of who they were.

2 Berkana's 2009 experiment with self-organization led to terminal exhaustion. By the end of 2011, Berkana entered a period of hibernation. The shift from Berkana was awkward, annoying and a little heartbreaking. It was a challenge to explain to people in Japan's disaster area that the people at Berkana were exhausted and needed to rest. Among other things, I had to confront my own anger and judgments until I gradually came to understand that exhaustion comes in many forms.

And in other parts of Japan, the disasters had cracked open questions of what do they really want, now. What might their new story be?

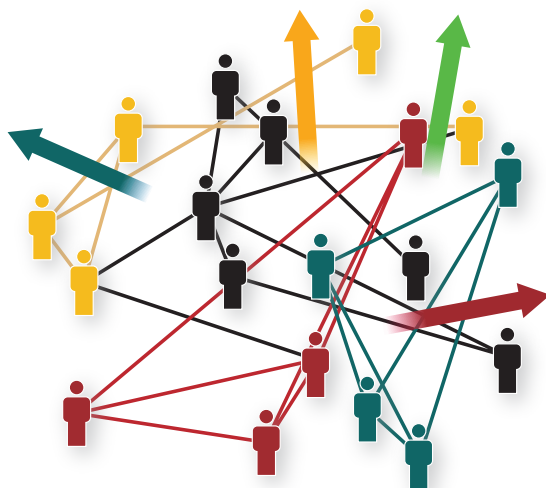
We made a major push in 2012 and 2013 to keep introducing dialogue methodologies and FutureSessions throughout Tohoku. More and more people were thinking about what's next and how to begin. We planned for more FutureSessions wherever possible and ongoing assessments of what was needed to support a future that was still largely invisible and unknowable.

These early FutureSessions were important. They helped people grieve and reconnect with each other. They created space for people to share ideas and to begin to develop new actions. People across the region used FutureSessions and other approaches to begin to connect with each other around similar themes — food supply, elderly and children services, energy, and community planning. But it didn't feel sufficient. Something was — and still is — missing. Often what was lacking was any sense of an overall context.

Creating a new future is not just recreating the past. It takes another level of dialogue; it takes looking at the larger picture. Asking bigger, deeper questions:

- What do children in Fukushima need to learn to create a new future? Is it the same as for children in other parts of Japan? Probably not.
- How might the layout of neighborhoods and commercial areas and shopping districts in our communities shift from what they were before? See Chapter 10 for how this question was approached in Onagawa.
- We need our elderly in new ways now. How can we reintegrate them and their wisdom rather than moving them to the margins?

Many good things were happening — new ideas, new businesses, and new support structures. But for the most part, they were small, isolated *and* going in many different directions. Given enough time — like the 40-year arc of the local foods movement in the US that I describe later in this chapter — they would become more substantial. But we needed to do something now, not in 40 years. We asked ourselves, *What can accelerate and focus this change?*



How could we proceed to do something that was bigger than each of us? I think this is the kind of question planners and policy makers ask all the time. But their work is usually done in times of stability, when the way ahead is relatively clear. Plans and policies are a guidance system when we know where we are going.

But what if we are stretching towards an unknowable future? What can give an overall sense of direction towards the new things we want to create? In Japan, these days some people speak of finding their “polar star,” something that gives them a sense of a new normal.

How do we begin to find the new stories that would help us create a new normal? What would this new normal look like? How would we find our AfterNow, today?

Many of us working in the region were asking these kinds of questions. At the same time, there was a never-ending boatload of problems and issues needing attention, so the challenge of looking for a new normal was often pushed to the side. This is a common struggle that those recovering from disaster face. How to address people’s immediate needs and keep a sense of a bigger picture?

It became clear to me that in addition to witnessing people and their stories and hosting spaces in which they could have dialogues, something else was needed. Different forms and models and tools were required to keep cracking open the present in search of a new normal and an emerging future. I started introducing a number of different

ways of looking at the long road. There are, of course, a plethora of models out there. But these were the ones I found myself introducing out of my own experiences and in response to the stories and needs of the people I was working with.

In this chapter and the next, I'll share some of what I found most useful.

Berkana's Two Loops

Around the world many agree that we are in a period of change. Whether we speak in terms of climate change, looming global water shortages, overconsumption of natural resources, or stress in our lives — most people who stop to think about it know we are in a shifting time. It became clear that a framework was needed to ask people to consider important questions in their lives like, *What time is it in the world and in my life? Where are we? Where am I?*

Starting as early as 2010 in Japan, and continuing ever since, I have found that Berkana's Two Loops is a helpful way to start a conversation in which people begin to think with each other about all the different kinds of work needed in our world right now and to get more clarity about what it is they have to offer.

This simple model really isn't a theory of change, as some people sometimes refer to it. It's a map for thinking about what is important to each of us now and where our work lands in a larger system. It was co-discovered and co-created by a number of us from Berkana who helped organize a global learning village at Castle Borl in Slovenia in the summer of 2002.

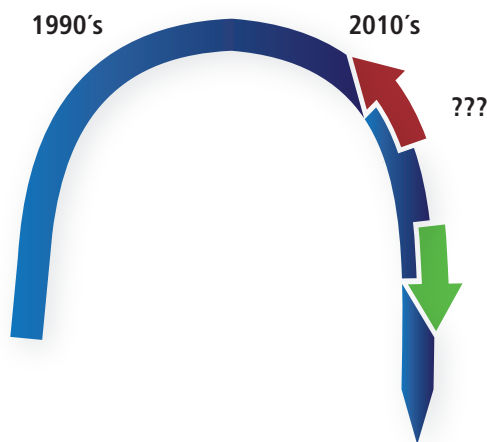
The Two Loops has proved to be an effective way to help people think about what's going on and where they stand.

And I mean "where they stand" literally! I remember the first time I used Two Loops in Japan. It was a sunny day in May 2010; we went out into a courtyard area next to the meeting room we were using at Tokyo University. With everyone in a big circle, I laid the two loops out on the ground with rope, introducing and explaining as I went along:

There's a curve that life generally follows. Things get better and better, there are some bumps along the way, things peak, they fall

apart. Sometimes it's a long curve, sometimes a short one. Nothing lasts forever. Conditions change. This is a simple picture of our reality.

Back in the latter half of the 20th century most people thought we were on an upswing — things were getting better and better. But such curves don't go on forever. They peak, and then they decline (as in the green arrow below). When that happens, some people push to reverse the decline (the red arrow) in order to get back to the “better and better” stage.



Let me tell a bit of the story from Japan in the context of these two loops. I mentioned the Japan of the 1990s back in Chapter 2, but want to expand on it here and look at it through the Two Loops lens.

When the bubble of a super growth economy burst in Japan in the mid-90s, many thought it was just a temporary setback. Many thought they just needed to keep on doing what they were doing and everything would get better again. “Surely we will get back on track.” In the devastating Kobe earthquake of 1995, most people felt that Japan just needed to pursue economic prosperity with more vigor and commitment. For most, Japan was still on the upward swing of the first loop above. Keep going forward. Get back on track.

As the new century was born, some people were wondering if economic prosperity really was the key to happiness. Those who had been successful in the post-war economy were retiring and going hiking in the mountains. The younger people, those born in the final

decades of the last century, weren't stepping into the economic machine in the same way their parents had. The people in their 40s and 50s were left "holding the bag" with little support from those older or younger than them.

By 2010, there was a sense that things were not working, that they were falling apart: a growing aging population, many of whom no longer lived with extended families; cracks showing in the public school system; economic stagnation; more and more pressures on the health care system; a general sense of malaise. Things just weren't as smooth and clear as they had seemed. Most people still thought they should push to get back to the old normal — to follow the red arrow back up the slope. Not everyone agreed with that, but many people did. Still, in many circles, people began to speak in terms of old and new paradigms.

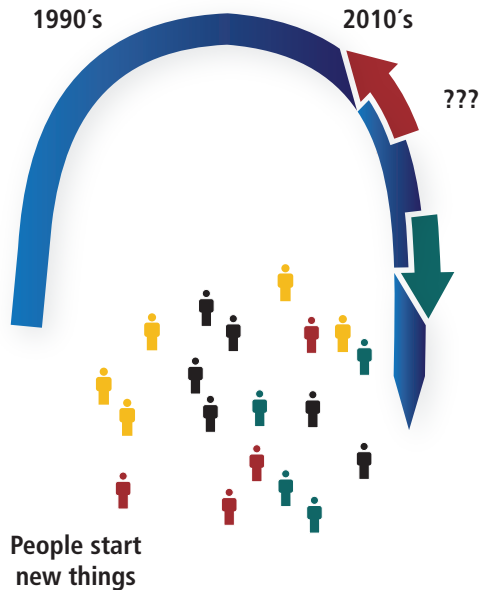
Later, after the Triple Disasters in Japan, the green arrow — the decline — became much more visible.

What if what's needed is stabilizing existing systems and letting the parts that no longer serve us fall away? What if we're not trying to return to the old normal, but trying to create a new one? What if we are beginning to let go of the old paradigm of domination and control as we work to create more life affirming ways of living with each other and our small planet?

In Tohoku, especially in Fukushima and in the coastal communities, the old normal was gone. It was a time of great loss and fear. But there were also openings, even excitement, about what was now possible. People were often a bit reluctant to talk about the excitement part — they seemed to feel they were being almost frivolous and disrespectful when they admitted they were having more fun than they ever had in their lives. But both existed side-by-side — the grief and the delight.

In the fall of 2012, Hakozaiki-san from Itatemura took me through a PowerPoint he had created. The PowerPoint compared Tokyo and Fukushima in terms of the traditional measure of progress — GNP. In the years before 3.11, Fukushima kept falling further and further behind Tokyo and when the disasters were brought into the picture, the gap between Tokyo and Fukushima looked insurmountable. Hakozaiki-san suggested it was clear that Fukushima needed to

find a new measure of progress. Perhaps happiness, not money, could be used to create a map for the future. Let go of the old. Create the new.



In the first decade of this century, more people had begun to step off the line of the old paradigm.

They started new things in many different arenas. Some left Tokyo to live in rural areas. Others began private schools that operated with different principles and values than public schools. Some experimented with renewable energy. Others set up small businesses that didn't require living in major urban areas.

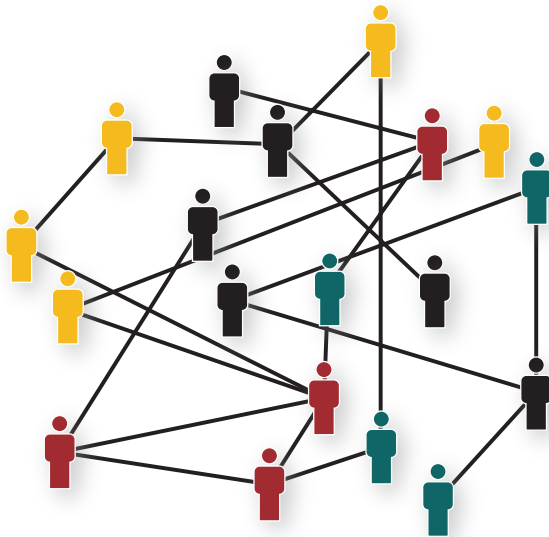
This shift intensified after the Triple Disasters.

In the disaster area itself, people realized they couldn't wait for the government to make everything okay. They had to step forward themselves. I remember the first volunteer center I visited in April of 2011. I mentioned it back in Chapter 2. It was in Ishinomaki and the people there said, "We don't know how to do this. We're teachers. We work in a school. But someone had to step forward and begin to organize centers for the many volunteers and the donations from all over Japan."

And it wasn't just the volunteer centers. As rescue and recovery efforts created a base of stability, so much more work was needed. Support for the people in emergency shelters, support for children, support for the elderly, new businesses, new housing, and on and on and on. The list was endless and people stepped forward.

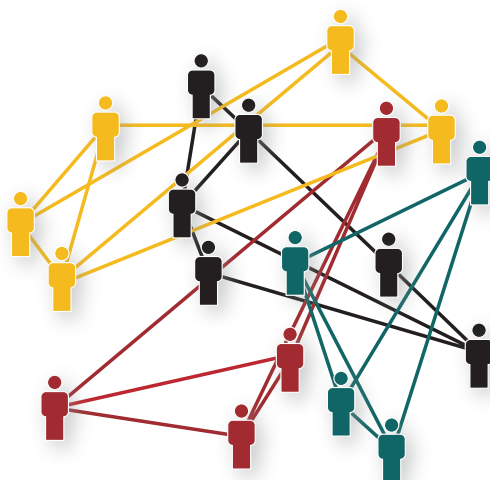
Most of what they were stepping into was chaotic and complex. There were no rules or guidebooks. But they had to start. They had to address what they saw in front of them. They had to learn as fast as they could. Initially most people worked in small teams in their local area, quickly working on the issues at hand. But as 2011 turned into 2012, people began to reach out to each other across the region. They began to form networks.

These initial networks were important. They enabled people to share information and experiences with each other. They talked about what they were doing — their successes, their failures — and about the changes happening inside of themselves. They began to learn from each other and see where they overlapped. This kind of initial connection was essential. It helped them remember that they were not alone.



Creating the New

Soon, people who were working on the same themes started to reach out to each other, connecting within communities and between communities to share their experiences and generate new learnings. They began to form networks and to create groups and associations of people tackling similar issues, spread over different communities, businesses and organizations. Forming what is often referred to as “communities of practice,” “social labs,” or “co-creation labs.” The network pictured above began to shift into something more like this:



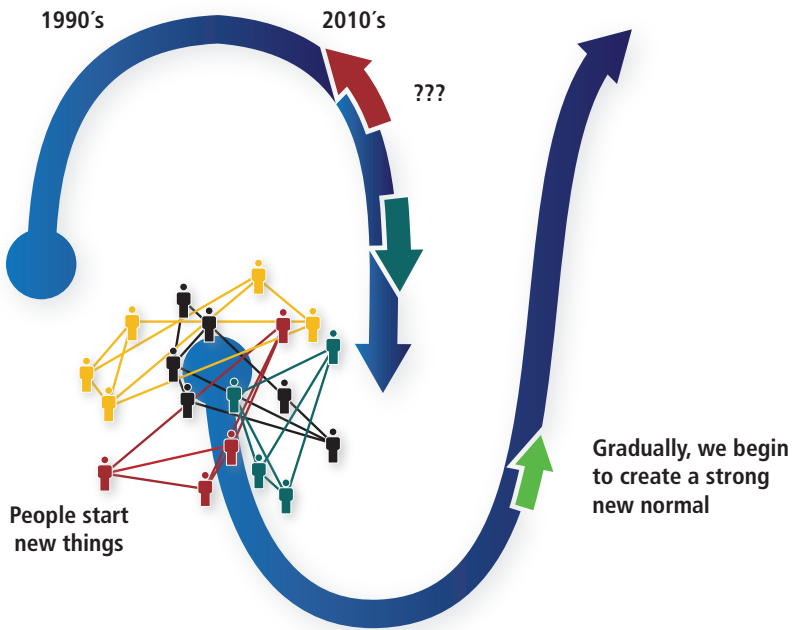
Social Labs and Communities of Practice

At this point, the connections became more refined. People started to seek out those working in the same areas (represented by the colors above), engaged in similar work. The learning started to deepen. Local change began to open the way for broader social transformation.

In Tohoku, some of the themes were very specific: radiation decontamination, growing healthy foods, and support for elderly residents. Other times they were broader: community reconstruction, finding new vision, creating indicators of success. In every case the purpose was the same — bringing people together to learn from each other’s experience in order to create something new that makes the

communities better. Together, they began to create a new paradigm — they were discovering a new normal for AfterNow. They were building on the long road.

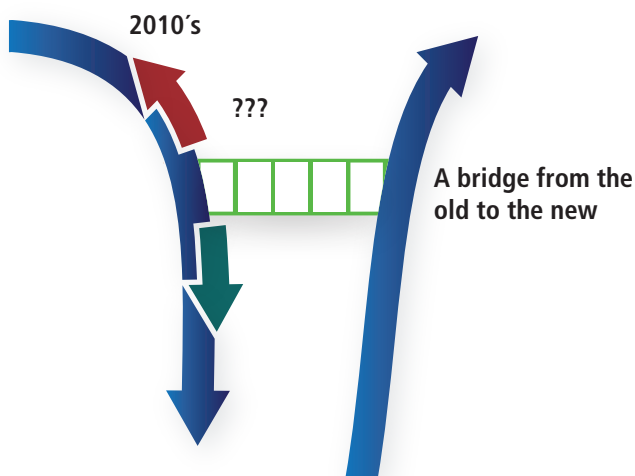
Can this actually happen? Yes, it can. It takes time. It is messy and chaotic, but even still, AfterNow starts to emerge. It isn't — and I suspect can't be — carefully organized. Change is not an orderly process. Often it is only in looking back that we can see progress. Using the Two Loops to map the territory can be helpful in finding our way.



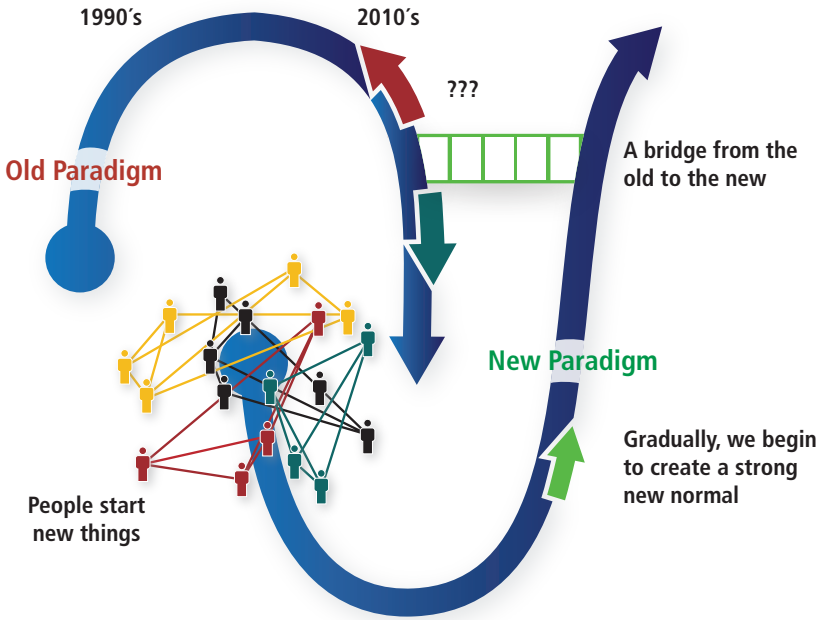
Let me give an example of this phenomenon in a US context. Back in the 70s, some people started “going back to the land.” They bought farms and began to grow their own food and, like most innovators and entrepreneurs, at first most of them failed. Some got discouraged and quit. Others kept at it, and kept learning. In 1974, I invited poet and farmer Wendell Berry to speak at the EXPO '74

Environmental Symposium Series in Spokane. He said it was not only possible, but necessary to find more ways of producing food locally. His remarks led to the formation of Tilth, an early community of practitioners committed to local food production in Washington State. They started talking about what else was needed now. Eventually, among other things, they started working with other people living in urban areas to create Farmers Markets. When I co-founded the Spokane Farmers in the early 90s, it was a new and exciting addition to the community.

Now, almost 40 years after the local foods movement began, “buying local” is a common practice. Costco has a reputation for selling local foods whenever possible. Most supermarkets have local foods sections. All these changes made it possible for people to easily buy local food. Many didn’t go through any sort of systemic analysis of the benefits of eating local food — it just made sense. New choices for local food became visible — and people began to cross over to the new.



The diagram on the next page can help us see what’s going on and can be a useful way for us to figure out where our own work resides. Though as with all maps, it can’t show all the variables.



Here are some other things to keep in mind:

1. Much of what we do doesn't work! Things fall apart. We have to persevere, take one step at a time.
2. The social labs and communities of practice pictured in the diagram for creating the new are needed at all stages of the process.
3. People in the old paradigm also need to be learning with each other, as do the people building bridges.
4. Likewise, bridge building — inviting others to try something new — is going on throughout.
5. Finally, it is helpful to keep the whole model, the whole system in heart/mind. Many different people are doing the work they are called to do; offering their gifts and insights is what sets the stage for transformation.

I will often lay the two loops and the bridge out on the floor and ask people to go stand where they are now working. I then invite them into conversation with those nearby with the following questions:

- What is your work?
- How does your work help the overall system?
- What can you offer and what do you need from other parts of the system?

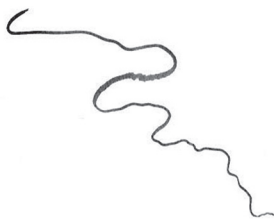
I have found that people see this as a helpful way to think about their own work — right now. I know it helps me release the tension that builds up in my body when I try, unsuccessfully, to figure everything out in my head. It helps me relax a bit into the chaos swirling around me.

Like the other frameworks introduced briefly in this chapter, Two Loops helps people see their work and their life as part of a larger pattern. Transformation happens both with agonizing slowness and in the blink of an eye. The work of transformation takes perseverance, persistence and patience. Two Loops helps to make the larger system visible. It also makes it easier to see the importance of the many different kinds of work required in a period of transformation. There are several other frameworks I want to mention as well. I use them less frequently than Two Loops, but each of them offers a way to see the larger system.

Excerpted from AfterNow
Visit www.AfterNow.Today



Life-Affirming Leadership



OUR EXPLORATION OF life-affirming leadership was center stage at the first Art of Hosting workshop in Japan. We began to talk about the attitudes and conditions that help any organization or system begin to fully realize its potentials.

I shared stories from The Berkana Institute where, over the last decade, we had worked with many networks, colleagues and friends to identify people, places and organizations that were creating healthy and resilient communities. At Berkana, we worked especially with people in the so-called “Global South” — the part of the planet often described in terms of its needs rather than in terms of its assets. We sought people who were learning how to build community with their own resources. And we found them. We connected with people from Pakistan, India, Zimbabwe, South Africa, Senegal, Mexico and Brazil — as well as people from Greece, Canada and the U.S. They helped us develop a new understanding of how to build community. This group became known as the Berkana Exchange. Over several years, as members of the Berkana Exchange gathered to learn from each other, we were “Alive in Community,” which became the title of a publication that our key staff member, Aerin Dunford, and I wrote about this work. In the Exchange, we were all doing different things and sometimes had conflicting ideas about what was important, but beyond and through those differences, we felt a sense of camaraderie — we knew we “fit” together and we started looking for the texture and pattern of that fit.

Together we surfaced and articulated the core values, principles and practices present in what we called “life-affirming leadership”.

Through this work, I learned about the texture, aroma and color of resilient communities. In these communities, people are connected through relationships, churches, clubs and affinity groups. They have done stuff together and generated enough trust and knowledge about each other that they know who to turn to. They know each other’s stories. People step forward when it is their turn to offer their leadership and step back when their turn is over. When times are rough, they find their first step, then the next and the next.

Many of us find ourselves called to work in what might be called unconventional ways. Rather than joining large corporations or universities or nonprofits, we choose to engage at local levels. But can any of this local work really make a difference or are we just playing around doing nice things while civilization as we’ve known it collapses?

For me change is local — if something new doesn’t happen somewhere on the ground, nothing is really changed. Transformation is translocal. And transformation is the prize. How can local actions lead to transformation? We spent years inquiring into this question in the Berkana Exchange. Together we articulated the values, principles and beliefs that guided and connected our work.

It’s easy to toss around words like self-organizing and emergence, but what can guide us in working with community in all its messiness? How do we work well with an amalgamation of decentralized, distributed, complex and sometimes chaotic people, patterns and possibilities?

The perspective I brought to Japan was informed by this decade of work with Berkana. I started sharing the principles of life-affirming leadership right away in Japan because it was clear that people needed a different paradigm — a new world view — that could help them make better sense of what to do with their lives.

The worldview we articulated together at Berkana had these principles:

Every community is filled with leaders.

What a radical thought! Our normal view of leadership is that only a few special people are leaders and they have a right to power,

prestige and respect. But we posed a different point of view and set of questions:

- What if a leader is anyone who wants to help?
- How could we organize our communities to encourage each of us to step forward, offering our gifts?

When there's a crisis, if we instinctively work by the principle underlying these questions, we can create a fluid dance of leading and following that gets the needed work done. Egos, grudges, fears are set aside as people step forward to do what's needed.

I saw this in Tohoku right after the disasters and I still see it today. It happens naturally every time and in every place where there is a disaster. The stories in Chapter 8 are filled with this kind of leadership. We can — and must — create the conditions for each of us to step forward when we are called to do so.

Whatever the problem, the community has the answers.

I remember when my friend, Maaianne Knuth, told of visiting a rural village in Zimbabwe in 2001 as the country was entering a severe downward spiral. She had just started Kufunda Learning Village¹ to address “how people could recover their sense of pride, wisdom, and capacity in working with their own knowledge and deepening their resourcefulness.”

When she arrived, she noticed that there were no gardens and she asked, “Why aren't you growing food? People looked uncomfortable, but no one responded. Maaianne asked again, “Why aren't you growing food?”

Finally, someone spoke up and said they had not received seeds and fertilizer from the World Bank in the spring. Maaianne asked, “Do you expect you will?” People reluctantly answered, “No.” The next question was pretty obvious, “What did you do before the World Bank

1 Kufunda is a special place of learning in Zimbabwe. Started in the early years of this century, Kufunda helps people in Zimbabwe and around the world learn about participatory leadership and dialogue, permaculture, raising children, healing ourselves and other themes. Much of its current focus is on youth and women's leadership.

gave you seeds and fertilizer?” People said they didn’t know. Maaianne said, “Let’s go ask the elders.” And they did. They started to learn and grow crops as the village did in the old days — perhaps, not surprisingly, like what we call permaculture today.

This is just one example; there are hundreds, thousands, like it. In any community, there’s someone who knows something about the problem or opportunity at hand. You can depend on it! Working with communities to discover what they know creates a foundation of knowledge and a basis for action. When the limit of that local knowledge is reached, the community can seek knowledge beyond its boundaries.

*Magic happens when we encounter each other
with respect, curiosity and generosity.*

I actually didn’t use these three words in the days of the Berkana Exchange. They became visible to me only through my work in Japan. When I started doing my work with Art of Hosting in Japan in 2010, I started to understand the Japanese idea of BA — the space that hosts our relatedness. I now know that we can encounter each other with the totality of our being. We can arrive with a deep openness that is filled with curiosity and respect for each other. We can move with a generosity of spirit in which we know that the more we give freely, the more we have. This is the way in which a generative, appreciative future is created.

Self-reliance and interdependence work together.

The reality is that we have what we need to begin building the communities we want. Just as it takes many people with diverse perspectives, skills and strengths to make a community, community itself becomes stronger when it is consciously nested in a weave of reciprocal relationships creating a fabric of interdependence with other communities. We stand on our own *and* we stand taller when we hold hands with others. It is true of individuals and it is true of communities as well.

Sometimes we think about this as the two economies of community. One is the internal economy — the goods and services that can be exchanged internally within the community. Transition

Towns in Japan have often started as local exchanges of goods and services — “I’ll cut your hair if you will fix my plumbing.” The other economy is the external one where what’s produced in community is sold or exchanged elsewhere, bringing external resources into community, such as when one community produces fish and another produces saké. They’re delicious together and so both communities benefit from the exchange.

Thriving resilient communities pay careful attention to both economies — to what they can do to be self-reliant and to the ways in which they are interdependent with outside communities.

We must live the world we want, today.

If not now, when? If not here, where? If not us, who? How long must we wait to give birth to the life that is growing inside us? The people I worked with in the Berkana Exchange, said, “Let’s do it now.” This is exactly what I hear from people in Tohoku.

In the last five years, I have heard many people in Tohoku, and then the rest of Japan, talk about happiness. They say that the disasters have made them think about what’s important in their lives and to see that there is no reason to wait. Over and over, they speak of how they used to think and live before the disaster. One resident said, “We had a dream, but we said, I need more money or my children need to be older before I can do something else, and we go back to sleep in lives we don’t really like. Six years later, we wake up with no more money and children who have lived with an unhappy parent for most of their lives.”

Wake up to the world that is around you. Begin today.

We don't have to wait for external help. We have many resources with which to make things better now.

We have what we need to build the lives we want. The Triple Disasters were a big awakening for people everywhere in Japan. They realized that government or some other authority did not have the power or ability to come in and fix everything — they had to do it themselves. And they had to do it working with the resources at hand, looking around and finding a place to begin. There are many examples of this in towns in Japan, such as the residents of Kesenuma making

canvas bags from ship's cloth or making dried flowers in Otsuchi.² It was our earlier work in the Berkana Exchange, where people were making beautiful purses from discarded rubber tires in India and discovering how to plant crops without the World Bank in Zimbabwe that helped me see these new patterns in Japan.

We turn to each other and we look around and see the resources and knowledge we already have.

*We walk at the pace of the slowest,
listening even to the whispers.*

We are on this journey together. When we are creating a new future together, it takes time. Frankly, this principle annoys me some times. I'm an activist. I want to get things done *now*. I see a problem and immediately jump to the solution I already see. But that means I'm skating across the top of Otto Scharmer's U.³

I need to slow down enough to actually see the world around me with new eyes — ones that are really open. We can and must learn how to slow down in order to go far, or as my friend Christina Baldwin puts it, "move at the pace of grace." We must learn how to listen to the quiet voices that see different possibilities. Some of us must learn to restrain our forcefulness and our sometimes conceit that we know what everyone should do.

*We find a clear sense of direction AND we
take an elegant, minimum step forward.*

Master plans work in situations that are relatively straightforward. We no longer spend much time in that world. Mostly we live in a world confounded with various levels of chaos and complexity. How then do we proceed?

2 See Chapter 8, "Use What We Have," for more detailed stories of how the residents of Kesenuma began making canvas bags from ship's cloth and the people of Otsuchi started making dried flowers.

3 The basic structure of Theory U is introduced in Chapter 7. See *Theory U: Leading from the Future as It Emerges*.

When we sit together and listen deeply to and with each other, a future begins to appear. The quiet voice of that future calls us. When Maaianne began Kufunda Learning Village in Zimbabwe, she had no idea where it would be a decade later. She had a sense of where she wanted to go; she found where to place her first step. It was the same when Taka Nomura started FutureSessions in Japan; he had a sense of direction and he found where to take the first step. These first steps are close-in. They are most powerful when then are done with a measure of beauty and elegance. I remember when I first talked about elegance in Japan: we looked for a Japanese translation. Finally, I said it is how your mother looks when she steps into the room in her finest kimono. People got it immediately. We invite beauty in with a flower arrangement in the middle of the circle. We stand in a posture of pride and confidence as we begin. We step away from sloppiness.

We begin.

*We proceed one step at a time, making
the path by walking it.*

We take a step, and then another step, and another and another. Along the way, we need to frequently pause to listen to ourselves and listen to each other. Occasionally we are amazed by overwhelming success in a step that we take. More frequently, what happens is not all that spectacular. Many of these steps don't quite take us where we wanted. Often something goes wrong. In all cases, we pause and learn.

I remember a story I heard years ago when I visited the village of Curvela in Minas, Brazil. A young educator had put an advertisement on the radio saying, "I think there must be a better way for our children to learn. If you think so too, please come sit under the mango tree on Thursday afternoon." I can't imagine a better setup for a good story — a new story. When I visited, his organization, the Center for Popularization of Culture and Development (CPCD),⁴ it was 25 years

4 The teachers' invitation led to a pre-school program built around Paulo Freire's principles. As the children grew older, new offerings and dimensions were added. Now, the young women and men who complete the crafts school in metalworking, woodworking, fabric design, herbal medicine and business management are among the most sought after workers throughout Brazil.

into a practice of what I call “emergence with rigor.” They were able to create a powerful enterprise because they had gained a sense of direction, they started, they experimented, they learned, and they found the next, next step.

Local work evolves to create transformative change when connected to similar work around the world.

This final principle is crucial in moving from change to transformation. It is easy to get puffed up and enthralled by different theories and ideas. It happens to me all the time! But we need to remember that all change is local. These ideas don’t mean much until they show up on the ground, in a place, and are owned by the people there. *And*, even that alone is insufficient.

How do we take what we’ve learned and created to shift entire systems? What do we do to create transformative change? What can we do to amplify the changes we find most desirable while damping down those we don’t want?

We live in a time when everything is changing. Our future is no longer clear. But much of the time we continue to act as if we know what will happen, holding on to our plans and assumptions about what should happen next.

When disasters happen, our present is shattered and we must re-envision tomorrow. This re-envisioning is not theoretical. It must be based on new experiences that are almost always local and often isolated. When similar work is connected at wider and wider levels of systems, those who are doing the work are connected, inspired, and informed by each other and conditions are created for deeper innovation and change.

One of the big needs after the disasters in Japan, were these kinds of connections. Many of us worked to make them happen. They happen naturally over time, but we can nurture systems of connection

The Popular Center for Culture and Development uses the principles that guided the formation and evolution of this continuum of learning as the basis for supporting a network of community workers — called *caring mothers* throughout the province

BOB STILGER

and learning and speed things up by working with these life-affirming leadership principles to seed transformative change.

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WE LIVE IN TIMES OF GREAT CHALLENGE AND GREAT OPPORTUNITY. May these final eight images be invitations to you for deeper exploration into what is possible now that was not possible before.



IT'S CONFUSING.

No better word for it. I found I became more and more agitated if I tried to ignore the confusion and push it away. I had to learn to be comfortable with the confusion, not try to resolve it away. Eventually, I would find harmony in the confusion.



EMBRACE GRIEF.

It is real and it is overwhelming. Let it come, breathe it through. Befriend it. It connects you with more of who you truly are.



CULTIVATE ACCEPTANCE.

Learn to accept the “is-ness” of right now. Whatever is going on is just what is happening right now. It will be different in 10 minutes and different still tomorrow. Once we have accepted what is, then we have a place to stand – and a point of departure as we look for the next step forward.



COLLECTIVE CULTURE MATTERS.

The presence of collective culture is a game changer. I'm reminded of the African proverb: If you want to go fast, go alone. If you want to go far, go together. This is indigenous wisdom and indigenous cultures were collective. Unlike most industrialized cultures, Japan still retains its indigenous roots. Some things will seem painfully slow, but we will find our way forward together.

NO VICTIMS.

Sometimes bad things happen in life – horrific and unimaginable. But there is a powerlessness that comes when we think of ourselves as “victims.” When we become victims, we get lost in that past, mentally bound to the images of our loss and unable to see into our own future.



WORK WITH WHAT WE HAVE.

We don't need to wait for anyone. We have enough to begin. We start by discovering what we have and by imagining how it might be used. It may be hard, even agonizing, but it is a solid and trustworthy place to begin.



PARALLEL REALITIES.

We each find our way forward the best we can. We each live in different worlds, yet our individual realities exist side-by-side. We must deepen our own capacity to live in our own reality while being aware of that of others. We must develop our capacity to hold the tension of these differences, knowing that newness arises from that tension.



EVERY PLACE IS DIFFERENT.

No two communities are the same. What works in one place will not necessarily work in another, but people in one community can learn from another. Forget about replication. Resist any impulse to go to scale. Cultivate a rich field of relationships in which each person and each community is the author of their own future.

