

## HUMAN DEVELOPMENT ACTUATION

This is not a Fifth City report, but I want to give a quick update on Fifth City. The old lady is doing well. She is doing well because her husband was put on the central plaza a few weeks ago and he is standing tall, looking better than he's ever looked before. Fifth City does so well because she's married to Iron Man. Last Sunday we had an event unlike anything I've ever experienced before. It was called "Ruth Carter Day." Ruth Carter is the director of the Fifth City Preschool and this year she became the legitimate legal director of the school. She's been the actual director for a long time, and she has trained many people who have gone to Human Development Projects and preschools around the world. This year, Ruth finished high school, and as soon as she finished she automatically had 40 college credit hours. Up until she finished high school she didn't have credit for the 40 hours she had received in child development courses in college. What all of her professors say, and some of them came to Ruth Carter Day, was that Ruth teaches the child development courses in college. The professor's job is to make sure Ruth gets on stage every day. She takes care of the rest, and she learned it all in Fifth City. However, the profound insight of the day is that we really weren't there to celebrate Ruth Carter. We were there to celebrate the only hero Fifth City ever had, Iron Man, and Ruth Carter was an immediate symbol of what it means to be that. It gave us a grand excuse to do a little hero worship. It was a great day.

Now, look at the chart called the Programmatic Chart Toward the Actuation of Comprehensive Community Human Development Projects on the Local Level. (See attached.) We are clear that we have set up 24 projects around the globe, but we have not done 24 projects yet. And, in the course of the last two years we have become professional setter-uppers. I mean we can set them up. Now, in the midst of that, we have initiated replication so that there are actually 41 projects going now, with the 17 in the state of Maharashtra, India. What we're concerned with now is doing projects - doing, doing, doing. And, we want to do them well. This chart points to the three dynamics that must exist in every local community and the 36 programs that will create the swirl so that Profound Humanness happens in all our projects.

This year several breakloose discoveries have helped create this chart. The first thing is that we have begun to observe a commonality of need in every human community. Certain things are essential. The second thing is that of the auxilliary in every community, and that task has to do with doing tactics. Now, a consult at the beginning of the initiation of a project really has only one concern. It's a list of tactics. It isn't the programs, or the budget, or even the contradictions. It's concerned with the tactics. Without the tactics, contradictions will never be dealt with. Without the tactics, the vision will never come to be. Without the tactics there is no hope that any proposals can ever be implemented. And, then we borrowed something called programs that are

a way to frame those tactics so that one can tell that the tactics are happening.

The third thing we discovered is the fact that local man does the project. He can do it, does it, is doing it. And, our task has to do with not some sort of abstract training relative to that, but only the training that is engagement. One colleague said that the function of that training school in Maharashtra is to wake a person up, take him to a village to work, and then he is trained. Training is not abstract. Training finally only comes through the engagement itself. The school is preparation in which a person receives new screens, images and insights that, can be applied in the midst of breaking loose the contradictions doing the tactics. That is a value, for without the engagement training is never elicited. Without the encounter of the task itself no training occurs. And so, our job is getting masses in every project engaged in the doing of that project.

The fourth thing which is integral to the key to motivity is visibility. It is visible transformation. It is the rapidity of visible transformation. It is not long, dragged-out processes. We are struggling this summer with the question of how to elicit that rapid, visible transformation which is the key to motivity to release local man to do his own creation of his own future in his own situation. Whenever someone talks about doing a project in the future, what we are going to be looking for is something like these 36 dynamics, visible, where you can see them.

Now, let's just walk through this chart and talk about what it would mean for those things to be visible. The first column, as you can see, is focused on Economic Development; the last column on Social Development; and the center on Human Development. And, as you can see, Economic Development points to Local Productivity which has to do with the sustenance of a community. We are out to see and to demonstrate that any and every community can be self-sustaining, and that is first of all a local task.

Cooperative Agriculture, Appropriate Industry and Commercial Services are the three structures that you would look for to see emerging. The first program under Cooperative Agriculture is expanded cultivation. Expanded Cultivation is more plowing, more planting, more growing and more harvesting going on. It is the visible intensification of the cultivation potential in any community. That can happen in any community, even an urban one. One of the things we discovered in Fifth City, to our amazement, was that old vacant lots full of rocks and bricks would grow fine turnips. We have something like a hundred gardens in that community now. I don't even know how to measure what that means to the economy, but I've seen what it's done to the people that planted it. One man, who hadn't planted a seed in forty years has the finest garden in the back of an abandoned building that is condemned and ready to be torn down. He cleaned up the back porch and he set up a chair and every morning he comes out and cultivates his garden. He's really a strange man. He sits there, talks to his plants and says things like, "Now, you guys, I know you're all different, tomatoes here and

turnips here and . . . but you're going to have to live together, so just grow." And he's got the growingest garden in the community. Expanded cultivation is VISIBLE!

Examples of Intensified Production are a green house where you start the plants early before the weather permits they be put in the ground, and the rotation of crops. It also includes water delivery, wells, irrigation, rain barrels, whatever it takes to quickly make visible that water is not a problem. Water can be available in a situation with the simplicity of irrigation. We are not interested in all of the complex technical possibilities. We're interested in the simple things that every local man can do in terms of irrigating the fields and coming up with the water that's essential. Intensified Production requires an equipment pool. Finally, it boils down to having a tractor, a truck and some hand tools. With these three things, agriculture can take off. Believe it or not, we have a tractor in Fifth City with a plow and a front-end loader on it, and it's unbelievable what that thing does.

Appropriate Industry points to things like the cottage production. That is, many people doing many things. Small groups of two, three, four, or five can produce something. A small group here can sew clothing, and a small group over there can assemble something that comes in unassembled. Agro-business, can turn the productivity outward to export and to create income for the community through farmers markets. The processing plants need to be simple with one step in the process of producing something. This may be turning sheets of wood into boxes or it may be cutting logs into timber. But, one process, again, a simple approach that does not require some sort of extreme technology but is something that everybody can do. Ancilliary Industry is participation in a larger market. For instance, one of the things we've been looking at is the electronics technology in this country. We could assemble toasters. Somebody else can make all the parts that has to be made for toasters, but we can just put them together. Having a dozen people putting toasters together for Sunbeam Corporation would be a little industry, an ancilliary to a larger industry with a quaranteed flow possibility.

Now, let's look at Commercial Services. The common marketing includes things like access to purchasing or cooperative buying. If you have three grocery outlets in a community, then they buy all their goods together in volume purchasing. Then they can cut down their price and that allows them to market at a lower level and therefore elicit more business from the community. A farmer's market is a common marketing tool. In many communities upgrading that whole system of local merchandising is crucial. There are communities you go into and if you don't live there you don't know where the store is because it doesn't have a sign. There are only 500 people there so everybody who lives there knows where it is. On the other hand, erecting signs and advertisements, not only in that community but around it, elicits and improves the merchandising. The way products are displayed is also important. There should never be only one bottle of something on a shelf. You fill the shelf up. You may have to fill it up with 47 empty bottles and five full bottles, so it appears to be full, and if it doesn't appear full then you

hide it. When the manager of the Fifth City Grocery Store starts running out of something he takes care of it. One day he had a whole shelf full of maple syrup and when that thing was empty, he took all the bottles that were left and set them in a row around a vacant space where nobody could see the vacant space. It looked like there were still 100 bottles of maple syrup on the shelf. That is simply moxie, nothing technical about that. The third item under Commercial Services is savings and loans, or a savings process. Local communities don't have a chance unless everybody participates in some kind of savings from the profits and income that they have. Finally, they have to capitalize their own future, and the injection of initiatory capital is primarily going to come in the form of loans and mortgages. A base has to be built, not only to cover that, but to cover future capitalization for family businesses, as well as for funding the social programs of the community. Lending channels are also important. Opening up the lending channels doesn't necessarily mean you have a bank or a savings and loan in the community, though that might be a prime objective. You open up the lending resources to get the funds into a community for its development. All of these things have to do with economic visibility.

Now, let's look at Social Development in the third column. It is the key to moving toward self-reliance, with a community standing on its own feet, relying upon itself for the creation of its future.

The first thing is Preventive Care, which is basic to the health and vitality of communities. Most of us in the Western World take for granted things like our health. We have good health because of four very simple things. The first one is that we've lived in a sanitary environment. The second one is that we've had adequate nutrition, and the third one is that immunization has always been available for most of us. And then the fourth one is that primary treatment or care has been accessible to us. There is a need for these four things to be present in every local community. I was amazed at what happened on a recent health trek. The health team went to provide expertise to the villages. The first place they landed was El Bayad. They staged a town meeting on health, and guess what expertise was needed? Relative to sanitation, they had to learn how to dig a ditch. Relative to nutrition, they had to learn how to set up a kitchen so everybody could have a good meal every day and use both the government surplus that usually goes to waste, plus what could be produced immediately in the community. The third thing they had to do was drill a well to provide fresh water because there hadn't been any fresh water in that community in a thousand years. And the biggest problem in health at that moment was something called, schistosomiasis. The simple term for it is flukes. These flukes live in snails and enter a person's liver and intestines, and eat him from the inside. They live in dirty drainage ditches where people stood whenever they had to go to the toilet. In the past, they recycled those flukes all the time. After they drilled the well and found some fresh water, set up a community kitchen and dug a drainage ditch to get rid of the snails, their medical task finally

boiled down to giving everybody one little pill. Now, you know that preventive care is something that every local person can do. He just needs to know what to do. What are the visible results? Vitality begins to happen in people's lives where it's never been before. Before they were trying to sustain two or three bodies, not just their own, and now suddenly they are released with energy which they never experienced before.

The next key item is Functional Education. Early learning is important because children form the images of humanness in the early childhood years. One of the children in our preschool died this past year, so all the preschool teachers decided to take the preschool children to that child's funeral. At the funeral they sang "When Iron Men Go Marching In" and celebrated the death of their classmate. That had a profound impact on the whole community. All the parents and teachers as well as the children learned about the goodness of life. The next category is formal schooling. Adequate schooling, educational structures, literacy and language should be available to everyone. Youth training points to the awareness that by the time somebody's 12 or 13 years old they are ready to turn into adults, and the training that they receive during those years is critical in becoming responsible and mature people. The training that the youth receive is critical to their grasping what citizenship is about. Adult education, is the fourth arena under Functional Education. Adult education is for those who never had a possibility. It is for those who need to acquire skills and wisdom to grasp themselves as global human beings who participate in the creating of history right there in their own community and wherever they may go.

Let's now look at Community Welfare. The first area is Family Development. Visibility occurs when new structures begin to take place, and it's amazingly simple. I mean, the preschool begins the day one parent stands up with one kid and starts dealing with that kid's life. It doesn't require anything special. I think our greatest insight came out of Majuro. All you needed was one great big long coconut log and one teacher. Then you just line up a bunch of kids on that coconut log and start. No roof, no credentials, nothing else are needed-- that was the key to the beginning. Women's advancement is also key to the vital welfare of the community. Millions of women in the world have never grasped themselves as human beings. They have been relegated to beasts but are now awakening and discovering their great gift--their capacity and their ability to participate in history as human beings. That has to occur in every project and every local community. The Global Women's Forum that has been around the world is a key tool for women's advancement. The youth task force deals with youth becoming involved in the work of the community. They can help build the community and participate in all the practical tasks that are necessary there. In terms of elder engagement, we found that the key to the stakes in Fifth City is the elders that live up and down those streets. They can work harder than any of the younger people. They start earlier, work longer, and they've given up their preoccupation with eating. They don't even worry about lunchtime. They

just work, and it's just phenomenal. All of this contributes to the visibility of the Social Development. Now, when Economic Development and Social Development begin to occur at the same time, that center column, Human Development and Local Motivity come alive.

Local motivity is the key and tactics for eliciting that create the self-confidence of people towards the future. You know a project is being done, that Human Development is being done the day that people in that community begin to stand up and say, "Well, what's next?" And whenever 'what's next' is mentioned they say, "That ain't no problem." The community is transformed because people know now that anything can be done. The emergence of what we used to call problemlessness occurs and then you know that Human Development is taking place.

The first arena under Human Development is the Living Environment. Adequate housing can be created out of the resources available in a community. Everyone needs his own housing and a place to live. Public facilities points to things like a community center where people can gather to celebrate, and plan their future. A health facility, a preschool education facility and an industrial shed are other examples. This year we learned after nine months of stewing that the key to starting industry in Fifth City was to find a building. At first we thought it was deciding the product to be made, then we thought it was finding somebody with certain skills and then we thought it was securing funding. And after none of those three things were achievable, we finally decided to secure a building, and my goodness what happened when we got that building! People came out of the woodwork to work on that industry building. Three local contractors in Fifth City just poured their hearts out for next to nothing. We are rehabilitating that building for something like \$6.00 per square foot. Nobody in the city of Chicago has rehabilitated anything like that for less than \$18.00 a square foot. Then equipment and materials started arriving. We acquired a stack of formica board for making tables. These 12 foot high, 5' x 10' sheets of formica were delivered free just because somebody had it and wanted to get rid of it. But, we needed to have a place for it to be delivered to so our industrial building was fixed up and then more equipment began to become available. Motivity broke loose and the self-confidence of the community spiraled, because we had a visible facility. It's amazing. This method didn't fit anybody's expertise screen of how you begin industry. But, we're not about expertise. We're about doing it.

Village design begins by getting a map which holds a visible plan for the future of that community. What does the village look like? What is it going to look like? Where is everything going to go? You can have more fun with these questions in the stakes! That's the key -- the stakes. If you want to have a really exciting stake meeting, walk in with a map of the community and a bunch of little blocks and label them. Housing blocks are red, commercial blocks are blue, social blocks are green and industry's orange and so forth. Let people spend an hour building a design for the community, moving those blocks around on that map. Then bring it all together in a community meeting and put the big map in the center of the room and start doing it again. It's phenomenal when people begin to participate in designing.

They also begin to deal with all the issues of community space. The people wonder where industry ought to go and soon they decide and suddenly this problem evaporates. Acquiring essential service is also a tremendous need. They say the biggest signal miracle during the consult week in Lorne de l'Acadie was the arrival of the fire truck. Fire had been a problem in that community for many years. So right in the middle of the consult the people took up a collection and bought an old fire truck. They drove it into town. And when they drove it into town the whole place just exploded and people danced and celebrated in the streets. It didn't cost much. They bought a fire truck that was an antique that no longer worked and there were no parts available for it, but it solved the contradiction. Every time the fire bell rang everybody turned out to follow the fire truck and you no longer had any problem with forces. They ran bucket brigades and the fire truck just sat there and shined. I understand that last week they went and secured a fire-truck that works. But, whenever there is a fire now, the old one leads the way and gets all the people out, and the new one follows along. Then the old one just stands there and oversees everything and the new one puts out the fire. That is motivity. That is the key to motivity. We've got to become phenomenal tactical thinkers and operators in doing these kind of projects.

Consider Corporate Patterns--the visible corporate patterns you want to see emerge in community are things like total engagement. Everybody can be engaged. Initially that comes in the form of work days. Careful strategizing and planning is needed to make a catalytic work day where it's utterly irresistible for anybody to walk by the work that's going on and not get involved. This is the Tom Sawyer principle. It's whistling and singing and eating an apple while painting a fence and somebody comes by and says, "Why are you so happy?" Tom Sawyer says, "Well, here, start painting this fence and you'll see." And people discover that it's wonderful to paint this fence, to sweep this street, to dig this hole and to plant this garden. This is total engagement. What is crucial is that everybody has a task, a job, or a role that is concretely creating the future of that community. This total engagement brings about the self-sustenance and the self-reliance of that community. When that begins to emerge, people are no longer standing around, and you know that the project is being done.

Next is the community commons--things like a common garden, and a space where anyone can garden. People don't have to own land. Space just needs to be available. A common kitchen, and a common herd can serve the whole community. Common grazing lands can be provided so everybody has a place to take their one cow to pasture. Things that are accessible and develop the well-being of people release motivity.

How do you create village consensus about the task. Once you get your project book written after the consult you have the community consensus. There isn't any more worrying about consensus. And if anybody pops up somewhere with some objection, you finally are not worried because you know how that

document was created -- by the people themselves. The vision, the proposals and the tactics came from the people. When you get people engaged, they deal with the objections from others themselves. You don't have to worry about it. The way that happened was at the community meetings the first few months after our consult. Every Sunday night, all of the community leadership would spend 45 minutes to an hour giving tremendous reports. People would report things like "I found a nickel, bought a lollipop and sold it for a dime." It was unbelievable-- the little nitty gritty things that people celebrated. We would listen to these long reports, and then after we finished, one of us would jump up and in three minutes say what we were going to do the next week, ending with, "let's go to work." And everybody would run out of the room and go to work.

Now, what was happening in that dynamic was that you didn't have to worry about the planning. The way you built a consensus was out of the engagement. The assembly of the community was to celebrate its work and its engagement each week was the key or the indicative to its next step in accomplishing its 144 tactics. It was so prodigious that they produced tactics. I think we had about 170 tactics going before the year was over. And, when they looked back to evaluate their first year a couple of weeks ago, out of the original 144 they could say they had soundly and solidly accomplished 111. They said that the rest of them were no problem -- they could do all of those the next week. It's just amazing what happens in consensus building. Consensus building is a key to motivity. Regular Town Meetings occurring in the community is the key. A consensus assembly is a Town Meeting. Then the councils have no problem doing the practical planning. They can run through that planning like a bunch of race horses.

Corporate work is getting people working together in whatever tasks need to occur and corporately celebrating that work. After working together, people celebrate together what they've done, and the various teams of folks report to each other about what's happened. That work force working together is the key to motivity.

Next is recovering local Identity Systems. The self-story of the community is important. Who are we? Where have we come from? The community needs to stand before the present engagement and their vision of the future. The songs that rehearse that are key to the self-story, as well as the symbol systems that are built in every community. Examples of community symbols are a grid of that community or the central plaza where some symbol stands for that community like the Iron Man in the central plaza of Fifth City. Murals and large art forms rehearse the symbols, and the rituals that every community creates, rehearses its present struggles and dreams. Every guild and every stake creates its own rituals. The common rituals are rehearsed whenever the community assembles. And village celebrations--you can't have too many celebrations. It is simply impossible to have too many. A week ago I wouldn't have said that. We had wall to wall celebrations for two-weeks going and I thought if I had to move one more

table or one more chair I'd just die. My whole body ached like I never remember it aching in years. Almost anything is an occasion for celebration, and don't hesitate. Do it--that is the key to motivity.

There are several things I've been trying to emphasize, that I would call the revelations of this past year. Our problems in doing projects are not things like funding. I think the only funding any project really needs to get moving is self-support--something to eat, some clothes and some place to stay. Once you come to terms with that then you can really move things. However, the key to eliciting funding is the visible transformation on the site, that you do with the resources that you already have there. For instance, they beautified that street in Maliwada by cleaning it and by taking all the old racks that had been lying around, painting them and putting them in a neat row. And they put a community symbol on all the old trash barrels, that they usually threw away, and lined them up. When you brought somebody to a site visit to try to give them a reason why they ought to help you, the reason they ought to help you resided in what the community was doing, not in the damned problems that were there. You see what I mean? That's tactical action and tactical thinking in the issue of funding. Self-support is the key.

Relative to the moral issue of our time, I think the liberalism of our era that infests all of us is something like "Now, the first job after the consult is to get clarity on the model."--rather than, the first job after the consult is to just start doing immediately everything in that model. Visibility is the key, not the clarity. Clarity is found in the doing. Paralysis sets in whenever anyone thinks that they need to have clarity on the model before they go do it. If you think back this year on where you were paralyzed, it's whenever you were unclear and you thought you had to be clear. That's the only time you got paralyzed.

The issue of getting things done in a community is not who can come up with the brightest new idea for acting here--it's simply engagement in doing those tactics. Bright ideas usually come out as a way to say, "This should not be hard work. There ought to be a simpler, easier way to get this done." It was about the time of the third or fourth truck-load of sod that we planted in Fifth City before we stopped whining about how hard it was and it wasn't hard anymore. It was sheer joy. And, that doing of the tactics, and being fully emersed in doing them, is the key for how to make it easier. It is not bright ideas. Nor is it expertise. Whatever everyone can do is the key to doing a project. It is not what someone can come do for you. If you found yourself this year tending to wait on the such and such acceleration team to arrive before you looked at so-and-so, you fell into the expertise trap. Now, that's not bad; that's just the way it is. The acceleration team role is crucial, but their role is enhanced only by our engagement, not by waiting on them to come tell us what to do. We are looking for those tactics that everyone can do.

And then, relative to profound humanness, I would point to the emerging of local leadership as the critical issue. The best way to prohibit local leadership from emerging is for auxilliaries to start plodding through the

programs. If you get into schedules, routines and systems that everybody else thinks makes the world go round you immediately exclude 85% of humanity. Creative engagement is called forth through events, drama, action, and moving on things. There always needs to be forms, but you can't build forms for things that don't exist. For until there is the released awakened engagement in folks, you have nothing to form. The only formulation we've done in Fifth City, and in other projects that have been around for a year now, occurred in the first year of doing tactics. There wasn't anything to form until eight, nine or ten months of moving on things. "Hey there's a rock in the road. Let's all move it." That kind of activity was the key. Those tactics are not programs--they are happenings, events, and highly visible doings. All of us are well-trained in doing PSU's and it's so easy to have a PSU on every problem. You try to get the people of a local community together to do more PSU's and you can't understand why they don't come. Well, they are not going to. And if those 24 projects are going to be finished, we've got to be a "doing people" and figure out what we did after we've done.