HOW TO NETWORK WITHOUT GETTING DILUTED IN THE ATTEMPT

1. Technology and the change of paradigm

Information technology has undergone a revolution which is changing our ways of living and of doing things. The learning process used to be vertical, descending from one who knows to one who doesn't know. The points where knowledge accumulated became key pieces in the process. As a result, those in power tried to control and develop the powerful sites where information and knowledge became concentrated.

The development of information technology is transforming this traditional way of learning, thinking, and managing knowledge. What is important now is not accumulation but connectivity. The creation of networks of collaboration allows us much more rapid and specific access to the knowledge we require. The possibility of exchange allows for the creation of knowledge in a new manner. What is important now is not so much the potent sites where knowledge is accumulated, but the diversity of connections which provide us ready access to more diverse and specialized types of knowledge, even if these reach us in more fragmented forms. In the so-called society of knowledge there has arisen a new way of creating and acceding to knowledge, namely, the networks.

What was important in the traditional structures was a solid, strong base which would sustain learning and creativity. It needed a head, a column, a powerful base. Its guiding principle was the accumulation of power at the center, for this gave security to the whole structure. The new technologies have made relations more important, thus making connectivity the guiding principle. In networks, the nodes that are too strong tend to break up the network. More important are the strands, which weave relations with other nodes. Flexibility, not solidity, has become the key characteristic. Attention has passed from the central nodes to the network as a whole.

2. The anthropological change

There is a change in our anthropological vision when this network dimension is considered. The human person appears less as an individual; less stress is placed on a person's independence and responsibility. What is emphasized now is her social dimension. The human person is always in relation, and the history of her relations is constitutive of her identity. If the relations we have had in our lives were dissolved, what would be left of us?

When I enter into a network, my capacities are expanded, not because I get stronger but because I enter into a tissue of connections that has great strength. In Facebook I feel paradoxically like a protagonist without being the center of anything. I am hardly visible in a sea of nodes which are all alike, but among which I feel myself to be active and through which I can overcome my difficulties of communication. Being connected becomes an almost vital necessity. It makes me feel part of the rest of humanity. I am thrust into networks which in today's world provide me in a matter of seconds with

information about what is happening all around the planet. Today virtual distances have conquered real distances. Globalization has in some way begun through these communications networks. One of the consequences of this is that the vertical structures begin to break down. It becomes ever more difficult for governments to control information vertically, and it becomes ever easier for us to develop global proposals and projects.

This process changes the possibilities for organization, coordination, and planning; it offers a variety of formulas for allowing access to power and promoting greater democratic participation. The vertical structures, based on concentration of power, are called seriously into question. Authoritarianism collapses when everyone is in possession of information. There is no longer just one center which possess and controls its diffusion.

The social result should be a greater emphasis on collective construction of and participation in power, not on accumulation of power. This is a much more democratic social principle. Authoritarian structures, based on a concentration of power which allows all information to be controlled, only cause problems. In networks the flow of information is more rapid and more generalized, though it tends also to be more fragmented.

3. Resistance to change

The process of cultural change in institutions does not always come about smoothly. Structures which concentrate power are maintained, and they resist the invasion of networks which penetrate into the realms of "reserved" information. The processes of cultural change sometimes move more slowly than technology since they do not find appropriate ways of integrating technology into new social structures and behaviors. The traditional structures feel threatened by the forces of change. In the modern world we have witnessed the increasing importance of knowledge as a key factor in development, but knowledge is now developing more and more out of networks of connection and exchange. Nevertheless, there is still a strong tendency for power to become concentrated in nodes which make it difficult for networks to expand.

These nodes tend to hold back the democratizing processes of networks by trying to limit access and by establishing controls and exclusions.

There are different types of networks. Some have only lines of communication. They are affective networks, without linkages, interests, or goals. There are also networks which connect people through a shared identity, mission, or sense of belonging. The situation becomes more complicated when the networks are not simply informal social connections but involve contracts, interests, power. No doubt there is a need to guarantee that networks will serve the sound growth of society and not become destructive forces. This will require a strong authority which has heft among the infinite diversity of nodes and strands, but which does not interfere with legitimate spaces of freedom and creativity.

Our networks, moreover, are usually more like spider webs than fishing nets. Fishing nets are made up of knots which by being connected acquire strength and new capacities, but which have no coordinating center. The knots are more independent and the flow of information is more disordered. They have less directionality. Spider webs, in contrast, even while remaining horizontal and free of power centers, still have a center which coordinates, integrates, and provides direction.

This is the dilemma of our societies, trapped as they are between dreams of egalitarian democracy and fears of chaos.

3. Jesuit networks: between obedience and participation

In the Society of Jesus we must deal with this challenge as well. There is a conflict between the structure of Ignatian obedience (which is vertical) and the structures of horizontal participation which are becoming stronger and stronger. There arises a question which is hardly evangelical: who is in charge here? The topic of power becomes confused with responsibility for the mission. The networks of the Society of Jesus are concerned with collaboration for a common mission, and this means permanence and commitment, leadership and directionality.

The Society was born at the dawn of modernity, in a Church which has never felt at home in this culture, a Church where a patriarchal authority with medieval roots has prevailed. But Church and Society must live and work in a world which affirms the individual conscience of the person, understood as a citizen with rights and duties. It is a world where openness to new doctrines and visions has broken with the homogeneity of Christendom.

Ignatius did not originally think of founding a religious order. He intended only to invite a group of companions to join him in his adventure of following Christ in the Holy Land. It was only after those plans failed to materialize that the group began to ask about its future. In the pattern of the Spiritual Exercises, the companions, as a community, sought to discover the will of God for themselves. That critical moment, understood in the history of the Society as the deliberation of the first fathers, is important for understanding the meaning of obedience in the order.

The first Jesuits decided to take a vow of obedience to a superior in order to guarantee continuity with their experience in that first communal deliberation. That is to say, they wanted to make sure that the group as such would be continually searching for and following the will of God. In this view, both subject and superior, in fact the whole community, enter into a process of seeking God's will, which is revealed to them in life. But this process does not always lead to a common vision. When that happens, says Ignatius, the way forward is to accept the order of the superior, so as to maintain the unity of the body and remain obedient to the will of God, who speaks to us through the Church's authority.

Ignatian obedience is founded on Ignatius' experience at the Cardoner and in La Storta (in the Spiritual Exercises, in the meditations of the Temporal King and the Two Standards). That is, it is an apostolic obedience which seeks to discover the mission to which the Lord is sending the Society here and now. Obedience has its finality in the mission. And it is Christocentric. Jesus did not obey a superior. He obeyed the Father. The idea of Ignatius is that obedience in the Society of Jesus is to the Eternal Father, who sends us, not to the superior. And this sending is made manifest through the superior. Obedience is for greater efficacy (or coherence) in the mission, not necessarily for greater efficiency (or better performance).

The group seeks to know and fulfill the will of God for them. And by striving to discern what God wants of them, they discover that that striving is what they are seeking as a permanent attitude. And when the will of God does not appear clearly, then they must abandon themselves to the authority legitimately established in the Church, with the confidence that in this way they will find what God wants. In this way the vow of obedience to the Pope is born, as availability to the divine will. In this process the companions discover that this seeking after God's will is what they want as a permanent style for the group. To guarantee this, there should exist, as an ultimate recourse, the readiness to obey a superior, and ultimately the Pope.

This explains the radicality of Ignatian obedience. It was not because of a military culture, which Ignatius never had, but because of a determination to fulfill the will of God, which was sought by the group in communal deliberation that found its confirmation in authority. For that reason, along with the radicality of obedience, Ignatius insisted also on representation to the superior, on attention to the opinion of the consultors, on the spirit of seeking God's will, and on personal discernment as a basic attitude. Two things thus come together here: on the one hand, the collective seeking of God's will through communal deliberation in discernment that is attentive to the signs of the times in the cultural and ecclesial context and, on the other, the willingness to be sent by the Pope or the superior. That is why it is important for personal discernment to take place within the context of the apostolic mission, with the awareness that any contradiction between the two must derive from errors in the process, since God cannot contradict himself in his willing.

The history of the Society confirms this permanent tension, for there have always been strong personalities, with firm convictions and good esprit de corps. They are committed to discerning the mission that God gives them in a concrete context, but they are also ready to accept authority as a sure option when things are not clear.

It is in this context of this tension – between horizontal communal discernment in search of God's will for the group and the acceptance of authority in the mission received – that we have to understand the integration of networking processes into the vertical structure of the Society of Jesus.

4. Identity and mission as strands of the network

With the help of the new technologies, small, dispersed nodes have been linking up and finding strength in the tissue of the strands of relations which unite them. These strands are based essentially on identity and mission. To the extent that these two elements become clarified and fortified, the horizontal structure of the network becomes stronger. For that reason, Jesuits have made an effort since General Congregation 32 to clarify and strengthen these two elements, for they are the fire that kindles other fires. The recognition of ourselves as sinners, but called to the service of faith and the promotion of justice in intercultural and interreligious dialogue, helps us to strengthen the strands which bind us together and allow us to create networks which link together persons and institutions.

This shared identity and mission are not monolithic factors that exclude other persons. To the contrary, many of the strands unite us to other persons who share with us Ignatian spirituality or the mission of promoting justice or strengthening intercultural dialogue. The structure allows this type of flexibility in defining who enters into it. But to the extent that identity and mission are clarified and strengthened, there is also a ratification of our willingness to forego autonomy in order to become integrated into the body of the Society and the Church, where we find the security needed to insert ourselves into the project of the Kingdom. This insertion assumes greater definition of and participation in a vertical structure.

This is the point of conflict: the flexible, horizontal, fluid, almost liquid structure of the network is inserted into the more rigid, vertical structure of the institution. This is the point where the new culture begins to put pressure on the traditional cultural structures and gradually makes them change. As in every cultural change, there is a period of confusion, adjustment, and creativity, in which resistance gives rise to conflicts but is also the spark of innovation. The key element in this process is the coincidence of strands in network and institution: the strands uniting the network nodes, identity and mission, coincide with the strands of the institution, and those strands play an important role in bringing about a transformative integration.

Let us look at the concrete experience of some Jesuit networks, starting with Fe y Alegría.

5. The experience of Fe y Alegría

Fe y Alegría is an international educational network of the Society of Jesus. It is present in 20 countries belonging to 17 Jesuit provinces in 4 different assistancies of the Society. Some 166 different religious congregations collaborate in the network. The centers where it is working are owned by a great variety of actors: national governments, municipalities, religious congregations, local communities, popular organization, NGOs, the Society of Jesus, and Fe y Alegría itself.

Each national Fe y Alegría has a Jesuit director named by his Jesuit provincial, to whom he must answer. That is the line of governance. But at the same time each national Fe y Alegría is a member of a network, the International Federation of Fe y Alegría, whose

coordinator is named by and is dependent on the president of the Conference of Provincials of Latin America. As the title indicates, that person is only the coordinator of the network. He has no authority over the national directors. He is the executor of the strategic plan of the Federation and of the policies agreed upon by the national directors, because the Federation is a network and not a vertical structure, although it is integrated into one. Similarly, the president of the Conference of Provincials is the coordinator of a network, with no authority over the provincials.

The international coordinator of Fe y Alegría has a central working group of a half-dozen persons. But there is also a network of programs, each with its small team, and each based in a different country; these carry teams out the programs of the strategic plan, providing services to the national Fe y Alegrías. These programs have large budgets, which do not depend on the provincials but on the international coordinator. Still, the coordinator does not have authority to give orders to the national Fe y Alegrías or to remove national directors in case of conflict. The participation of the Fe y Alegrías in the international programs is voluntary. They have no obligation to implement them, even though the programs emerge from the strategic plan approved in the assembly in which representatives of all the national Fe y Alegrías participate.

How is it that the national structures, linked to a provincial and a national director, avoid clashing with the structure of the international network, since the latter has considerable influence in the life of the national Fe y Alegrías?

6. The secret of success: identity and mission

No doubt the key element is the strength of the movement's identity and mission. Many elements have contributed to this: the charismatic figure of its founder, linked to the popular image of Abraham Reyes, the worker who donated half his house for the first school; the development of appropriate symbols, such as the logo of a heart full of children; the national and international campaigns which have succeeded in reaching a large public; the very nature of the institution, which relates to sensitive themes with broad support, such as childhood, the poor, education, and popular religious devotion. In Venezuela a survey of the newspaper *Latinobarómetro* included Fe y Alegría among the institutions in which the public had greatest confidence: in fact, it came in first, 20 percentage points ahead of the second-place institution.

There has been a constant effort to transmit this sense of mission and identity both within the network and outside it. I remember a visit I made to a pre-school of Fe y Alegría. I happened to ask a child, while pointing to the logo on his shirt, "What is Fe y Alegría?" He looked me in the eyes, thought for a few seconds, and then answered, "I am Fe y Alegría!" I think that most of the students, teachers, and collaborators in the movement would also answer in the same way. They would say that their mission is "quality education where the asphalt ends," as the movement's motto goes. This is the strand that connects all the very different nodes and makes them into a network.

Therefore the first lesson learned is the importance of instilling a firm sense of identity and mission into all the members of the network.

7. Second key element: participation and functional autonomy

The second element is the importance of clarity. Fe y Alegría is a highly complex structure, not only because it serves a million and a half persons in 20 countries, with a staff of more than 30,000 employees; and not only because it involves 20 provincials of the Society of Jesus, plus 166 religious congregations, who have worked out agreements with 20 national governments. Besides this, Fe y Alegría functions as a non-governmental organization which has its own board, and it promotes participative management in each school, whereby the whole educational community, including the local community where the school is located, becomes involved in its running. For example, it is recommended that the management of the school be in the hands of a team which shares responsibility. Fe y Alegría has the great complexity that is frequently found in networks, but most highly complex networks tend to be only for intercommunication; they have affective but not effective relationships, which imply a common mission. Fe y Alegría is a highly effective network.

For a network of such complexity, clarity of identity and mission is important, as we saw already, but clarity of structure is also important. In such a complex network it is not easy for everybody to have a clear idea of the structure and its implications. For that reason there must be organizational principles which make the functioning coherent, despite its complexity. In Fe y Alegría there are two basic principles: participation and functional autonomy.

The principle of participation is proper to the functioning of networks. It is strongly linked to identity. A strong collective identity creates a sense of belonging. Membership becomes a reason for self-esteem. This factor is highly relevant in Latin American populations which tend to think poorly of themselves; this includes poor people and also teachers, since their profession has been devalued as regards social recognition and salary. Those who claim this new identity are strengthened as they become aware of their rights and duties, all of which leads to more active participation. Within the structure of the network, this participation is promoted through continual invitations to collaborate and form part of teams. The management of the network thus becomes a model of participative democracy. Attempts to intervene in authoritarian fashion do not sit well with this culture of participation. The resulting strong sense of identity tends to reduce conflict and to channel tension through dialogue toward consensus. The strength of structures in a network comes not from the power exercised by an absolute authority, but from the tendency, born of a strong esprit de corps, to seek consensus and to build unity in diversity.

The second principle is functional autonomy. A broad, complex network, without a strong structure of vertical authority, cannot function except by allowing large spaces of functional autonomy. Identity and mission create the basic cohesion which maintains the unity of the network. The resulting strength makes it possible to grant great

autonomy to the nodes. Any conflict is resolved on the basis of coherence with the identity and mission. This has allowed Fe y Alegría to function with 166 religious congregations directing the schools. The movement has been able to maintain its unity despite a lack of economic resources (and therefore material incentives). The mystique created by the identity and mission is able to overcome the diversity of the nodes and to maintain the integration of all of them, despite the functional autonomy that is conceded to each one (country, region, school).

The second lesson learned, therefore, is the importance of clarity in the basic principles of organization, in this case, participation and functional autonomy.

8. A clear goal

All this diversity assumes that there is an overall strategic plan which carries the movement forward with incredible efficiency.

The strengthening of Fe y Alegría as a network came from its first strategic plan. Everyone participated in developing the plan, so that they felt it was their own. This gave a very concrete direction to the activities of the network so that the identity and mission became embodied in lines of action, defined with their expected results and with indicators for evaluation.

This was the decisive moment when we experienced the force of what was achieved by the clarity of identity, mission, and structure.

Having a plan of action also required us to search for the resources needed to carry it out. The whole network became involved in this search, and many members of the network sacrificed personal opportunities to reorient them toward the joint work. There was need not only for economic resources, but for human ones: the central team and the program coordinators were drawn from the national Fe y Alegrías. This generosity was characteristic, as was the willingness to contribute dues, with periodic increases and equitable distribution according to the size and the possibilities of the different Fe y Alegrías.

The third lesson learned is the need to draw up participatory strategic plans which give everyone a sense of security and enthusiasm for the goal we are seeking and which point out the paths we need to take to reach that goal.

9. Strategic and inspiring leadership

The fourth element is leadership. This organizational structure requires a leadership model different from the traditional one. This new type of leadership has no need of concentrating on accumulation of power; it understands the dynamics of networks and knows how to work with their flexibility and provisional character; it appreciates the importance of horizontal communication and esprit de corps. In fact, this kind of leadership has little real power, as is reflected in the title of the principal figure:

coordinator. The coordinator of the International Federation of Fe y Alegría directs a small working group, which provides services to the countries, but he has no power to impose those services or the forms they take or those who carry them out. He is also the coordinator of the assembly of national directors, but he has no power over any of the national structures. His power is not exclusive, so that he is allowed to make decisions about the network. It is an inclusive power: those who decide are different from those whom he coordinates and who carry out his orders and offer services.

But there also exist vertical structures: the national directors answer to provincials, and they have under their responsibility the school directors. They represent authority, which tends to be exercised in an inclusive manner: through dialogue and with management teams, not through strict chain of command. But still, it is authority.

There is much to be learned here. The provincials find in Fe y Alegría a large-scale work of great importance; it manages considerable resources and is not completely under their jurisdiction because it belongs to a network over which they have no direct power. The existence of the Conference of Provincials provides them some tranquility since it supervises the interprovincial networks, but these networks are already beginning to move beyond the scope of the Conference. Fe y Alegría is already working also in European and African provinces. So the Conference of Provincials is a network with the same weaknesses.

In any case, this circumstance means that the provincials must learn to work not always as managers but also in coordination and collaboration with others. An example of this has been the need to reach consensus on a protocol for closing a national Fe y Alegría. A provincial cannot make that decision without relying on the international network, so there was a need to agree on a protocol to determine an appropriate participatory procedure.

This is happening more and more, not just with Jesuit networks but also with institutions of the Society which are networking with non-Jesuit institutions.

This new style of leadership must do more to promote motivation, inspiration, development of a collective strategic vision of mission, creation of esprit de corps, and a sense of belonging. It is a style of team leadership which requires skill in building consensus. Naturally this results in the creation of a different type of management.

Thus the fourth lesson learned is the importance of choosing and training a type of leadership that is shared, strategic, consultative, inspiring, and creative of consensus.

Structure of Fe y Alegría

10. Communication through dialogue as constitutive of the network

A fifth element which flows from the preceding ones is the importance of communication. In order for an institution to function, it is not enough to explain clearly the objectives, the ways of acting, and the rules of the game. Networks are born from the experience of collective construction of knowledge. This assumes dialogue, two-way communication, participation. And this type of attitude is a culture which requires a learning process, but even more it requires suitable instruments and institutional structures and practices which reinforce it. Let us not forget that Fe y Alegría is an educational institution which subscribes to the dialogical type of education which Paulo Freire proposed as a model in Latin America.

Post-modern culture has developed in large measure as a result of improved communications technology. This technology has been steadily creating new ways of living and of thinking about the world. It provides new ways of relating to the world around us, a world which, even as technology transforms it, is progressively transforming us. In this world diversity is no longer a threat to identity but an aid to creating it. Such identity is not affirmed by negating the other, but by defining our relation to the other. In this new world, identity is perceived more in terms of including others as constitutive parts of ourselves and therefore as a constructive process which takes place in our mission in the world. In this social web communication is vital. That is why the new style means living continually connected via mobile phone, e-mail, Facebook, or Twitter.

This type of communication allows liberty and equality (two values of modernity which till now have developed in separate and opposed worlds) to become integrated in a society which through fraternity (the great forgotten principle of modernity) will make a different type of modernity possible.

This is the fifth lesson learned: the importance of developing structures in which communication through dialogue allows for the construction of collective identities based on fraternity.

11. Becoming partners

Communication by network, with its decentralized character, helps us overcome the danger of adopting a vision too focused on ourselves – in our case, on the Society. To the extent that identity is strengthened, self-esteem grows and with it the danger of thinking of ourselves the best, the center of the world, the protagonists of all action. The dispersion of the nodes frees us from that perspective and makes us conscious of being part of a much larger whole, where there are no centers and no competition to be at the center.

This new perspective helps us to overcome the egocentric scenario which places Jesuits at the center of the mission, while others collaborate with us as subordinates. This is a corporate (and besides obsolete) vision of our mission. The new orientation

allows us to acknowledge ourselves as collaborators, along with many others, in the mission of Christ. Only a highly effective system of communication will help us attain the sense of belonging, the spirit of participation, and the style of leadership which will succeed in involving the whole network in the task of creating and implementing a strategic plan capable of orienting action in such widely dispersed units.

The sixth lesson learned is the need to change the focus of our action by decentering it from the Society of Jesus and centering it rather on the project of the Kingdom, in which we are partners with many others. In this vision of network we have our specific contribution to make, but it is not necessarily the central one.

11. Some dangers

The structure of networks is not free of snares. We mention some possibilities:

1) There is the danger of losing sight of the importance of the individual. Although individuality is affirmed in the breaking down of structures of subordination, the individual person can still get lost in the anonymity of networks, and her condition as the subject of rights and duties can get diluted.
2) The excess of information can lead us to the realm of superficiality, which in turn can lead to substituting the human profundity of discernment with the accumulation of data. Such data are so abundant that they end up being filtered by the most powerful providers. We can easily succumb to an addiction to information which paralyzes us and makes us see the world through the eyes of those who transmit the data.
3) We are in a time when everything is in flux, nothing has weight, everything floats, all is relative, fluidity reigns. We can lose sight of the basic principles on which we structure ourselves, and we can end up perceiving the world as "light," as having no anchor or roots.
4) It is possible that with the excitement of entering into unlimited networks, free of all borders, we believe that we have overcome the barriers of exclusion. Nevertheless, many people are excluded from the new technologies. Their voices do not enter into the networks; they fade away in a distant murmur, or they are distorted as they pass through the filters of those who translate them or bring them into the networks. There is the real danger that, in the name of globalization, we will exclude the poor.
5) The very dispersed character of the networks can distract us from our objective and mission. The fragmentation of knowledge can make us lose sight of the whole. We can be blinded by the lights of the highway and run off the road; we can lose the sense of direction we need for a clear strategy.

12. New challenges

All these dangers speak to us of the need to develop subjects who are free, aware, alert; persons who are clear about where they are going and what they want to do with their lives. In Fe y Alegría the force of its identity and mission have created a communal

mystique which helps people to grow as persons committed to a common project. Those who have gone through the experience of the Spiritual Exercises have grown in these dimensions and know how much they can help toward supporting a spirituality of commitment in network. For that reason it helps greatly to accompany this adventure in networking with the spiritual experience of the Exercises of Ignatius Loyola.

My experience as a Jesuit in recent years makes me believe that the theme of networks is not just a mandate of the last General Congregation. It is taking on an ever more significant presence among us. At the present time the following international networks are functioning in Latin America, with greater and lesser degrees of intensity and experience: Fe y Alegría, the Jesuit Service for Refugees and Migrants, the Social Centers of the Society, the Association of Universities entrusted to the Society (AUSJAL), the Latin American Federation of Jesuit Colleges (FLACSI), the Centers of Spirituality (CLACIES), the network of parishes (RELAPAJ), the radio stations entrusted to the Society, the network of indigenous pastoral ministry, the Caribbean Project which coordinates Jesuits working in that region, and still others. At the international level, we are involved in the Global Ignatian Advocacy Network (GIAN).

In Latin America, the Society of Jesus is making the Conference of Provincials (CPAL) itself into a network. The president has a small team in the headquarters, consisting of the secretary and two sector delegates, one for social apostolate and formation, the other for youth and vocations. There are four other delegates who live in other countries and coordinate the sectors of education, collaboration in mission, communications, and pastoral ministry and spirituality., Within each sector there are one or more networks. The Conference's strategic plan does not set objectives for each sector, but it does propose six intersectorial priorities, which contribute to increasing cooperation among different networks. This cooperation is taking place not only among networks of the Society, but also with other networks with which we collaborate in various ways and with which we are ever more closely involved.

We are thus left with no alternative but to rethink our way of proceeding in our apostolic activity:

1) We need to do more to develop the sense of identity and mission in our works, and this requires different resources.
2) We need to renew the Society's governing structures in view of the newness that is revealed to us in networking structures.
3) We need to develop participatory strategic plans in our works, networks, and provinces. This means learning and sharing methodologies of planning and community discernment.
4) We need to develop a new style of leadership that is more group-oriented than individualist, more committed to reality, with broader horizons, more flexible and open to dialogue, more inspiring and participatory.
5) We need to learn the methods and means of a type of communication that is more open to dialogue and more oriented to creating fraternity.
6) We need to deconstruct the centrality of our mission in order to become integral parts of broader networks for action and transformation of our reality.

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