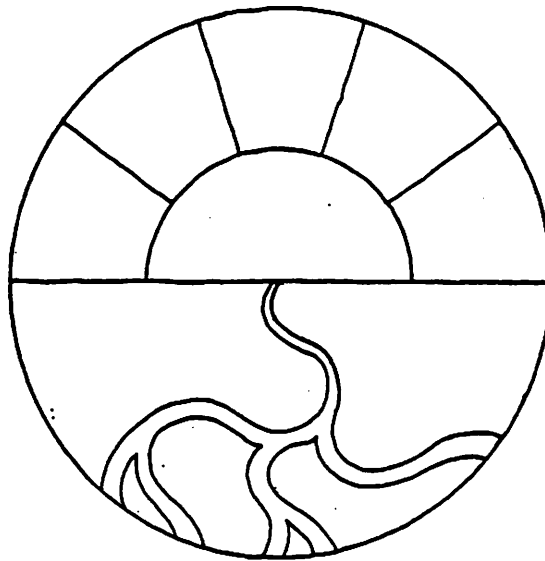


THE IMMENSE/INTENSE/INTENTIONAL JOURNEY

Reflections on a Year of
Experimental
Community Life



The University Community
On Bk Of Responsible
Education

New York 1981-82

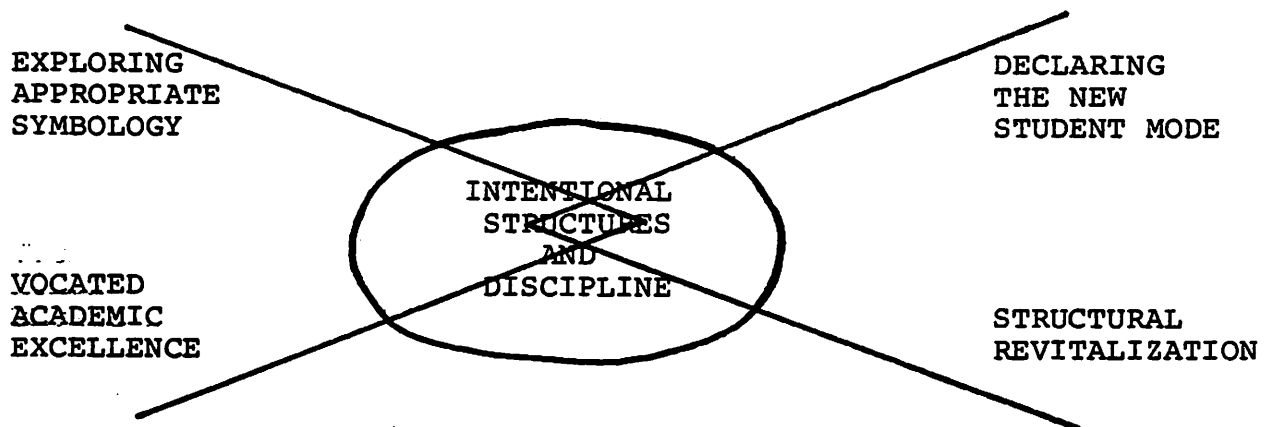
INTRODUCTION

Evaluation Document

New York

The U.CORE Residential Experiment

During the nine months from September 1981 through May 1982, four Post Secondary Education related students conducted a residential experiment in conjunction with the New York Area office of The Institute of Cultural Affairs. Jane St. John (Barnard College), Peter Clements (Pratt Institute), Kathryn Geurts (University of Minnesota and Sarah Lawrence College), and Claire Clements (New York University School of the Arts) lived in the I.C.A. house and worked closely with full-time staff and regional colleagues co-creating strategies and programs as an integral part of this experiment. We based the "University Community On B $\frac{1}{2}$ of Responsible Education" (U.CORE) on principles of the Primal Community Model (often referred to as the "Bug Model"):



We spent the weekend of June 4-7, 1982 charting our year-long activities and analyzing the experiment. We applied a six-fold screen to each of the five arenas of the "Bug Model". The following evaluation document is the product of our reflection on this residential experiment. At the end of the document is a four year phasing plan for the U.CORE which indicates future directions for our work.

EXPLORING APPROPRIATE SYMBOLOGY

Evaluation Document

New York

INTRODUCTION: This arena of our "Primal Community Model" concerns exploration of a symbolic life that is appropriate for students today.

- PRINCIPLES:**
- 1) Symbols are dynamic: a symbolic image may remain the same but the story or myth must be ever expanding, growing, and deepening.
 - 2) Symbols must catalyze and sustain a oneness of the group, yet still allow for diversity: groups form and are held together around a common vision and need to create common symbols, rituals, and/or events allowing a oneness of the group to emerge and spirit to be sustained.
 - 3) Symbols are intended to sustain self consciousness: they must state the fundamental and creatively cajole us back into consciousness.
 - 4) Symbol is the key: radical personal and group demonstration is needed (like Ghandi's "Salt Walks").

HISTORY: It seems that students have traditionally taken one of two relationships to symbolism: either aquiescently accepting a set of symbols created by others, or actively questioning dominant societal signs and taking on the challenge of pioneering a new sort of representation. We can see how singing has been a powerful symbol of unity during times of upheaval: as the Great Wall of China was built songs sustained the momentum; as the newly discovered American territory was being explored people sat around campfires in wagon circles telling stories, playing guitars and singing; as recently as the 1960s the wave of social protests was captured and symbolized in song. The symbolic aspect of a culture serves to shift images and change the history of the moment as well as remain intact for consequent generations to use as a springboard- as impetus for creation of a greater, more complex civilization.

CURRENT**SITUATION:**

Students today seem:

- 1) Uninterested In Deep Levels Of Understanding And Struggle
 - don't sense the cruciality of their self, task, or community
 - a depth level of communication, feeling, or growing is seldom reached or experienced
 - little searching for a way to articulate and rehearse ones own fundamental beliefs
 - unaware of both the negative and positive power of symbol
- 2) To Have Negative Images Of "Ritual"
 - not interested in images associated with religion and its oppressive morality

- resistance to rehearsal and discipline
- significance is a given but there's no reminder of this fact

3) To Be Victims To Powerful Status Quo Symbols

- recent surge revolves more around action than symbol
- American students victim to capitalist, individualistic, materialistic, hedonistic, competitive symbols created by a society into which they were born
- "partying" is analogous to "drinking"
- culture, the arts, people's gifts are separated from "work" and everyday tasks
- little sense of meaning for what people are doing

4) To Fear Making A Statement And Having To Defend It

- American students are unable to analyze archetypes and discern a value system of their own and declare and defend it
- American students are unable to organize around, commit themselves to something/anything symbolic of their care for the future and their belief in possibility
- peer (and other sorts of) pressures cause students to fear speaking about the symbols before which they stand

OPERATING
PROCEDURES:

The University C.O.R.E. explored the symbolic nature of eight different aspects of life:

- 1) Relationships to Food
- 2) Releasing the celebrative surge
- 3) Music and singing
- 4) Creation/utilization of space
- 5) Exercise and movement
- 6) Writing, maneuvering words
- 7) Personal and corporate rituals
- 8) Individual style

As an example of arena number one, members of the Univ. C.O.R.E. did such things as making cooked carrots and split pea soup for breakfast to illustrate our ethical stance on the use of food as a personal and planetary power tool. Committed to the simple life, economic frugality, and the inkind system for obtaining corporate food, we believe that utilization of the food we have on hand (rather than purchasing typical American type breakfast food) manifests these symbols. We also believe that what we feed ourselves and what we allow others to intake symbolizes our care for individuals of the human race. Therefore carrots and pea soup for breakfast, offensive as it may be, cares for our bodies more than sugary cereal and sweet rolls.

KEY

QUESTIONS:

After a year of experimentation in regard to appropriate symbology for the new student mode, we the Univ. C.O.R.E. are left wondering:

- 1) In regard to the health or well being of individuals in revolutionary organizations:
 - a. How can we work closely with all in the I.C.A. community on the struggle with the body-mind dichotomy?
 - b. In the corporate setting how can we care for everyone's health, or how can we address such things as hyper tension, compulsive eating, excessive self driving, exhaustion, individuals smoking and smoke filled meeting rooms, high sugar and caffeine consumption, etc. etc. etc.?
- 2) In regard to holistic celebration as the decision to experience life with intentional intensity:
 - a. How can we allow and encourage more genuine celebrativeness in seemingly mundane activities?
 - b. How can we convey the significance of the action of an individual so that people experience the imperative of intentionally relating to their habits and style?
- 3) In regard to the delicate balance of the individual and the group:
 - a. How can individuals operating in a large and constantly demanding group do things which take time (like yoga or writing) but are nonetheless essential to sustain and motivate the solitary components which make up the corporate?
 - b. How can a group encourage individuals to grow without feeling guilty when unable to create structures which catalyze personal growth and cater to particular needs?
 - c. How does an individual relate to a community with integrity while maintaining both long term patterns and continual reappropriation?
 - d. How can we push people to realize that the corporate is a dynamic, not static, structure and must be questioned and changed as is appropriate?
 - e. How can we encourage people to speak up in and to the group when the corporate structure is or is not working?
 - f. How can we allow for individual activity without jeopardizing the cohesiveness of the collective?
 - g. How can we integrate food care, informal discussion, physical movement and exercise with "the mission" of a covenanted group of revolutionaries?

4) In regard to creation of images, symbolism for the future:

- a. What new images, symbols might be used to represent responsibility, care, human frailty, etc.? What are images that can be meaningful to any human being who decides to care for the future?
- b. Why does the average student today seem to know so little about symbols and myths, and would "Imaginal Education" perhaps help them to recognize the power of symbol?
- c. Is the current and vehement "NO" to nuclear arms proliferation the new symbol around which students are ready to organize?

RECOMMENDATIONS: We the University C.O.R.E. recommend that:

1) Under the rubric of "Evaluation And Training":

- a. Students (and communities in general) study the use of symbols and myths in various dominant and sub cultures throughout history.
- b. We train ourselves to more acutely discern archetypes and then create and articulate personal symbols.
- c. We workshop tactical ways to address world concerns through personal action.
- d. Once or twice a year seriously evaluate and redesign symbolic life systems.

2) Under the rubric of "Symbolic Prioritization":

- a. Since use of time is an indication of what is deemed important, communities need to carefully plan their daily-weekly time design: being cautious to not over-emphasize the inner operations or the outward mission, and delicately balance individual and collective time.
- b. Communities establish a regular (probably weekly) creatively formal yet releasing time for internal interchange: reporting, proposing, consensing. This sustains cohesiveness and spirit at times of disbursement.
- c. The I.C.A. look at more effective ways of caring for individuals within the houses, and consider more self conscious integration of "internal life" as a legitimate part of the "missional focus".

3) Under the rubric of "The Symbolology of Seemingly Mundane Activities":

- a. Utilize singing to create moods and to articulate group stances.
- b. Utilize space effectively for ones practical needs while making it a visual reminder of ones decisions.

- c.Utilize periods of "work" as a time to experiment with and redefine the concept of "celebration".
- d.Utilize birthdays as a time to make someone a card with "push",emphasizing individual uniqueness.
- e.Utilize existing and currently practiced rituals as a basis of dialogue, analysis, redesign, and creation of something new.

DECLARING THE NEW STUDENT MODE

Evaluation Document

New York

INTRODUCTION: All five facets of the "Primal Community Model" manifest aspects of "The New Student Mode", but this particular arena concerns the element of declaration.

- PRINCIPLES:
- 1) Realizing that "the personal is political", we need to not only passively embody what we believe, but also push ourselves to develop the confidence to articulate and assert the story out of which we determine our actions.
 - 2) We need to take responsibility for communicating benefits, struggles, learnings, and personal growth (derived from our particular situation) to the broader community.
 - 3) Interchange is vital: to nurture collegial relationships, to counteract the isolationist endeavor that Post Secondary Education can be, to integrate our lifestyle with those of a different mode, and to authentically address the issues facing all people.
 - 4) Finally, declaration requires stating our intent which brings renewed focus and commitment to the task.

HISTORY: The first students to question a teacher's method or curriculum, the first students to integrate studying with a job, the first students to demand that learning be applicable to everyday life- they were in small, individual ways declaring the new student mode of their day. But the fruits of many such endeavors have been lost when the learnings have not been self consciously articulated. Notes From The First Year (edited by Shulamith Firestone) is an example of a book documenting the visions and beliefs of a small group of people in the 1960s. Their organization and action eventually catalyzed a massive womyn's revolution in our society. Being self conscious about the revolutionary deed we are doing and daring to declare and defend it is a lesson to be learned from recent history, and a story that we need to rehearse.

CURRENT

SITUATION:

Students today are struggling and searching for ways to:

- 1) Responsibly Enact Our Consciousness Right Now
 - take life seriously now, not after we "get our degrees"
 - develop modes of operation which are life long
 - remain aware and on top of edge ideas
 - integrate theory and practice
 - plan our education in light of our own unique qualities and what the world needs
- 2) Care For All: From Person To Planet
 - relate to our global community and bring this perspective to others
 - be responsible about time, relationships, resources, style and symbol
 - accept diversity and deal seriously with all kinds of

people, shirking intimidation, alienation, other distinctions and forms of separation
-work together: networking, organizing, and mobilizing
-care for ourselves while helping others to grow

3) Share Our Resources

-be a mentor as well as an apprentice
-share information and access to it

4) Dare To Know/Do/Be As An Ethical Person

-constructively disobey or disagree in order to create an atmosphere for growth
-risk, dare to be offensive, have the strength to say what we believe
-admit that we care and are vulnerable
-detect subtle patterns of exploitation and inhumanness, and discern an appropriate response
-trust and enact our intuitional beliefs
-operate, in every aspect of life, out of an ethical and vocated standpoint
-develop commitments and covenants

OPERATING
PROCEDURES:

We, the University C.O.R.E., fulfilled our commitment to Declaration of the New Student Mode in 5 different realms. As individuals and as a group we made declarations through:

- 1) Ongoing documentation and sharing of our personal journeys and the collective path.
- 2) Constructively confronting ourselves and others.
- 3) Assuming leadership roles in an array of environments.
- 4) Never ceasing to name and wrestle with the contradiction at hand.

Although we were declarative wherever we showed up, it seems that in this past year the University C.O.R.E. did our most indepth and effective declaration within the immediate (I.C.A.) community in which we were living. As vocated and "struggling to be ethical" students, we strived to play a responsible, vital and contributing role in our community. This required continual articulation and expression of our priorities and concerns, which were oftentimes challenged by other community members. We declared our stance on everything from ethical approaches to eating dinner as a group, to acting out our position on world concerns like Nuclear Disarmament and the Womyn's Revolution. We made our declarations through spoken and written words, dance and movemental expression, presence, style and actions, and leading a lifestyle of continual exploration. We utilized the global network of The I.C.A. to share our beliefs and learnings, as well as established and deepened additional ties.

KEY

QUESTIONS:

1) Regarding Today's General Mode of Unconsciousness:

- a. How much does the current curriculum, the instructors, the difficult economic situation, etc. influence students and cause general passivity, tameness, and apathy?
- b. What has happened to symbols which students have traditionally used as a way to declare their stance?

2) Regarding Declaration of Our Intuitions of The New Student Mode In A Manner That Speaks To Others:

- a. How can we, in our daily lives, inspire others to lead more devoted, committed lives?
- b. How can we allow students to rediscover the meaning of being "radical" (committed, disciplined, strategic, subversive, passionate, organized, ready to risk, acting "with abandon", etc.)?
- c. How can "one who cares" release the constructive effectiveness of teamwork?
- d. What is the new student mode, and how can we create an image of it that makes it possible for anyone in P.S.Ed. (Post Secondary Education) to embrace it?
- e. How can we build momentum, cohesiveness, a sense of oneness in our working situations?

3) Regarding Eliciting Radical Selfhood:

- a. How can we use the gifts of I.C.A. methods (such as honoring everyone's input, consensus building) in a way that touches the intuitive or honest place where people are at, and free them to be who they are in a group?
- b. How does the new student mode tie in with one's life long vocation, and how is it that we push other students to consider this?
- c. How can we bring to others in P.S.Ed. institutions the vital necessity of primal community...help them to realize that this would enhance and embellish the learning process they're out to teach and/or absorb?

RECOMMENDATIONS: We, the University C.O.R.E., recommend that:

1) Under the rubric of "Story Telling":

- a. Univ. C.O.R.E. members document their personal journeys and learnings from this past year, and then declare the story of this (personal and corporate) experiment, doing it the depth justice it deserves.

2) Under the rubric of "Continued Training As Leaders":

- a. Utilize a screen (like the primal community model) to comprehensively journey and push ourselves and others.

- b. Utilize clothes, mannerisms, modes of communication, and actions as a self conscious, intentional statement of our beliefs.
- c. Utilize "The Global Academy" (an I.C.A. training program) to seriously challenge and demand of ourselves appropriation and grounding of I.C.A. methods.
- d. Utilize 2times of working on a common task to honor individuals and release their spirit.
- e. Utilize individual "free time" to do indepth reflection in order to plan and integrate the many threads of life (because self understanding and conscious direction is an essential part of declaration and leadership).

3) Under the rubric of "Organizing P.S.Ed. Students":

- a. Univ. C.O.R.E. members create study structures and organize study groups to engage and inspire colleagues at school.
- b. Univ. C.O.R.E. members form and articulate covenants in various other arenas of work not necessarily contingent upon studies.
- c. The I.C.A. consider recruiting 5 P.S.Ed. students for one house in each N. American area to conduct a similar (to Univ. C.O.R.E.) experiment. P.S.Ed. would be significantly impacted by the declaration of students who have experienced, first hand, living and working in primal community.

Evaluation Document INTENTIONAL STRUCTURES AND DISCIPLINE

New York

PRINCIPLES:

- 1) Moods and other fluctuating patterns are a part of our very composition. Yet we also have the potential of making any decision in any moment.
- 2) Corporate structure and discipline is only enhanced by welcoming and celebrating diversity.
- 3) Care to include different dimensions of life expenditure in a weekly timeline is crucial, (such as solitary time, study time, celebration time, community involvement time, reflective time, etc.).
- 4) One must be able to "hang loose" about time designs and structures at points when they are obviously contradictory to effectivity.
- 5) More of one's creativity is released when one is intentional, than when one doesn't have a focus.
- 6) Intentionality and discipline does not necessarily connote stoicism.
- 7) Transcending the image of aloof, detached and cold as it relates to intentionality is important.
- 8) Intentional celebration is a must.
- 9) Discipline and pushing one's self to one's limits is a must for personal growth.
- 10) All cultures manifest intentionality in different ways. (i.e. Japanese have quiet, subtle and very disciplined manner.)

HISTORY:

Revolutionary groups throughout history have created structure and disciplines for themselves. The ban on pillaging in Mao's army was an example of this, as well as Ghandi's hour a day at the spinning wheel. They knew that the task they were about required order and creativity in forging a new direction for society.

All revolutionary groups of people have seen the need to do much more than they seem to have time to accomplish. The ability to organize people and tasks into an effective and comprehensive configuration is what has most enabled such groups to change history.

Intentional Structures and Discipline-2

(History continued)

Individual finances have long been considered personal, not-talked-about issues. People used to think (some still do) that effective space costs alot. Survival issues being prevelant, a day to day approach to life limited long range planning. Each one's life style was determined by family or caste. Some cultures had, and still have, an alms tax (like the Muslim cultures) which push people to use their money for others.

CURRENT SITUATION:

Having a global consciousness is difficult because it is offensive to those who don't have it. People are beginning to realize the "unfulfilledness" of unintentional structures, particularly in the work place. They are gaining the audacity to ask, "Is this life fulfilling?" and many are saying, "no!". They are learning that there is great freedom in structure (which seems contradictory) and that they do not have to be victim to time and space.

In Post Secondary Education, this is seen through experimentation with time, using the four years in an innovative manner. Some people are putting vocation in life on an equal if not slightly higher plane than sheer money. There is an increase in communal living, people are seeing the power of living together (economically and spiritually, etc.).

A friend of the CORE's, Floris, served two years of mandatory service in the Cypriot army. Now he subjectively hates discipline and structure. Many students share his fear of structures as something de-humanizing. They have not glimpsed the possibility of structures which occasion effectiveness and creativity through harnessing and focusing energy.

These days, obtaining and spending money is one of the greatest consumers of time and energy. This limits the possibility of people's taking on new life styles, changing and broadening perspectives.

In our American culture, intentionality and discipline seemed to be viewed as business-like and inhuman. There is a fear that structure crushes individuality. People have negative images of structures with commonality due to a resurgence of cults like Jonestown. In the 60's "structures" fell apart and were demolished. People in their twenties are on one side of that history and people in their fifties are on the other side. There is a tension, some skepticism, and a lack of trust between these two groups.

OPERATING
PROCEDURES:

Peter: "I experienced the CORE as going through two major phases this year. For the first phase we were very corporate as a group in our structures. This was in tension with it alienating us from the rest of the ICA house. Then we made a decision to focus our corporateness within the larger house community. This led to a far lesser experience of corporateness as a CORE. However, through both periods we were radically intentional and disciplined individuals."

Kathryn: "I believe the U-CORE was intuitively and subconsciously very intentional and disciplined. This was manifest most dramatically at our Quarter planning session early in February. We were utilizing an ICA methodological process to gestalt or group like items in our brainstorm of elements of the U-CORE story, when Claire declared that, "these methods don't work" for her; she gets lost, her particular creativity is not released. Our consciousness as a group was greatly raised at that time. We no longer aquiescently accepted ICA techniques but questioned, analyzed, and struggled with how to create truly releasing structures."

Jane: "I feel that individually we all struggled with structure and discipline intensely. We each dealt with our own finances, maneuvered in the cramped quarters of Hoboken, and juggled complex time designs between the personal, the house, and the CORE. We each had different pulls from four different schools, and each individual had to tackle a different institution. Yet this situation, which could be viewed as full of drawbacks, created the major victories of our year: if we made it here, we'll make it anywhere. The spirit support of one another became crucial in these times. We learned what it means to create with nothing. This learning will empower us to create in all situations for the rest of each of our lives."

Claire: "The CORE members all lived personally on a \$96 per month stipend (excluding room and board). For me, the intentional creation of personal space was vital as it never has been before. It was a way of reminding myself of who I, alone am and what I love, as well as my struggles and what I want to stand before other than myself. The corporate and colorful charts, calendars and decor, were spirit giving and practically, very useful. Clear, attractive labels and notes in the kitchen, and small notes to each other about schedule changes helped ease communication and release tension. It was very helpful to have House Church and House Meeting every week--a time to reflect together, to celebrate and to plan. Absolution was especially helpful

KEY

QUESTIONS:

- 1) How does one blend intuitive and rational processes?
- 2) How does a group decide if it should tutor and enable individuals within the group or alter the structure of the collective operation on the individual's behalf?
- 3) What is constructive structure, and what is destructive structure?
- 4) How can one represent global consciousness on a day-to-day basis?
- 5) How does a community within a community maintain dialogue within the larger community?
- 6) How do we let the house (the I.C.A. house) experience the fantastic victory this year has been?
- 7) How can a corporate group address the issue of personal journey?
- 8) How does one allow struggles to empower action; how can one use anger constructively?
- 9) Concerning the tension between each individual life and the corporate life of a group: how can the overall group structures become a manifestation of the common thrust of the group?; how can the daily life of the group be sensitive and flexible relative to each individual?
- 10) When underlying convictions are common, yet missional foci are different, how is a real sense of common task in a group built?
- 11) How can we constructively challenge each other in our personal journeys in the midst of the complexity of tasks and responsibilities of the common household?
- 12) How can experimentation go on with people in a less covenanted, or non-covenanted community with declarative methods of spending money, relating to food etc?
- 13) How is it possible to dialogue honestly about the struggles and questions individuals are having in relation to time, space and money?

Intentional Structures and Discipline-5

RECOMMENDATIONS:

- 1) Read essays from the book, The Politics of Women's Spirituality. This would illuminate our understanding of intuitive and subconscious discipline.
- 2) Analyze patriarchal standards of "structure" and search out what feminists have to say about intentionality. Oppressed groups and sub-cultures have more wisdom about human modes of group dynamics than main stream organizations.
- 3) Look at the will to change vs. enduring the situation.
- 4) Use birthdays to hold up people's gifts and to challenge their potential with reflection and comments on the individual's journey.
- 5) Write letters to the I.C.A. house.
- 6) Share financial models with each other.
- 7) Decide how personal politics affect the journey of the group.
- 8) Have an evening of planning our individual spaces and creating decor that will impact others in each of our living situations for next year.
- 9) Create a weekly calendar skeleton representing: physical exercise, food, celebration, personal reflection, reading, studying, etc.
- 10) Keep in touch with the house in relation to University programs.
- 11) Talk about individual's struggles in the larger context of the whole community, not just "poor Joe's problem."
- 12) The lounge, kitchen and individual rooms are critical spaces. These need to provide a releasing environment for interpersonal and solitary reflection.
- 13) A house meeting dynamic is important --a regular time when people can struggle with the inevitable issues of a common endeavor.
- 14) Have a session where people speak on each other: neuroses, and learnings about the way the other is, and their needed growth and gifts, as well as, speak about the way we see growth needed for ourselves.
- 15) Look at how to balance the intuitive and the rational in our methods and meetings. (esp. in leading and eliciting responses.

Intentional Structures and Discipline-6

(Recommendations continued)

- 16) Have more of the informal celebrative dynamic together.
- 17) Read and reflect on the essay about leadership management and effectiveness from the "America's Challenge" manual of 1982.
- 18) Try to assume responsibility for all the commitments in your life, with equal intentionality; they are all a part of your vocation.

VOCATED ACADEMIC EXCELLENCE

Evaluation Document

New York

PRINCIPLES:

Essential to an empowering journey through education is a story which allows one to embrace it, not loathe it. This is a time to build the foundation for one's vocation. Since vocation extends itself beyond a nine to five job to that which is the statement of one's life, study has life-long significance. Discovery becomes more important than rote memorization; learning happens through daring, failing, succeeding and experimenting. There is more questioning about what you're being taught and actively applying one's learnings is important because, again, learning it is living it, not getting an 'A' on the final.

Too often students go through courses without sharing insights or articulating ideas with fellow students. This is unfortunate because one of the best ways to gain an understanding of something is to explain it to someone else. Group study provides an opportunity to test ideas, share successful (and unsuccessful) study methods, and to create an atmosphere of team spirit rather than cut-throat competitiveness.

A successful education is the responsibility of the student. Today, many educational institutions are open to experimentation with time and curriculum. One can get credit for vocational apprenticeships and exchange programs allow study overseas; one can graduate in three years or six. As this is a time for experimentation and creating life styles, one can discover the best timeline and most effective study habits. No one needs to passively accept an institution's curriculum or values.

HISTORY:

- 1) Post Secondary Education was for those who could afford it-- not many.
- 2) The size of schools went from one hundred students to, in some places, forty thousand students.
- 3) Post Secondary Education has traditionally been designed to isolate students in "environments of knowledge", students submerged in their studies, expanding their consciousnesses and growing-linear growth without tangential related action.
- 4) Until the 1960's women were expected to do nothing with the knowledge they'd accumulated in college.

(History continued)

- 5) Going to college was the first step of "going into the world".
- 6) Students lived with a guru who taught dance and religion through individual tutoring and by sheer experience.

CURRENT
SITUATION:

- 1) In the United States there is a pervasive individualism prevalent in many students. People cannot see a reason for academic excellence beyond "getting ahead" and making alot of money.
- 2) Universities provide an isolated, secure environment allowing it to be a place where issues are hidden from and there is less demand on individuals to make life decisions.
- 3) Educational institutions are allowing students to create curriculum which is condusive to their vocation as they see it, not as the school sees it.

OPERATING
PROCEDURES:

Peter Clements was attending the Pratt Institute, Claire was at New York University, Jane was attending Barnard College and Kathryn Geurts was taking a year off between her sohpomore and junior year to be in the CORE and to earn money so she could attend Sarah Lawrence College in 82-83.

Our most important operating procedure was support. This encompassed a wide scope of activities; we helped each other on enablement assignments when there were studies to be done, we cared for each other when we were sick and had seemingly countless hours of journeying conversation. Most importantly, we had integrity-demanding honesty. We realized each other's vocational struggles and pushed or protected as needed. Our colleagiality was caring and daring.

Corporately and individually we value personal journey. We gave Claire the time to dance, Kathryn the time to write in her journal, Jane the time to write letters and Peter the time to build and to study at friend's houses in quieter environs. We had conversations about what it means to be a vocated dancer, a feminist, an architect or just plain (Jane) uncertain.

(Operating Procedures continued)

The New York House honored the need for us to study and, being in the house, we were able to participate in pedagogy and collegiums which included reading parts of "The World Challenge" and "The Aquarian Conspiracy". We also:

- 1) made a weekly study calendar every Sunday at the House Meeting.
- 2) had art from conversations after movies.
- 3) took time to create individual space that was tolerable for living and studying.
- 4) reported on accomplishments, victories during the weekly reports at House Church.
- 5) asked for criticism of written work when needed.

KEY QUESTIONS:

- 1) How can the deep personal relationships that were formed and that provided the momentum for intense work be accomplished in a larger community?
- 2) What is the function of the family within a community?
- 3) In assuming responsibility for the primal community of one's school, potential for practical effectiveness is strongly enhanced by living on campus. Yet there is empowerment in living in a community with a diversity of perspectives- people from different schools, of different ages, and different occupations. These perspectives help make distinctions between superficial and fundamental issues. How can that tension be held in creating student community?
- 4) How do I make accountability and absolution a solitary exercise?
- 5) What can I do myself to maintain global awareness in all situations?

- RECOMMENDATIONS:
- 1) create a symbol at the beginning of the year which represents the emphasis of that year's study.
 - 2) put symbol on notebooks and explain it when questioned.
 - 3) keep a journal or use some form of tracking your personal journey and your ideas.
 - 4) read a newspaper every day and one magazine per month.
 - 5) target five people to talk to relative to their vocational experiences in order to inform your own.
 - 6) chart your books and teach at least four other people how to chart during the year.
 - 7) after "stopping out" of a formal post secondary educational institution for a year and living within an experiment in primal community, I've learned how helpful/essential it is (in terms of journeying with honesty and integrity in one's vocational direction) to live within primal community. I recommend that this be a part of all students education and a program that The Institute of Cultural Affairs offers.
 - 8) Locate the living place close enough to school that students can walk there fast. This will allow a flexibility in scheduling study that is critical.
 - 9) Think ahead, chart the course of a semester in each subject in advance .
 - 10) Relaxation is important- always figuring out new ways to pause, reflect, get distance, calm down, and thus be re-empowered to assume the task of academics from the perspective of vocation.

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reaction to that mode which denies participatory process. These times demand new experiments in inclusive processes that employ the energy and creativity of all sectors of the community.

CURRENT
SITUATION:

Students are extremely dissatisfied with the institutions they attend, however they seem to be turning their anger inward rather than directing it at the structure. Brash insensitive smashing of structures, or merely naming them inadequate is a style we know to be ineffective, but how to truly renovate archaic systems is not clear. Many students seem not to have found an effective way to transist out of the "me" attitude pervasive in the 70's. There is an underlying sinse of frustration and unfulfilled potential among many who have not found a venicle for their insight and concern about their school. Perhaps what appears at first glance to be a situation of is in fact a community where many are yearning to participate in creative action could they find a way.

OPERATING
PROCEDURES:

This was a very difficult arena for the C.O.R.E. to address practically. We were all in different institutions and that seemed to be a large handicap in the beginning. Yet, individually we have seen it as our responsibility to relate to classes in a way which symbolized seriousness about vocation and education as life-sustaining processes; not a temporary way to prepare one'self for real-life later.

we initiated a university discussion group as a start toward building a vital network of people able to grow simultaneously and yet be sharing, sustaining each other in the journey of school by broadening our perspectives and enabling each other to see more than our particular situations.

And recently, a start has been made toward engaging students in the school of Architecture at Pratt Institute in more active participation in the school's decision making. The practical form this is taking presently is a Summer Steering Committee building itself as a nucleus of students intent on revitalizing the school. A strategy is being planned for effecting changes next year.

KEY
QUESTIONS:

- How can networks be formed between institutions which allow working together without duplicating efforts or mistakes?

-I'm left wondering how other concerned and active students can aquire a "this rcvolution is forever" attitude which would free them from needing to see immediate results?

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PRINCIPLES: The ideas that demand revitalization of learning institutions are an inward and outward spiral of imperatives.

It is a temptation of groups who get along well on an inter-personal level to remove themselves from the complexities of external structures and focus on each other's journeys. For a group with a radical idea - like changing the world - it is crucial to probe, research and engage in the structures which exist.

For institutions / organizations / programs to survive, people must assume responsibility for them. This is most effectively done by those who are submerged in the situation.

Never forget that it is human individuals who compose the fabric of the institution. Effectiveness depends on nurturing collegial relationships and helping visions that are latent to become articulated.

Students must be aware of trends in their school that are a reflection of what is going on in society. They need to care for the people around them and participate in creating new directions for their workplace, the university.

HISTORY: Historically, students have repeatedly been the creative force behind movements, organizations, revolutions. They have questioned existing structures, seen a glimpse of change, and moved toward it. They have capitalized on this time of life being one of visions and dreams - of willingness to work together - of risking - venturing.

An important realization about the process of change has been articulated by the womyn's movement, that "Our revolution begins at home..." That is its one thing to go out and preach rhetoric and hope that people have internalized it enough to really grapple with it and allow it to address their lives, but it is quite another to demand dynamic change and pain filled growth in the arena / people / places where you invest your real self.

Yet, in the U.S. people seldom try to revitalize - they usually come to a situation, accept the disagreement they have with it and join in.

The 60's saw a great outpouring of student energy - trying to bring a more participatory process into being in the way universities work. Yet the mode of their effort was violence and demands. Today there is still a

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- How when working with an institution, to hold the tension between focussed action and long-range comprehensive change?
- How to really incorporate and release to workmates and friends the message that "the personal is political"? (The dances we make, the approach we give to our studies, the stance we take to each other and to ourselves are all vital to long - range change.)
- How can old traditional institutions see themselves on a revolutionary journey - not just maintaining their past?
- How to grasp and utilize the gifts of tribal cultures and the East in terms of their perspectives on time and humane actions?

RECOMMENDATIONS

That I try to keep in touch with, and confronting those who have gifts which I do not, or who have the ability to push me when I might be afraid.

- Find ways to work with a group who share a vocational direction and build beyond what is possible with one.
- Be able to talk about the learnings from our struggles this past year, allowing other institutions to learn from their struggles and not be afraid to admit mistakes.
- That students slow down enough to talk with each other deeply, to reflect on the past in order to dream for the future, and to link up with "life long colleagues".
- That time design be analyzed. I see it as a much more stifling structure than we are aware of.
- Build a nucleus of people on campus who have made a strong decision that this school is worth their expenditure.
- Develop an intuitive awareness of the visions and contradictions of the school community to inform planning.

FUTURE DIRECTIONS

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Four Year Phasing of the U.CORE

1981-1982	1982-1983	1983-1984	1984-1985
Residential Experiment	Establishing An Education Guild	Participate In Building Curriculum	Curriculum For Human Needs
Explore Vocational Question	Field Educational Experiences	Alternative Educational Schemes	Building University Consensus
Innitia Work on Formation of An Education Guild	Community Action	Occupational Skills Training	Student-Faculty Relations

Impacting P.S.Ed. Institutions Screen