

GENERATION BRIDGING

Mediating Youth Protest

Generation bridging is necessary to mediate the youth protest in the parish. Its aim is to provide the channels for youth and adults to re-establish communications and common engagement in the existing social structures. Youth analysis, a grasp of the external situation, global impact and a recruitment plan will prepare the climate. In addition, basic training, human expansion, discipline development, and practical methodology will enable the re-education of the youth culture. Further experiences must be provided so that the youth might become socially aware, symbolically conscious, intentionally trained and enabled to work corporately. These activities are finally out to re-engage the youth culture in the establishment, family, and education structures as well as to give them a vocational thrust. The parish has psychological and structural obstacles blocking communication and stifling common efforts between the generations. Both generations need new ways to develop a world-view which understands the past and present through the forging of common goals for the future. This tactic lays the comprehensive groundwork and then through imaginal re-education expands the perspective and broadens the practical experiences presenting the youth with new images that would enable them to participate in creating a human parish. Given a practical, concrete vision for what is possible, youth can re-engage themselves in the structures of the parish and once again set up communication with other generations.

SIGNAL UNIT TACTIC 26
Parish

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I. FORGING THE COMPREHENSIVE CLIMATE
PROCEDURES

The procedures for implementing this tactic are the following:

1. Analyze the youth situation in the parish and compile information on youth organizations and attractions, place youth overlay on the parish grid, create a problemat including politics, economics, symbols, and style issues; set goals.
2. Test and redefine the preliminary goals; list key organizations to be contacted; conduct interviews; test the preliminary goals against the new data, and prepare a report on the conclusions and the redefined goals.
3. Establish relationships with parish resource persons, write a community story using the information from these persons, create symbols from the story, end timeline the community.
4. Plan an intentional informal party for youth, recruit intentional hosts, establish the intended purposes as they relate to future needs for impact of the youth, recruit the participants.
5. List the cultural resources of the community and plan a cultural celebration in the parish, prepare a global story to expand awareness, recruit youth from the previous party, and train them to lead the celebration.
6. Publicize and enable the cultural celebration, list the potential participants, recruiting with special emphasis on selected youth and adults, hold the celebration, and conduct an evaluation listing key families and youth.
7. Cultivate selected families from the celebration to deal with twentieth century family issues, plan and hold a parish meeting dealing with questions of family corporateness, accountability, task and celebrational rites.
8. Plan and organize the initial course recruitment, draft youth to be the recruiters, assemble course information, select meeting place and set time for meeting, hold an enlistment meeting and develop a recruitment plan.

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II. RE-EDUCATION THE YOUTH CULTURE
PROCEDURES

The procedures for implementing this tactic are the following:

1. Prepare for youth workshop, decide the subject of the workshop and assign pedagogues, create format and make pedagogical assignments, select and train faculty, and meet with adult and youth leaders to set goals for participation and recruitment.
2. Create a youth workshop, gather enablement staff, organize facilities and structures, develop short courses that demonstrate relevance and effectiveness of methodology, workshop curriculum based on comprehensive context, practice charting comprehensive problem solving and model building technique.
3. Evaluate the youth workshop and plan the follow-up, review pedagogical effectiveness with staff, set up evaluation model including recruitment, enablement, and workshop achievement, write up evaluation, build follow-up plan, and discuss with staff and key participants.
4. Create a series of meetings of youth in the parish, develop question construct to be used informally in meetings, prepare short courses on discipline development, set up account-ability model for group, and determine concrete mission of group.
5. Practice training in missional methods, build a plan for the group to accomplish a serious missional model, hold a series of workshops to build goals and objectives, create timeline and assign forces, and create an accountability and reporting model.
6. Propose, plan and enable a project in global visioning, set up a youth leadership manual model for international celebrational activities, organize and orient celebration staff and recruits, set a context on globalness, and conduct a celebration for parish on globality.
7. Set up training to enable corporateness, present short courses and questions to raise group's self-consciousness regarding group dynamics, develop a plan for readings on corporateness, and create workshops and lectures on corporateness.
8. Plan and enable a global exchange trip, develop a recruitment model for interested participants, workshop practices of global student exchange and a cultural trip, set up timeline, and register participants for the trip.

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III. EXPANDNG THE YOUTH EXPERIENCE
PROCEDURES

The procedures for implementing this tactic are the following:

1. Create corporateness with youth RS-1 grads by determining resources and planning agenda for a youth gathering to enable corporateness, secure a place, recruit youth and hold the meeting; formulate corporate symbols and life style with them.
2. Create the story about the local area and the group, call a meeting at the node for RS-I youth grads, give a contextual lecture, refer to the academy as needed training, and workshop the decor of the node.
3. Develop a one year plan for study, training and symbolizing, workshop responsibilities in the parish, plan for corporate study and training in social involvement, hold news conversations, build a timeline and complete a decor plan for the node
4. Intensify training and symbolic life, lecture on the power of symbols in socio-political life, and hold a seminar using paper on symbols, a workshop intentionalizing symbols, rites and life style, and hold a seminar on advanced training possibilities.
5. Have the group work corporately on decor project, carry out the decoration project and date for celebration and group reporting; report individually and write a corporate report; and publicize report through the local media.
6. Sponsor a parish wide youth celebration, intentionalize the youth's symbols and bring their style to self-consciousness, plan and hold the celebration, evaluate with them the outcome and imperatives of the celebration for the future.
7. Build a global problemat and goals workshop on an international exchange and trip, research, collect data and create a practices model for an exchange or a trip, and develop a publicity model for financial and enablement support.
8. Create a four-year timeline for the parish and regional activities, make assignments, create a care structure and timeline evaluation model, and set up a training plan to enable full participation by the youth.

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IV. RECREATING THE SELF-CONSCIOUS IMAGE
PROCEDURES

The procedures for implementing this tactic are the following:

1. Conduct forums and interviews to engage youth with the establishment of the parish, prepare forms for researching, selecting leaders, creating format and engaging speakers, conduct interviews with key figures in parish, conduct the forum and evaluate dialogues out of the model.
2. Analyze and survey educational context of the parish, analyze the educational context, then build preliminary problemat of educational situation, prepare a model by stating presuppositions, priorities and a timeline, survey schools and explore financing for college selection.
3. Prepare for joint adult-youth project, determine joint project by considering available media and existing evaluations, then build a model for communications between youth and adults, establish a hotline with project participants, and develop a project timeline.
4. Use RS-I as preparation for life plans to be made in the context of mission; plan RS-I course; use the "Wedge" recruitment manual for the course, hold RS-1, and arrange workshop, for follow-up, meeting about imperatives and decisions.
5. Meet corporately to discuss the question of the 20th Century family, to deal with family questions, workshop new family symbols, rituals, and decor, select a project for corporate work, assign tasks and mobilize necessary forces.
6. Hold seminars on vocational and marriage possibilities, set up a vocational seminar with appropriate follow-up, arrange a CS-III course, schedule a follow-up workshop on a covenant with timeline building and establish common structures for accountability.
7. Dramatize the possibilities of actualizing intentional style changes, build a model for emissary program and publicize the need, assign and train emissaries and actualize the program, continue discussions and use of consensus method and design conversations to bring style changes to self-consciousness.
8. Prepare a model for a parish educational thrust, emphasizing global exchanges, make global contacts and explore financial resources, initiate global student exchange, select teachers for an informal meeting with youth, and hold a follow-up evaluation with youth.

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PROCEDURES

The procedural steps for implementing this tactic are the following:

1. Construct a youth overlay on the community grid, indicate the significant social structures, create a comprehensive problemat and analysis of existing youth culture, and project a one year vision for the contextual re-education of the youth.
2. Plan a series of informal parties, invite selected community leaders, create a symbol, story and rite for the community, employ a hidden conversation construct, assign individuals to research and report on specific community problems.
3. Assign roles to enable a parish-wide cultural celebration, conduct workshops in corporate methodologies, assemble cultural resources, create a joint youth-adult parish project, gather a core of leadership as a base for further planning and action.
4. Conduct a course giving imaginal methodologies and social models to the community, provide training for community pedagogues, build a construct for continuing symbolic life, determine existing problem areas establish major priorities, create list of follow-up imperatives.
5. Form youth groups within the community and relate them to missional family structures, convene meetings which institute corporate life, create a new story to establish identity, select a node in the parish, and establish a global context for individual families.
6. Introduce the new religious mode charts into the symbolic life of youth and adults, provide a workshop for developing symbols, rites, and style formation, prepare a comprehensive study plan, conduct conversations on vocation and marriage, build adequate decision making constructs.
7. Initiate participation in signal parish and regional events, create a decor model for community, individual, and family life, establish corporate accountability and rites of absolution, actualize cultural community celebration utilizing the leadership of a core group of signal families.
8. Conduct a seminar on cultural, economic and political world problems, create a grid of cultural gifts of various parish groups, sponsor a parish-wide international fair, and provide opportunities for global student exchange and Global Odyssey participation.

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I. FORGING THE COMPREHENSIVE CLIMATE
PROCEDURES

1. YOUTH ANALYSIS

Youth analysis includes the creation of a grid showing relationships of youth to various sociological entities in the community, the analysis of gathering places for all types of activities of the youth culture, the problematting and gestalting of key areas of protest, participation and non-participation and the evaluation of data regarding vocational crises, imperatives, and creative solutions for today's youth.

- a. The *relationship grid* is a method of classifying youth in their relationships to community structures, using lists of organization affiliations, making a survey of adult knowledge concerning youth culture patterns and locating the institutions in which youth are significantly involved.
- b. *Gathering places* are points at which youth gather for work or commuting, places where groups gather for informal conversation and foray planning, local events consistently attracting youth, and church activities across the parish in which youth participate.
- c. The *youth problemat* is a comprehensive analysis of youth through gestalting lists of geo-social problems, the identification of key protest areas, the signaling of special unsolved problems blocking youth, and the noting of the degree of participation of youth in society.
- d. *Data evaluation* is a means by which vocational imperatives may be analyzed, the futuristic thrust for youth formulated, the major contradictions to decision-making clarified, and the creative solutions constructed for a comprehensive plan for continuing research in youth culture.

3. GLOBAL IMPACT

Global impact forges a comprehensive climate for mediating youth protest by establishing a broad context for facing issues through developing a futuristic vision of the demand of our times and the imperatives of global inter-relatedness, providing practical experiences of the diverse gifts available in other cultures, placing imperatives upon those sensing vocation in a world-wide context, and systematically training persons for effective leadership.

- a. The *future vision* for youth reflects the global impact by discerning what our times demand, awakening a sense of the global inter-relatedness of all cultures, sharpening the imperatives of responsibility for all people, and forming deep appreciation for all human gifts.
- b. The impact of the *worldwide community* upon youth and the present demand for youth and adults alike to be self-consciously global is enforced by such programs as student exchange, multi-cultural celebrations, ur image explosions, and international residency.
- c. The *vocational demands* upon youth are made visible with a regular and systematic training program, the development of a comprehensive vision of the new possibilities of life engagement, broadening experiences of practical work projects, and inclusive curricula emphasizing missional involvement.
- d. Emerging leadership is delineated by surveying existing social groups and their power structures and using this leadership in organizing drama groups, setting up special intentional and educational weekend activities, and enabling celebrations to explode the global image of the youth.

2. EXTERNAL SITUATION

To establish a comprehensive mindset which enables youth and adults to cooperate in the mission, the external situation of contemporary youth is defined by considering the historical aspects of his geo-social role, his contemporary scene, his stance toward what is occurring in the inter-action between his culture and the established culture at local and national levels, and his family relationships.

- a. The *historical grounding* is basic to the external situation of the world of youth because it delineates the different family images, the roles youth play, the system of codes out of which they operate, and their channels of rebellion.
- b. Self-conscious awareness of the *contemporary scene* is needed by both youth and adults, particularly in relationship to today's exploration with drugs, the new morality, the education revolts and the political involvement of youth in order to create a comprehensive climate.
- c. The *localized stance* is discovered through the patterns of youth participation or reaction to community affairs, variation from socially accepted norms of behavior, the intensity of involvement in national issues, and types of activity influenced by cultural heroes.
- d. Analysis of *family relationships* is made by searching out areas of critical unresolved family conflicts, discovering basic issues that are at stake, analyzing role delineation within the construct of the family and seeing where the celebrational life of the family is involved.

4. RECRUITMENT PLAN

The recruitment plan covers a multitude of activities involving youth in individual and team calling, seeking out the key leaders to assume responsibility in planning formats for informal parties, selecting a node, involving the gathering of data about youth and their interests, gridding the area, assigning roles, and including in its plan a story helpful to the recruitment of youth.

- a. *Informal parties* are part of the recruitment plan for youth and include enlistment of recruiters to contact the youth, systematic planning of the party format, intentionally decorating the location around a theme and assigning the roles necessary to success.
- b. A *prospect list* containing possible parish youth to involve in serious engagement is created as part of a comprehensive recruitment plan by gridding the interests of local youth, listing friendship circles and identifying key neighborhood leaders in order to determine initial penetration areas.
- c. *Individual calling* is an essential method within any recruitment plan and includes a rationale for recruiters and the creation of an interpretative story for prospects, the recruitment of calling teams, assignments for necessary tasks, and a system for maintaining records.
- d. *Node selection* is accomplished through construction of a grid of the community to enable intentional selection of available facilities, provision of a thorough legal check model, and renovation planned to provide appropriate facilities within the financial limits.

I. FORGING THE COMPREHENSIVE CLIMATE

The construction of channels of communication and common engagement between youth and adults is initially concerned with youth and grounded in the creation of a comprehensive climate to analyze and evaluate the present context out of which the youth operate, in the study of the contemporary scene and the revolutions youth are experiencing, in the setting of a broad context for facing global issues that demand their missional response, and in a master plan for identification and recruitment of crucial individuals.

II. RE-EDUCATING THE YOUTH CULTURE

5. BASIC TRAINING

A basic training program of short courses, undergirded by a well-developed curriculum to enable the youth to deal with all the knowledge impacted upon their senses in today's world, gives the youth essential tools such as charting methods, different lecture approaches, gestalt methodologies, model building, creation of problemats, techniques in problem-solving, and experiences in goal writing.

- a. The implementation of *youth courses* that include development of a relevant curriculum; definition of roles and assignments of qualified teachers and assistants; and provisions for related tasks needed for enabling the courses is basic to the effective training of youth.
- b. Mastery of the *charting method* is an essential aspect of the basic training or re-education of the youth culture, and is accomplished through lectures on format by trained pedagogues, actual demonstrations of charting, and an explanation of the usefulness of this tool.
- c. *Model building*, which is a comprehensive rational approach to planning, is a practical tool important in one's basic education, and it builds on the common understanding of issues encountered, orders the priority of problems, and strategically plans sequential steps to achieve the group's goals.
- d. *Problem solving* is a necessary part of youth's basic training in which a context for a particular problem is determined and a brainstorming session is held, after which the insights are gestalted and goals written to determine future action.

7. DISCIPLINE DEVELOPMENT

Re-educating the youth culture requires the development of a disciplined life style that will be concretized through the creation of meeting formats to deal with the comprehensive demands, the assignments of regular organizational tasks, the experimentation with new polity methods of consensus, and the structuring of specific and symbolic accountability within the context of a corporate covenant.

- a. *Meeting formats* are a necessary part of the discipline development and are structured by an intentional agenda within a regular calendar, by rituals that are used for the youth to hold themselves accountable to the mission and by assignment of needed roles for conducting meetings.
- b. *Regular tasks* are essential to developing discipline and include keeping attendance at all gatherings, obtaining necessary supplies for planned activities, setting up assigned space, and deciding upon evaluative means of looking at the group process.
- c. *Polity methods* are the manner in which decisions are made and utilize common consensus in decision-making, rotate responsibilities for leadership training, include accountability within a comprehensive structure, and provide ways to symbolize the importance of decisions.
- d. *Individual accountability* in which the youth are required to attend meetings, fulfill tasks, and are held accountable in the form of regular specific accountability and symbolic accountability, followed by the pronouncement of absolution, is a significant method for developing discipline.

6. HUMAN EXPANSION

Human expansion is a key part of re-education and includes the following: training of comprehensive, futuristic, intentional young leaders; taking well-planned cultural trips reminding one that he is a global citizen; taking part in international celebrations to impact world images and to set the context for responsible action; and dramatizing and insuring the concept of mission by a global exchange of students.

- a. A *leadership training* course is part of the rationale to expand the experiences of youth and is accomplished with the aid of a leadership manual, assignment of pedagogues for training purposes, a model for recruiting prospects, and a systematic construct for evaluation.
- b. *Cultural trips* are an effective means of re-education through image expansion and are prepared for by developing the proper context, designing the itinerary, creating financial enabling models and building an evaluative construct to be used after the trip is completed.
- c. An *international celebration* focuses on particular gifts from other cultures, enables participants to experience globality through impacting senses during the celebration, and makes demands through recognition of the implications of being global.
- d. A *global exchange* explodes the image of youth through planning which includes designing the comprehensive rationale for the trip choosing the students who will participate, dramatizing the necessity of missional responsibility and preparing an accountability structure for the total experience.

8. PRACTICAL METHODS

To engage creatively in the global mission, the youth culture must be re-educated by instruction and experience in the most useful new practical methods, particularly those relating to tactical systems, brainstorming and gestalting needs to establish goals, deciding on strategies to reach the goals and creating a comprehensive timeline.

- a. A *tactical system* is an essential aspect of the practical methods needed for re-educating the youth and includes the creating of a problemmat, based on first hand research, in order to design a model reflecting priorities and the establishing of procedures to meet the need.
- b. *Goal setting* is a practical method needed by youth which requires building a comprehensive vision of the future, brainstorming the specific individual needs, setting goal priorities and identifying the major blocks and contradictions to the goals.
- c. *Strategy layout* within practical methods includes carefully creating a construct before initiating the project, choosing the appropriate context of relationships when beginning, planning the deployment of personnel, and establishing a method of evaluation to learn from experience.
- d. A *timeline* is a practical method for achieving an overall picture of a given interval of time which imaginably grids priorities, charts man hours and creates a time design, so that forces may be assigned to accomplish the mission.

11. RE-EDUCATING THE YOUTH CULTURE

Re-educating the youth culture provides the means for youth's responsible participation in established social structures as adults, and requires thorough training in study methodologies, as well as relevant courses to set the needed context, an intentional program of expanding the images necessary to operate comprehensively today, with emphasis on raising global self-consciousness, deliberate procedures for developing the discipline required as responsible twentieth century citizens, and finally, education regarding practical methods appropriate to operating dynamically in the present social structures.

III. EXPANDING THE YOUTH EXPERIENCE SENTENCES

9. SOCIAL AWARENESS

Increasing youth's social awareness, from the particular to the global, establishes a depth understanding of the concretized socio-spiritual needs of their communities; provides an awareness of the multiplicity of values operating to determine national priorities, enables sensitive response to the inequalities of social justice, and develops a broad insight into the political, economic and cultural causes of world crises.

- a. Youth's social awareness of *community needs* is established by visits to community gathering places, by neighborhood surveys in order to concretize the specific needs of the community area, by attendance at different community meetings, and by building a problemat of the community.
- b. The *national priorities* both explicit and implicit, are made clear to youth by structured group discussions of news events, particularly those of crucial interest to youth, intentional visits to state and national capitols directed involvement in political campaigns, and contact with national legislators.
- c. Response to *social justice* is enabled by setting up visits to ghetto and slum areas, viewing movies which deal with themes related to problems of social justice, developing booklists of pertinent reading matter and using symbolic art forms and conversations for reflection.
- d. A deep social awareness of *world crises* will be developed in youth by establishing educational forums, constructing world grids showing problem areas and power relationships, scheduling key speakers on political, cultural and economic arenas and holding sessions to appraise editorials.

10. INTENTIONAL TRAINING

Intentional training broadens the life experiences of young people and enables them to gain new insights into the meanings and values of other cultures through advanced courses covering a broad range of formats, special studies emphasizing world problems and concerns, regular meetings which provide education in practical corporate activity, and overseas trips for exposure to other life styles.

- a. *Advanced courses* for expanding youth's life experiences are created by initiating intentional weekend retreats; by scheduling imaginative travel programs; by studying and discussing the world's various cultures and sub-cultures; and by initiating basic follow-up discussions and evaluations.
- b. Youth expand their experiences in *special study* which trains them intentionally according to their unique needs before the global task by formulating personal needs, using individualized curricula and structuring course attendance.
- c. *Regular meetings* provide structures for intentional training; and when key people are consistently contacted to be there and the program is adequately prepared with a well-planned time design and adequate facilities, the educational goals are realized.
- d. *Overseas trips* are used as a part of intentional training; involving pre-study of cultures to be met, gridding of geographic areas, time-lining the trip and finally face to face confrontation with other people, their culture and geography.

10. SYMBOL CONSCIOUSNESS

Developing symbol consciousness to expand the process of "youth - adult humanization" is carried on by creating a common story based on symbolic insights gained from their religious and cultural studies and present in their heritage by educating self-consciousness to the various symbolic aspects of physical appearance, by intentionalizing imaginal, individual and corporate decor; and finally, by creating and using new symbols.

- a. Youth's symbol consciousness is heightened by creating a globally oriented *common story*, or comprehensive life-view, based upon the interpretation of the symbols encountered in religious and cultural studies common to the group, and by recovering and symbolizing one's cultural heritage.
- b. *Physical appearance* is revealed to be symbolically important by enabling youth to be conscious that their general appearance is a symbol of life stance, and therefore to decide intentionally what their presence will symbolize and to be decisional about their attire.
- c. Through the use of *conscious decor*, youth are made more aware of symbols as powerful forces in life by studying the symbols of world cultures, by exploring the arts of mankind and by creating their own art-forms, e.g. banners, mobiles and wall displays.
- d. *Symbol creation* enables the expansion of youth experience in the area of symbol consciousness in the intentional creation of the myth of post-modern man, in the writing of songs and rituals, and in the creation of graphic decor.

12. CORPORATE WORK

Corporate work enables youth and adults to share life experiences that give common context and bridge the generations; and it is best put into action, or catalyzed, by setting up specific work days, by sharing the necessary expenses, by corporately writing articles about the work experience, and by intentionalizing the decor that will be used to surround the work areas.

- a. *Work days*, which enable youth to experience corporateness in a task are created by setting the context in which the work days will be held by planning different types of corporate work, by intentionalizing the work-assignments, and by planning the necessary spiritual and physical enablements.
- b. *Sharing expenses* is a powerful corporate tool for enabling work-projects of youth groups and includes the creation of an operating budget, a comprehensive rationale for expenses, a symbolic offering of time and effort and a concrete commitment of funds.
- c. *Article writing* as a group demonstrates the advantage of corporateness, and is experienced in terms of doing corporate research and brainstorming, gestalting and visional edge thinking on a subject of significance and interest to youth and sharing the final writing, editing, and printing.
- d. *Node decor* means decorating any center of youth activity to create and maintain corporateness and expand youth experiences; and it is accomplished by cleaning and painting the room, arranging furniture intentionally, selecting futuristic art objects and planned musical backgrounds, and a specific cultural theme.

III. EXPANDING THE YOUTH EXPERIENCE

Expanding the youth experience increases personal awareness of social problems and their significance through contact with local community concerns in relation to national and world issues; brings consciousness of the power of verbal and visual symbol creations; provides systematic training through special study opportunities, intentional meeting formats and missional travel; and requires corporate work involving projects in which tasks are assigned and expenses shared in the establishment and decorating of community nodes, in the writing of corporate articles on any of these experiences.

IV. RE-CREATING THE SELF-CONSCIOUS IMAGE

13. ESTABLISHMENT ENGAGEMENT

Establishment engagement can be an important depth meeting of the youth and the establishment and includes the catalyzing of youth's response to problems through forums, research, and imaginative locales for meetings, structured conversations between youth and establishment through media and group confrontations; joint projects involving youth and establishment; and interviews of youth leaders with the emphasis on cadre recruitment.

- a. *Catalyzing concerns* of youth and adults is a first step in creating a better understanding between the generations and can be achieved by researching the establishment and youth concerns, conducting forums, engaging speakers, and impacting gathering-places of youth and adults.
- b. *Conversation structure* which will help engage the establishment in creative dialogue with youth is established by utilizing popular forms of communication media, establishing a hotline between youth and adult leaders, and providing and maintaining regular opportunities for confrontation.
- c. A *joint project* between youth and adults provides the opportunity for positive encounter between the life styles and is accomplished by determining appropriate projects, recruiting youth and adult leaders, establishing joint planning construct and timelines and by assigning tasks.
- d. *Leaders interview* of youth and establishment culture leaders will allow confrontation that mutually explodes stereotyped misconceptions and permits the recreating of youth's self-image as those responsible to and for the establishment

15. EDUCATIONAL STRUCTURES

Intentionalizing involvement by youth with the educational structures can be catalyzed by building an educational model with an imaginal timeline and concrete context, presuppositions and priorities, forming college selection aids, such as financing opportunities and rationales for choosing; enabling student exchange programs; and easing teacher-student relations by short courses for teachers and informal meetings of students and teachers.

- a. By building an *educational model* which analyzes the context both of the twentieth century world and the local milieu, by articulating one's educational presuppositions, by forming priorities, and by envisioning an educational timeline, youth is helped to recreate its self-image regarding its role in society.
- b. *College selection*, as part of intentional educational structures, is vitally important and youth are aided by exploring financing opportunities, surveying possible schools, emphasizing the selection as part of vocation, and corporately affirming the assignment to the chosen school.
- c. Having *student exchange* between schools, communities, or cities exposes students to different educational structures and involves preparation and planning in the categories of making contacts, doing necessary research to determine possibilities, arranging financing and initiating the exchange.
- d. To enable *teacher relations* which will recreate the image of youth, it is necessary to reimage the teacher role as authentic guide who requires comprehensive curricula in the educational structures and enables youth to acknowledge their responsibility for their own education.

14. FAMILY UNITS

Family units are some of the most essential phenomena that go into expanding the self-conscious image of youth, for it is in the family units that the youths can participate fully in almost every aspect of corporate family life; and it is within these units that one can experience emissary programs, managing finances, and intentionalized family witnessing.

- a. *Full participation* of youth in their family units is necessary in order to re-create any youth's self-conscious image, and can be enabled by working corporately with family members, ritualizing family celebrations, helping to structure family polity, and by assigning corporate tasks.
- b. The *emissary program* brings students of different background into the home, providing an experience in inter-cultural family life to appropriate different life styles, aids in expanding the youth's image of family life and his own self-conscious image; and involves a publicized need and assignments for participants, trained families, and financing.
- c. *Financial arrangement* within a youth's family unit begins with joint budgeting according to family and individual needs and goals, and includes assigning jobs and employment within the home and community, pooling resources, and distributing income according to the budget plan.
- d. By making the decision to be an *intentional witness* in and for the family unit, today's youth can have a great impact on society; he can do this by intentionalizing his life style, family rituals, home decor, and participating in corporate family meetings.

16. VOCATIONAL THRUST

Establishing a clear vocational thrust is required of any self-conscious youth who is going to operate in existing social structures today and includes; making life plans with models and images for the future, missional decisions brought about through appropriate courses, intentional selection of a job, and marriage plans that include study, consultations, and the writing of a covenant and timeline.

- a. Creating *life plans* stimulates and gives clarity to vocational interests in these plans, establishes the context out of which a youth is enabled to direct his vocational thrust, provides insights into different vocations, enables him to envision his future vocation, and builds life models.
- b. *Missional decision* as a component of vocational thrust is made possible by planning and recruiting courses which relate youth to mission, push to corporate imperatives for the socially conscious, and hold up the need for decisional leadership in the humanizing process.
- c. *Job selection* by a youth entails investigating prospective occupations, interviewing potential employers, deciding on a vocational imperative within a missional context, and setting the necessary priorities to move into the future responsibly and in a self-conscious manner.
- d. *Marriage plans* are made in a comprehensive context which includes recommended family courses, individual consultations, and instructions in creating a family covenant and intentional timelines so that youth will take a missional relationship toward their entire vocational thrust.

IV. RE-CREATING THE SELF-CONSCIOUS IMAGE

The re-creation of the self-conscious image is necessary in enabling youth and adult relationships in positive and creative ways and is accomplished by: having youth engage the "establishment" through shared concerns, conversation and projects; work with family units, emphasizing participation in all aspects of family life and possibilities for experience within other families; stress intentionality in the education processes, plan for priorities through models, and comprehensively decide on vocation, considering missional life decisions, actual job opportunities, and plans for marriage.