

MINUTES OF THE GUILD MEETING

November 12, 1973

NEXT MEETING:

Tuesday, November 27, 1973

**7:00 Punch Bowl
7:30 Meeting**

**At ICA
4750 N. Sheridan**

**Call 769-5635
for transportation**

THE GUILD MEETING

Those present at this meeting were:

Judy Appenfelder
 Carlota Avilez
 Gene Boivin
 Dick Bow
 Steve Busa
 Gloria Carter
 Warren Clark
 Emma Criollo
 Greta Edwards
 Mort Glassner
 Dawn Gooch
 Fred Haman
 Ken Hamje
 Mary Hawkins
 Fred Hess
 Martha Hlubik
 Steve Hlubik
 George Holcombe
 John Hudson
 Michael Jackson
 Dennis Jennings

Flora Johnson
 Betsy Kirkley
 Mary Klöpser
 Alejandro Legarda
 Olga Legarda
 Miriam Levinson
 Gladys Mackey
 Trudy New
 Harriet O'Donnell
 Duncan Randall
 Linda Schneider
 Alexa Sehr
 Bess Sodersten
 Grace Sourellis
 Nancy Stocking
 Martha Talbott
 Alejandro Tellez
 Robert Watkins
 Franklin Wherry
 Harold Williams
 Mitchell Zerwin

The meeting opened with singing and the Chardin quotation. Each member of the group gave his or her name and which pole of the social processes he or she identified with. The group held a conversation on a passage from Journey to Ixtlan on making resolutions.

Several people who had gone on the tour of 5th City on Friday told about their experiences in seeing that grass-roots community reformulation program on the West Side. *An image was raised of what it might mean for an Uptown guild to experiment on behalf of communities all over the globe.

Task forces were formed to work on the following five practical tasks, and a tabulation of their work is presented on the next few pages.

- I. Trends in the community (brainstorm data from last meeting, to be gestalted)
- II. Contradictions in the community (from data at last meeting)
- III. Relationships in the community (digesting data from a questionnaire on agencies or organizations we belong to, as suggested at the last meeting)
- IV. Some symbolic signs that might be raised in the community
- V. A suggested timeline for what we might do in the next few months

GROUP ONE: TRENDS In Uptown: More citizen participation and cultural awakening is evident by a germinating desire for improved community welfare and the rebirth of business, and a beginning of stimulation for physical improvement.

Brainstorm data categorized under these five headings:

STIMULATION OF THE BEGINNING OF PHYSICAL IMPROVEMENTS

Physical plant generally being rebuilt
New housing
Beautification

DESIRE FOR IMPROVED COMMUNITY WELFARE

More welfare
X Consumer Rights Association producing better consumer protection
X More human-rehabilitation services
Improved services from the city
Decrease in crime
Health
Less ripping-off

CITIZEN PARTICIPATION

More stable community; less transiency
More citizen participation and involvement
More and better representation
Higher voter registrations
Better visibility of politicians
Little people are getting involved
Dealing with many community groups
Elders' community participation
More unity

REBIRTH OF BUSINESS

Small businesses leaving, but new ones arriving
New store at Wilson and Broadway
More goods being manufactured
Stores with unacceptable goods leaving; economic upgrading
Investment in Uptown
Longer banking hours

CULTURAL AWAKENING

More cooperation among businessmen
Police workshops; increasing police-community involvement
Bi-lingual schools
Chinese/Japanese preserving of cultural gifts
Preschool
Increasing role of religious institutions
New college
New middle-school

GROUP TWO: CONTRADICTIONS IN UPTOWN gestated to these four issues, with brainstorm data from the last meeting held under each category:

HOUSING INCENTIVES ARE LACKING OR MISDIRECTED

Major real estate agents uncooperative
Real Estate Tax structures encourage deterioration
Absentee landlords
Overemphasis on rebuilding or new buildings vs. rehab
(Lack of adequate job base was noted also)

PRIORITIES ARE MADE OUTSIDE OF THE COMMUNITY

Voter apathy
Decisions made outside Uptown
Political decisions made downward to us

NO SENSE OF INDIVIDUAL OR COMMUNITY MEANING OR WORTH

Lack of Incentive (Wilson Avenue, and Uptown)
Continued individual concerns
Exhaustion of human resources
Need for a community Node

UPTOWN'S DIVERSITY CURRENTLY BLOCKS A GENERAL CONSENSUS

Lack of, or misdirection of, communication
Lack of a plan for total community
Priorities not made within the community
Inadequate communications between service organizations
Dispersed leadership (need central)
Communication: not across entire population of residents
for deciding goals and needs.

GROUP THREE: RELATIONSHIPS within the Uptown community and beyond:

The questionnaires which people filled out at this meeting (copy enclosed) revealed a wealth of relationships with social service, community, educational, and religious organizations. We need to gather data also on people's business relationships (a revision has been made on the enclosed questionnaire to do this.)

Members of the Guild are related to the following organizations:

Uptown Neighborhood Health Center
Voice of the People
Lakeview-Uptown Community Mental Health Center
Black Ministers for Church Renewal
Uptown Family Affairs, Educational Division
Edgewater-Uptown Senior Citizens Center
Peoples Church
Other churches in Uptown
Admiral Retirement Home
Chicago Boys Club
Independent Precinct Organization
Schools
PTA's
E.I.
Consortium of Religious Organizations
Tenant organizations
Model Cities
Uptown Chicago Commission
C.M.C.O.
Scouts
Japanese-American Service Committee
Belgian-American Athletic Club
Mini-College
Child care organizations
Edgewater-Uptown Community Council
Lakewood-Balmoral Residents Club
46th Ward
Police Advisory Board
Police Steering Committee
YMCA
Ravenswood Conservation Commission
Education Council
I.C.A.
Concerned Citizens North of Howard
American Chemical Society
Center for the Study of Democratic Institutions
Read Zone Mental Health
Community Renewal Foundation
C.A.P.
Family Education Association
Chicago U.S.O.
(continued)

Chicago Women in Publishing
Legal Aid Center
Chicago Bar Association
Women's groups
Religious groups
N.S.C.M.
Library organizations
National Safety Council
National War Tax Resistance
Illinois Rehabilitation Association
Milwaukee Housing Corporation
City of Chicago
American Cancer Society
National Federation of Business and Professional Women
Coalition of Illinois Citizens
Alternatives
City PTA

We gestalted these into the following four groupings:

SOCIAL SERVICE ORGANIZATIONS: Health and mental health centers
Police
Youth groups
Social agencies
Legal aid
Child care

COMMUNITY ORGANIZATIONS: Model Cities
U.C.C.
Senior Citizens
Women's groups
Professional organizations
Political groups
Ethnic groups

EDUCATIONAL ORGANIZATIONS: Mini-College
PTA's
Schools
Alternatives
E.I.

RELIGIOUS ORGANIZATIONS: Peoples Church
Other churches--Presbyterian,
Methodist
Consortium

GROUP FOUR: SYMBOLIC SIGNS that might be raised in the community:

We brainstormed the following suggestions for catalytic signs for the spirit of the community:

- posters
- mural
- trees planted
- billboards
- cleaning streets

Qualities of a sign would be:

- catalyzing the spirit of the community
- getting groups to come together
- a grass-roots emergence
- something surprising
- something new happening

GROUP FIVE: TIMELINE suggestions for the next few months:

NOVEMBER

DECEMBER

JANUARY

Put together
a warehouse
of information

Create
coordination
of the
communication

Symbol to
pull all
together

Create the symbols

DISCUSSION, DECISIONS, ANNOUNCEMENTS:

From Group Five's report, the Guild discussed what a symbol for Uptown might be, and what the purpose of a community symbol is. The Guild decided to gather ideas on this subject and discuss it further at the next meeting.

The next meeting was set for the evening of Tuesday, November 27, at I.C.A. (7:00 punch bowl, 7:30 meeting).

Everyone was invited to the Open House on Tuesday, November 20, during the afternoon and evening, at I.C.A.

We were sent out as the builders of the future of Uptown and the globe, and to be the guild.

The meeting concluded with the singing of "A New Day."

MINUTES OF THE UPTOWN GUILD MEETING

November 27, 1973

NEXT MEETING: Monday, December 10, 1973

Punch Bowl: 7:00

Meeting Begins: 7:30

At the I.C.A.
4750 N. Sheridan

Those attending the meeting of the Uptown Guild were:

Judy Appenfelder	Mary Klepser
Carlota Avilez	Mary Kurian
Steve Busa	Alejandro Legarda
Gloria Carter	Miriam Levinson
Warren Clark	Louise Lutis
Ema Criollo	Jim Mohn
Dick Davis	Lois Mohn
Virgil-Ann Davis	Trudy New
Larry Grein	Robert Nishimoto
Dawn Gooch	Fred Odanaka
Ken Hamje	Harriet O'Donnell
Fred Hess	Duncan Randall
Augusta Hewlett	Martha Talbott
Steve Hlubik	Alejandro Tellez
George Holcombe	Frank Wherry
Michael Jackson	Harold Williams
Dennis Jennings	Mitchell Zerwin
Betsy Kirkley	

The meeting opened with singing, a ritual, and introduction of those present by names and life phases. The guild heard and reflected on a passage from Journey to Ixtlan, and sang "A New Day."

George Holcombe gave a contextual statement:

I want to say just a few words tonight to get us started. I suspect that if I really talked about what I want to talk about, I would talk about that (the Other World chart). When you talk about building the community, or the new society, that is probably more important than anything else we get done. And what we were beginning to do here with Ixtlan.

The other thing I suppose we need to talk about---and I guess I would like to talk about that, too---is you guys here, and the kind of miracle that you all have been. I don't know if you've had or taken the time to read and study through those Guild reports that you all have pulled together, but I have not known any other group that in two brief meetings has covered the ground that you all have covered, and the kind of precision and depth of data that you all have created; the insights that you have had are rather phenomenal.

And when you reflect on our age, the twentieth century, probably in our time we have seen the end of the bureaucratic administration of life. What we have known is the chaos of the crumbling of that form of polity structure; what we have known, in our day, is the attempts for local man and local community to take form. When you listen to Indira Gandhi make her speeches, what she is saying is this: "We have the resources and technology; we have the abilities to make a new India; and if the mass of you people would get together to where you could receive it, we

would just go." I'm paraphrasing her a little, but not a lot. Or if you listen to Mayor Daley: "We have the resources, the abilities, the technology, to do a tremendous job, and if there was the local man there to receive that, and who came together, we could just go like that." Around the world, that is primarily what the contradiction is, for our age has been a push to find some way for local man to come together to build primal community. And without the primal community our age has no possibility to begin to encompass, or get hold of, the gigantic resources that our age is. The energy crisis might be one illustration of it, but there are a lot of others. The issue is building primal community.

And then you get a bunch of people like yourselves together, whose whole lives have been about nothing but that. Some of you have been engineers, and doctors, and lawyers, and whatnot; but I suspect that if you have a chance to go back and spend some time with a guru like Don Juan in Journey to Ixtlan, you discover that your life has been about nothing else but the question of how to create primal community that can engage the world in such a way that human beings have an opportunity to live self-consciously on this planet. And that makes you guys a kind of double phenomenon, for me. And it is a privilege to get associated with you.

Now, one of the problems, if you call it that, that we have encountered, is how methodologically you would get this rolling. As you have noticed, the wreckage of the attempts to do this job is gross. You can't even count on both hands the names, lists, of people who have put their finger here, into this task, and have burned to a crisp. To discover the kind of methodology that (to caricature a little) Mrs. Fatbottom can get hold of---the last fat lady, or the last skinny man, common old Joe Doakes---that has been crucial to all of this. It seems to me that something like this has got to go on---that methodology that is corporate (and one thing I must say about you guys: have you noticed how you come together and get in here, and stew through things and have a consensus and go out? It's rather amazing). Most bodies have fallen apart, or have not gotten this job done, I suspect, principally because there was no corporate body there that could sustain itself long enough to get a job done. And that is a clue, or a key.

Then, there has got to be the analysis. And that analysis is always off of a vision. I suspect that if we had time, we could go around the room and collect a corporate vision, that everybody in this room has. Not just for Uptown; I mean for the globe. For you never have a vision for Uptown save you have a vision for the globe; that is, you see that what is needful to happen in Uptown is what is needful to happen in the globe. For they are one. In fact, if that which happens in Uptown happens, it will happen for the globe. You can bet your bottom dollar that if you bring Uptown off, Bombay will know about it tomorrow. I mean, it will be a hand-delivered letter! And so will Africa, and the whole globe.

So there needs to be an analysis to get on top of the community; and it needs to be rational. You need some way to find out what is going on economically, what is going on in terms of educational life, symbolic life, stylistic life, community or polity (and that is far more than just electing

officers; it is how people make decisions, how people spend their time and use their space).

Some of you got to visit 5th City. It took two years to do that job there, where you just built what were called "problemats," where you just listed problems. We did it as a body of people, and then we sat in people's kitchens or dining rooms, and then they did it. They got together in groups. For two years, you just went around, everywhere you pulled this thing out of the wall, until it just covered the whole wall; there were 3,086 problems finally. This was not something an expert did; ~~experts~~ experts finally cannot do this job. Nobody knows the community as the people who live there; and they are the only experts. They are the only ones, finally, who can build a model. The analysis is critical, and getting it done to the point where there is clarity as to what is taking place. So often we figure that we know what is going on; we have read the newspapers, we read so-and-so's book, or something like that. But until that job gets done, of analysis, I want to attest that we don't. That is a crucial aspect.

And you have already begun, if you go back and look at your work on the trends and contradictions; you have gone a long way there, and can spend some time juicing that through. And after the analysis, there is the model. And I suspect that the model is already in this room, as to what the futuristic community needs to look like. I suspect if you had time to go out and gather people in Uptown, and thrash them through the methodology, they have got it in them. I suspect it's not a matter of whomping it up, but of simply letting it come to the surface. It is here. But that is a task that has to get done, or you don't move.

Then, after that model, there needs to be a discernment of the contradictions. What are the contradictions that prevent this vision, this model, from coming into being? And you can jolly well bet that it is probably not what you think it is. In some of the places that we've been, as when I was in Australia with the Aborigines, you heard that the contradiction was that they were lazy, they were backwards, they didn't have enough education, and so on. But as you began to press through, what you began to get clear on was the real contradiction in their life: that they were brilliant people who had deep, deep culture that was getting squashed, and they saw no way to bring their culture into the future. And since they couldn't bring their culture into the future, they said "I'm going to sit here and die. I won't have any more babies, I won't work, I'll just get drunk, and I'll die." Once they saw that they could take their culture, and, like the Japanese, appropriate Western gifts of the twentieth century and yet remain themselves, ---when they saw that as a possibility for their lives, it was interesting. Those guys work 18 hours a day in 120 degree heat in a desert. People were just shocked; Aborigines don't work that way! When you touch the contradiction, you release a community to live its life. And probably we are close, with those contradictions we have begun to touch there.

Then, after that, you have to have proposals. And these proposals give you the broad aim; they are the cannon shots. And that has to be crisply done. You can't just guess.

And then there need to be the tactics, that is, just the action that has to take place in order to get x into being. And as Warren was saying

the other day, he discovered that tactics were just calling Miss Jones on the telephone. Tactics are very practical and nitty-gritty.

Behind, all that, you need a timeline. Everybody here knows that nothing happens until there is a timeline brought into being. I like to tell the story that my wife and I will always talk about going to movies. But I am never serious about as long as we say, "I'd like to see that movie." We never go. It's the time she comes up and says, "Next Monday night at 7:30 you are going to appear at that theatre with me, or else." And the next Monday night at 7:30, I tell you, I'm there. When she gets a timeline together. And I imagine that's true for every human being--- you get a timeline in being, and you move.

Let me hold that up as some of the methodology that you have already begun to do. In one sense, you do it on an intuitive level; and that is what we have done so far, is to begin to intuit what these things are. And the task is to get that prepared to the point where you can take it to the community. Too long we have thought that what we do is just go into a community with our hands down, and say, "Here I am to help. I'm going to help you." You understand that no one can finally be helped by somebody who just comes in like that. In the ghetto, black people finally told them to go home; in fact, they made sure they left. And unless you have some model, some vision, and you work to ground that, you finally can't enable a community. That is, you give a community something positive that they can begin to grind over against, call into question, for the purpose of rebuilding a new model. And that is a great delight, to have fodder to begin to let people grow on. And this creates the concrete engagement that has to be there if you are finally going to learn about a model. You have to live and learn about contradictions, and a model. Until you go out and start rehabing houses, or trying to create a new elders' program, or a new youth program, or something like that, and learn from that, you dare not put your nose there. You dare not go off half-docked. Now, I'm going to put up the contradictions that you dealt with at the last meeting:

The first one was that the housing incentives were misdirected. I think that pointed to the trends toward deteriorations, because of the way the tax values are set up, the property arrangement, the zoning, the social factors, and so forth. Not only is the housing inadequate; the housing that is there has a tendency to be going in the wrong direction, falling apart.

And then you have said that the next contradiction was that there was no sense of individual worth or community worth. For instance, the story exists that Uptown is a sort of dumping ground where everybody gets plopped in here, and there is not much that can take place, you just are a victim of whatever downtown thinks about doing, etc. You are more familiar with that, probably, than I, and can rehearse all the stories that get told. Or the story that Uptown is just not much, but it used to be something.

And then you said that another contradiction was that the priorities get done on the outside; that is, there is always a plan that comes in from the outside that gets done. I was at a meeting the other night, and they

just recounted that "well, we tried to stop that building, but they built it anyway; we tried to stop that one from being torn down, but they tore it down anyway." They were like a football team that always played the defensive; they never got the ball. And usually, if you play defensive a lot, they always score a little on you; ultimately your defense is going to give out. The priorities from the outside.

And then, to shorten this a little bit, groupism. There is this group, and they have their name and reputation and so forth in their little bit of geography over here, and stake their claim down, and then wrestle with everybody else. It's as if you have somebody here with a plan that runs in amidst all this groupism, and there is not enough community fabric there to create any kind of direction. So you get trapped, in the sense that housing does not the community force there to deliver it to the future, to create something new. And out of that kind of activity the sense comes to people that they can't do anything. And so they just wait on somebody else to get something going. And the only thing they can do is squabble among themselves about what's not taking place, mainly about whether they like the outside priorities or not.

Now, once you begin to get clear, even in the broad, on a couple of contradictions, you begin to see the possibilities. And that's the beauty of beginning to think through a contradiction: that you can go behind the situation, and get some force, and get a little more clarity as well. It is pretty clear here, in the first contradiction, that there needs to be a plan. And a plan that finally comes out of the community. Probably people have got to stewpot something to put down on a table, so that a guy can begin to think about it. To where it can get around the community; and to where you finally have a plan that's the community's. Where they say, "this is what needs to happen." And I've noticed that Mayor Daley and other government leaders are very respectful of that. I mean, they look upon that as help. And when people say, "We'd like to change this zoning in order to build this, and that, and the other," they say, "Fine; let's take a look at it and see what we can work out."

Then, taking the second contradiction: no sense of community worth or individual worth. When there is no sense of the future, or of creating a new community, you are naturally going to see that there is no sense of genuine engagement with life. That is, people are not dealing with real problems. And that turns in on them. What has got to happen here, is a new story. And that probably deals as much with symbols as anything else. I suppose China was the greatest example, for me, of that. You remember, China came into this century in worse shape than India. And everybody took their banks out of there; they didn't have any money; they took their technology out; the only things that they had were songs, rites, and rituals. That was it. They began to say, "We can build ourselves a new nation." And they began to sing songs about it; they did rites about it; they told a story that Chinese people were great people and could move. And lo and behold what's happened. And they got their technology. The story is probably the most crucial thing you have got, because the story that people live out of is what directs their lives.

Priorities set outside: save you have a way to begin to get a community planning, and being clear about what they are planning, you

have no way to deal with these priorities outside; unless you have a timeline, and a schedule. And you can understand, in one sense, that Uptown has become sort of a product of benign neglect. The focus of the city is how in the world they hassle with all these major problems they have got: how do they deal with the swell of population; how do they keep business in the Loop; how do they keep it alive; their energies are focussed there. And when you get out to this end of town, it is kind of like, "well, we have got to wait on this until we have time to deal with it," or that the crunch isn't here as much as it is, say, to maintain the Loop's business, or something like that. So the priorities begin to slip; and nobody makes decisions here, unless somebody would come in and make a buck, or something like that. Save a community has its plan, it just suffers from whoever comes in from the outside with a plan.

And then, the groupism. What needs to take place is an inclusive plan, in which the people can decide to participate, and are given that opportunity. It seems to me that what is called for, in that, is precisely what you guys are. I want to talk about that as a Guild; I want to talk about that as a catalyst. The community doesn't need another organization per se; that is, you have wonderful organizations here. They need to be affected by a vision, and by their power, and by this kind of inclusive plan, to where the fruits that they have got can get out to people, and people can participate in them. What is needful are those people who are the "no-name" people, the "no-credit" people, who do the hard sweaty work of getting these kinds of things done. And nobody wants to do it. Everybody wants to talk about housing, but when it comes to really getting down to the table and spending 44 hours a weekend, and really putting the nose to the grindstone---because it gets nitty-gritty---and getting all that stuff together, nobody wants to do it. A body of people who are willing to do that---and then willing to have their work torn up, and rebuilt, rewritten by the people. That is a needful dynamic, not only here but in any community you look at. Those people who comprehensively care for the whole community, that have their eyes on a goal. Not some kind of vested interest; not out to have their name written in gold; but just out to see that the community gets cared for.

Taking the work that you have done, now, and beginning to turn that creatively into the future, you would really have to say we have probably got this meeting and one more this month, to begin to come to terms with this and get ourselves in gear to where in January we can get our task done. Tonight, we might begin to take the wisdom we already have got together, and pulling it into two signal actions. One is housing, and the other elders. And what you are looking for here is a way to allow the community to begin to see real possibility. To build an housing plan that the community can see validity and possibility in, and maybe by March to rehab some signal community house here, to where people could just immediately see possibility. And you don't care if we do it; maybe some other group is ready to do it, and all they need is the tools, that can be lifted to them, and they do it. And that's great. And we, if we have to, go down and get the bank president to sign for it, run the end run for it, get the oppositions knocked down for it---that might be our kind of role. But to see that that happens, to where the community gets that kind of address

in their life.

And then in elders---we have such a gift of resources. I was out the other night with a fine pair. And the lady that we were eating with said, "You know, it's a waste, all these elder people in the community ---they could be put to work in the schools. Many of them are fine teachers in their own right. And it would help take the load off. And they would be delighted to do that kind of thing. Well, how do you get that kind of program together, to where the people get an opportunity to do that? Maybe in kinds of training; a lot of the elder people these days want to learn. In fact, the Federal government is coming out with a program where they can go to universities and things like that, which would be tremendous. But to engage the elders.

And then, to get hold of the social model. Wouldn't it be something to get a model to show exactly what's here in this community? And to begin to have a comprehensive list of all the problems in Uptown? To where you could begin to clarify what it is, and why that does not function? I would almost want to lay a little wager on the side, that the housing probably isn't going to be it. If you look at the community, you get a feel that maybe you have got a community where there is no income, where everybody has to drive out into the suburbs to get a job. Maybe something there. I'm not sure. But I think that has got to be gone to the bottom of, before you can make an assessment there, But to work on a social model, where you begin to get clarity as to what is taking place here.

And then we need as a group to begin to look at our own guild here. How you care and sustain people who are going to do this kind of work. And don't you sense that you step over, and it's as if you stepped into chaos? And, you know, that's a terrible kind of experience. What do you do? Where do you start? And how to begin to sustain? This Ixtlan---that is food, to me. But what else do we need? Maybe we also need to think how we care for the colleagues who are not here? How do we keep them abreast? How do we get everybody's wisdom that is here? And my goodness, the minds that you have got, and wisdom that you have spun off here. How do we get that in constructs and hold it together, and push it down the road?

And then, maybe there are other people in the community that ought to be sitting around this table too. How do we get them trained in the kind of methodologies that you already possess, to where they can take their place around this table and begin to push and to get their wisdom into the stew as well? That whole question of the guild design.

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We met last Saturday with several of you, and this is the brainstorming that came out of there. And tonight, if you please, and I think you have always got to posit "if you please" here, because you have got to decide what you do, it seems to me---that we begin to get ourselves set to hit January, February, and March. And maybe you hold January with something like getting hold of the data analysis. And then February, getting the model-building done; and March, getting down to the tactical operations, to where you could begin, say, in April, just to kick things loose, maybe with a great celebration, a kind of spring festival. And the Latin American people could get out and do some great dances, and have some Mexican food, and some Puerto Rican food; and some of the Greeks, you know---have you

seen the Greeks dance? And maybe some of the Japanese people could come along and teach us a few things; and we have got all kinds---well, you can begin to see. Maybe we could block off a section from Lawrence to Wilson on Broadway, and just line that with booths, and just have a great time. We'll have fiesta. You can just let your minds and imaginations rip loose there as to the possibility that would announce to this community that they are the most fantastic community in the world. In fact, when you begin to think about it, of all the places in Chicago I know of, the only place that could really experiment on behalf of the globe as to what the new society needs to look like, is Uptown. You couldn't do it in Wilmette; you couldn't begin to do it there.

Virgil-Ann: Maybe we could invite some of the other guilds, like Pittsburgh, to come and join us.

What you want to do tonight with the charts, is like what an artist does; some broad sketch-work, to where our next guild meeting can push it some more. And I think that if you are serious, we are going to need to think of some of us coming together on some Saturdays, and just spending the whole Saturday pusing at some of these issues, and getting clear; maybe writing some manuals, and some things like that. Maybe Warren wants some stew-thought done for what they are trying to do up there on Marine Drive, for instance. And a body of people like this could just break him loose, and give him some insights and models to where he can begin to give those to the people there, and where they can take them, and change them, and do what they want to do, but to release the people to where they can get going.

Do you think it's wise for us to go in that kind of direction?

The guild then broke into five small work groups; see next page for report.

After the plenary reports from the small groups, Mary Karian reported on the four-week training program just completed in Caracas, involving 56 people from 16 Latin American countries in a study of social methods.

December 15, at 2:00 p.m., there will be a celebration in 5th City of the community's debt-free ownership of properties, the moving of the Iron Man statue to the main intersection in the community, and the symbolic opening of the new shopping center---a celebration marking the fruits of ten years of model-building and actualization by local man. Everyone in the Uptown guild is invited to attend.

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UPTOWN GUILD MEETING

#3

Nov. 27, 1973

TASK FORCE PLANNING

MONTHLY THRUST		QUARTER TIMELINE			QUARTER GOAL		
		(DEC.) JANUARY	FEBRUARY	MARCH			
		DATA ANALYSIS	MODEL BUILDING	TACTICAL OPERATIONS			
TASK FORCES	SIGNAL ACTIONS	HOUSING	Research structures which influence housing.	Create housing model.	Utilize human resources to create community involvement.	C E L E B R A T I O N	Model and plan for demonstration in housing
		ELDERS	Uptown Elders study	Uptown Elders model	Uptown Elders convention		Elders' Educational Service Center
	COMMUNITY AWAKENMENT	Dec. Caroling Snow removal Prepare for story creation Create symbol	Snow removal Write story (school & elders) Song Elders' Valentine Dance at Aragon	Block-cleanup Distribute story Billboard April: festival	Celebrate story and mystery of Uptown by symbol, action, & celebration.		
	SOCIAL MODEL	Depth understanding of comprehensive situation.	Model of the envisioned community, which discloses the basic contradictions.	Create quarter timeline plan to move overtly.	Comprehensive vision for Uptown, with practical initiatory steps		
GUILD DESIGN (Meeting Dates)		Another Uptown LENS course Adapted course Rites Goal-setting	One-day convocation Song for Uptown Be the welder of community spirit	Direct-action signs Methods sharing in the community LENS pedagogy Celebration of goal attainment	N	<u>ROLE IN SOCIETY</u> Goal setting Allowing for consciousness Place to unify thought & action	

MINUTES OF THE UPTOWN GUILD MEETING

November 27, 1973

NEXT MEETING: Monday, December 10, 1973

Punch Bowl: 7:00

Meeting Begins: 7:30

At the I.C.A.
4750 N. Sheridan

Those attending the meeting of the Uptown Guild were:

- | | |
|---------------------------------------|--------------------------------------|
| — Judy Appenfelder - <i>Hsq.</i> | Mary Klepser - <i>Awak</i> |
| Carlota Avilez - | Mary Kurian - <i>Eld.</i> |
| — Steve Busa - <i>Hsq.</i> | Alejandro Legarda - |
| Gloria Carter - <i>Hsq.</i> | Miriam Levinson - |
| Warren Clark - <i>left</i> | Louise Lutis - |
| Ema Criollo - | Jim Mohn - <i>Awak</i> |
| Dick Davis - | Lois Mohn - |
| Virgil-Ann Davis - <i>Eld.</i> | Trudy New - <i>Eld.</i> |
| Larry Grein - <i>Gld. Model</i> | Robert Nishimoto - <i>Eld.</i> |
| Dawn Gooch - <i>Awak</i> | Fred Odanaka - <i>Eld.</i> |
| — Ken Hamje - <i>Soc. Model</i> | Harriet O'Donnell - <i>Gld Model</i> |
| — Fred Hess - <i>Soc. Model</i> | Duncan Randall - <i>Hsq.</i> |
| Augusta Hewlett - <i>left</i> | Martha Talbott - <i>Gld Model</i> |
| Steve Hlubik - | Alejandro Tellez - |
| — George Holcombe - <i>Gld Model</i> | Frank Wherry - <i>Eld.</i> |
| — Michael Jackson - <i>Soc. Model</i> | Harold Williams - <i>Soc. Model</i> |
| Dennis Jennings - <i>Elders</i> | Mitchell Zerwin - <i>came later</i> |
| Betsy Kirkley - <i>Awak</i> | |

The meeting opened with singing, a ritual, and introduction of those present by names and life phases. The guild heard and reflected on a passage from Journey to Ixtlan, and sang "A New Day."

George Holcombe gave a contextual statement:

I want to say just a few words tonight to get us started. I suspect that if I really talked about what I want to talk about, I would talk about that (the Other World chart). When you talk about building the community, or the new society, that is probably more important than anything else we get done. And what we were beginning to do here with Ixtlan.

The other thing I suppose we need to talk about---and I guess I would like to talk about that, too---is you guys here, and the kind of miracle that you all have been. I don't know if you've had or taken the time to read and study through those Guild reports that you all have pulled together, but I have not known any other group that in two brief meetings has covered the ground that you all have covered, and the kind of precision and depth of data that you all have created; the insights that you have had are rather phenomenal.

And when you reflect on our age, the twentieth century, probably in our time we have seen the end of the bureaucratic administration of life. What we have known is the chaos of the crumbling of that form of polity structure; what we have known, in our day, is the attempts for local man and local community to take form. When you listen to Indira Gandhi make her speeches, what she is saying is this: "We have the resources and technology; we have the abilities to make a new India; and if the mass of you people would get together to where you could receive it, we

would just go." I'm paraphrasing her a little, but not a lot. Or if you listen to Mayor Daley: "We have the resources, the abilities, the technology, to do a tremendous job, and if there was the local man there to receive that, and who came together, we could just go like that." Around the world, that is primarily what the contradiction is, for our age has been a push to find some way for local man to come together to build primal community. And without the primal community our age has no possibility to begin to encompass, or get hold of, the gigantic resources that our age is. The energy crisis might be one illustration of it, but there are a lot of others. The issue is building primal community.

And then you get a bunch of people like yourselves together, whose whole lives have been about nothing but that. Some of you have been engineers, and doctors, and lawyers, and whatnot; but I suspect that if you have a chance to go back and spend some time with a guru like Don Juan in Journey to Ixtlan, you discover that your life has been about nothing else but the question of how to create primal community that can engage the world in such a way that human beings have an opportunity to live self-consciously on this planet. And that makes you guys a kind of double phenomenon, for me. And it is a privilege to get associated with you.

Now, one of the problems, if you call it that, that we have encountered, is how methodologically you would get this rolling. As you have noticed, the wreckage of the attempts to do this job is gross. You can't even count on both hands the names, lists, of people who have put their finger here, into this task, and have burned to a crisp. To discover the kind of methodology that (to caricature a little) Mrs. Fatbottom can get hold of---the last fat lady, or the last skinny man, common old Joe Doakes---that has been crucial to all of this. It seems to me that something like this has got to go on---that methodology that is corporate (and one thing I must say about you guys: have you noticed how you come together and get in here, and stew through things and have a consensus and go out? It's rather amazing). Most bodies have fallen apart, or have not gotten this job done, I suspect, principally because there was no corporate body there that could sustain itself long enough to get a job done. And that is a clue, or a key.

Then, there has got to be the analysis. And that analysis is always off of a vision. I suspect that if we had time, we could go around the room and collect a corporate vision, that everybody in this room has. Not just for Uptown; I mean for the globe. For you never have a vision for Uptown save you have a vision for the globe; that is, you see that what is needful to happen in Uptown is what is needful to happen in the globe. For they are one. In fact, if that which happens in Uptown happens, it will happen for the globe. You can bet your bottom dollar that if you bring Uptown off, Bombay will know about it tomorrow. I mean, it will be a hand-delivered letter! And so will Africa, and the whole globe.

So there needs to be an analysis to get on top of the community; and it needs to be rational. You need some way to find out what is going on economically, what is going on in terms of educational life, symbolic life, stylistic life, community or polity (and that is far more than just electing

officers; it is how people make decisions, how people spend their time and use their space).

Some of you got to visit 5th City. It took two years to do that job there, where you just built what were called "problemats," where you just listed problems. We did it as a body of people, and then we sat in people's kitchens or dining rooms, and then they did it. They got together in groups. For two years, you just went around, everywhere you pulled this thing out of the wall, until it just covered the whole wall; there were 3,086 problems finally. This was not something an expert did; ~~experts~~ experts finally cannot do this job. Nobody knows the community as the people who live there; and they are the only experts. They are the only ones, finally, who can build a model. The analysis is critical, and getting it done to the point where there is clarity as to what is taking place. So often we figure that we know what is going on; we have read the newspapers, we read so-and-so's book, or something like that. But until that job gets done, of analysis, I want to attest that we don't. That is a crucial aspect.

And you have already begun, if you go back and look at your work on the trends and contradictions; you have gone a long way there, and can spend some time juicing that through. And after the analysis, there is the model. And I suspect that the model is already in this room, as to what the futuristic community needs to look like. I suspect if you had time to go out and gather people in Uptown, and thrash them through the methodology, they have got it in them. I suspect it's not a matter of whomping it up, but of simply letting it come to the surface. It is here. But that is a task that has to get done, or you don't move.

Then, after that model, there needs to be a discernment of the contradictions. What are the contradictions that prevent this vision, this model, from coming into being? And you can jolly well bet that it is probably not what you think it is. In some of the places that we've been, as when I was in Australia with the Aborigines, you heard that the contradiction was that they were lazy, they were backwards, they didn't have enough education, and so on. But as you began to press through, what you began to get clear on was the real contradiction in their life: that they were brilliant people who had deep, deep culture that was getting squashed, and they saw no way to bring their culture into the future. And since they couldn't bring their culture into the future, they said "I'm going to sit here and die. I won't have any more babies, I won't work, I'll just get drunk, and I'll die." Once they saw that they could take their culture, and, like the Japanese, appropriate Western gifts of the twentieth century and yet remain themselves, ---when they saw that as a possibility for their lives, it was interesting. Those guys work 18 hours a day in 120 degree heat in a desert. People were just shocked; Aborigines don't work that way! When you touch the contradiction, you release a community to live its life. And probably we are close, with those contradictions we have begun to touch there.

Then, after that, you have to have proposals. And these proposals give you the broad aim; they are the cannon shots. And that has to be crisply done. You can't just guess.

And then there need to be the tactics, that is, just the action that has to take place in order to get x into being. And as Warren was saying

the other day, he discovered that tactics were just calling Miss Jones on the telephone. Tactics are very practical and nitty-gritty.

Behind, all that, you need a timeline. Everybody here knows that nothing happens until there is a timeline brought into being. I like to tell the story that my wife and I will always talk about going to movies. But I am never serious about as long as we say, "I'd like to see that movie." We never go. It's the time she comes up and says, "Next Monday night at 7:30 you are going to appear at that theatre with me, or else." And the next Monday night at 7:30, I tell you, I'm there. When she gets a timeline together. And I imagine that's true for every human being== you get a timeline in being, and you move.

Let me hold that up as some of the methodology that you have already begun to do. In one sense, you do it on an intuitive level; and that is what we have done so far, is to begin to intuit what these things are. And the task is to get that prepared to the point where you can take it to the community. Too long we have thought that what we do is just go into a community with our hands down, and say, "Here I am to help. I'm going to help you." You understand that no one can finally be helped by somebody who just comes in like that. In the ghetto, black people finally told them to go home; in fact, they made sure they left. And unless you have some model, some vision, and you work to ground that, you finally can't enable a community. That is, you give a community something positive that they can begin to grind over against, call into question, for the purpose of rebuilding a new model. And that is a great delight, to have fodder to begin to let people grow on. And this creates the concrete engagement that has to be there if you are finally going to learn about a model. You have to live and learn about contradictions, and a model. Until you go out and start rehabing houses, or trying to create a new elders' program, or a new youth program, or something like that, and learn from that, you dare not put your nose there. You dare not go off half-docked. Now, I'm going to put up the contradictions that you dealt with at the last meeting:

The first one was that the housing incentives were misdirected. I think that pointed to the trends toward deteriorations, because of the way the tax values are set up, the property arrangement, the zoning, the social factors, and so forth. Not only is the housing inadequate; the housing that is there has a tendency to be going in the wrong direction, falling apart.

And then you have said that the next contradiction was that there was no sense of individual worth or community worth. For instance, the story exists that Uptown is a sort of dumping ground where everybody gets plopped in here, and there is not much that can take place, you just are a victim of whatever downtown thinks about doing, etc. You are more familiar with that, probably, than I, and can rehearse all the stories that get told. Or the story that Uptown is just not much, but it used to be something.

And then you said that another contradiction was that the priorities get done on the outside; that is, there is always a plan that comes in from the outside that gets done. I was at a meeting the other night, and they

just recounted that "well, we tried to stop that building, but they built it anyway; we tried to stop that one from being torn down, but they tore it down anyway." They were like a football team that always played the defensive; they never got the ball. And usually, if you play defensive a lot, they always score a little on you; ultimately your defense is going to give out. The priorities from the outside.

And then, to shorten this a little bit, groupism. There is this group, and they have their name and reputation and so forth in their little bit of geography over here, and stake their claim down, and then wrestle with everybody else. It's as if you have somebody here with a plan that runs in amidst all this groupism, and there is not enough community fabric there to create any kind of direction. So you get trapped, in the sense that housing does not the community force there to deliver it to the future, to create something new. And out of that kind of activity the sense comes to people that they can't do anything. And so they just wait on somebody else to get something going. And the only thing they can do is squabble among themselves about what's not taking place, mainly about whether they like the outside priorities or not.

Now, once you begin to get clear, even in the broad, on a couple of contradictions, you begin to see the possibilities. And that's the beauty of beginning to think through a contradiction: that you can go behind the situation, and get some force, and get a little more clarity as well. It is pretty clear here, in the first contradiction, that there needs to be a plan. And a plan that finally comes out of the community. Probably people have got to stewpot something to put down on a table, so that a guy can begin to think about it. To where it can get around the community; and to where you finally have a plan that's the community's. Where they say, "this is what needs to happen." And I've noticed that Mayor Daley and other government leaders are very respectful of that. I mean, they look upon that as help. And when people say, "We'd like to change this zoning in order to build this, and that, and the other," they say, "Fine; let's take a look at it and see what we can work out."

Then, taking the second contradiction: no sense of community worth or individual worth. When there is no sense of the future, or of creating a new community, you are naturally going to see that there is no sense of genuine engagement with life. That is, people are not dealing with real problems. And that turns in on them. What has got to happen here, is a new story. And that probably deals as much with symbols as anything else. I suppose China was the greatest example, for me, of that. You remember, China came into this century in worse shape than India. And everybody took their banks out of there; they didn't have any money; they took their technology out; the only things that they had were songs, rites, and rituals. That was it. They began to say, "We can build ourselves a new nation." And they began to sing songs about it; they did rites about it; they told a story that Chinese people were great people and could move. And lo and behold what's happened. And they got their technology. The story is probably the most crucial thing you have got, because the story that people live out of is what directs their lives.

Priorities set outside: save you have a way to begin to get a community planning, and being clear about what they are planning, you

have no way to deal with these priorities outside; unless you have a timeline, and a schedule. And you can understand, in one sense, that Uptown has become sort of a product of benign neglect. The focus of the city is how in the world they hassle with all these major problems they have got: how do they deal with the swell of population; how do they keep business in the Loop; how do they keep it alive; their energies are focussed there. And when you get out to this end of town, it is kind of like, "well, we have got to wait on this until we have time to deal with it," or that the crunch isn't here as much as it is, say, to maintain the Loop's business, or something like that. So the priorities begin to slip; and nobody makes decisions here, unless somebody would come in and make a buck, or something like that. Save a community has its plan, it just suffers from whoever comes in from the outside with a plan.

And then, the groupism. What needs to take place is an inclusive plan, in which the people can decide to participate, and are given that opportunity. It seems to me that what is called for, in that, is precisely what you guys are. I want to talk about that as a Guild; I want to talk about that as a catalyst. The community doesn't need another organization per se; that is, you have wonderful organizations here. They need to be affected by a vision, and by their power, and by this kind of inclusive plan, to where the fruits that they have got can get out to people, and people can participate in them. What is needful are those people who are the "no-name" people, the "no-credit" people, who do the hard sweaty work of getting these kinds of things done. And nobody wants to do it. Everybody wants to talk about housing, but when it comes to really getting down to the table and spending 44 hours a weekend, and really putting the nose to the grindstone---because it gets nitty-gritty---and getting all that stuff together, nobody wants to do it. A body of people who are willing to do that---and then willing to have their work torn up, and rebuilt, rewritten by the people. That is a needful dynamic, not only here but in any community you look at. Those people who comprehensively care for the whole community, that have their eyes on a goal. Not some kind of vested interest; not out to have their name written in gold; but just out to see that the community gets cared for.

Taking the work that you have done, now, and beginning to turn that creatively into the future, you would really have to say we have probably got this meeting and one more this month, to begin to come to terms with this and get ourselves in gear to where in January we can get our task done. Tonight, we might begin to take the wisdom we already have got together, and pulling it into two signal actions. One is housing, and the other elders. And what you are looking for here is a way to allow the community to begin to see real possibility. To build an housing plan that the community can see validity and possibility in, and maybe by March to rehab some signal community house here, to where people could just immediately see possibility. And you don't care if we do it; maybe some other group is ready to do it, and all they need is the tools, that can be lifted to them, and they do it. And that's great. And we, if we have to, go down and get the bank president to sign for it, run the end run for it, get the oppositions knocked down for it---that might be our kind of role. But to see that that happens, to where the community gets that kind of address

in their life.

And then in elders---we have such a gift of resources. I was out the other night with a fine pair. And the lady that we were eating with said, "You know, it's a waste, all these elder people in the community ---they could be put to work in the schools. Many of them are fine teachers in their own right. And it would help take the load off. And they would be delighted to do that kind of thing. Well, how do you get that kind of program together, to where the people get an opportunity to do that? Maybe in kinds of training; a lot of the elder people these days want to learn. In fact, the Federal government is coming out with a program where they can go to universities and things like that, which would be tremendous. But to engage the elders.

And then, to get hold of the social model. Wouldn't it be something to get a model to show exactly what's here in this community? And to begin to have a comprehensive list of all the problems in Uptown? To where you could begin to clarify what it is, and why that does not function? I would almost want to lay a little wager on the side, that the housing probably isn't going to be it. If you look at the community, you get a feel that maybe you have got a community where there is no income, where everybody has to drive out into the suburbs to get a job. Maybe something there. I'm not sure. But I think that has got to be gone to the bottom of, before you can make an assessment there, But to work on a social model, where you begin to get clarity as to what is taking place here.

And then we need as a group to begin to look at our own guild here. How you care and sustain people who are going to do this kind of work. And don't you sense that you step over, and it's as if you stepped into chaos? And, you know, that's a terrible kind of experience. What do you do? Where do you start? And how to begin to sustain? This Ixtlan---that is food, to me. But what else do we need? Maybe we also need to think how we care for the colleagues who are not here? How do we keep them abreast? How do we get everybody's wisdom that is here? And my goodness, the minds that you have got, and wisdom that you have spun off here. How do we get that in constructs and hold it together, and push it down the road?

And then, maybe there are other people in the community that ought to be sitting around this table too. How do we get them trained in the kind of methodologies that you already possess, to where they can take their place around this table and begin to push and to get their wisdom into the stew as well? That whole question of the guild design.

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We met last Saturday with several of you, and this is the brainstorming that came out of there. And tonight, if you please, and I think you have always got to posit "if you please" here, because you have got to decide what you do, it seems to me---that we begin to get ourselves set to hit January, February, and March. And maybe you hold January with something like getting hold of the data analysis. And then February, getting the model-building done; and March, getting down to the tactical operations, to where you could begin, say, in April, just to kick things loose, maybe with a great celebration, a kind of spring festival. And the Latin American people could get out and do some great dances, and have some Mexican food, and some Puerto Rican food; and some of the Greeks, you know---have you

seen the Greeks dance? And maybe some of the Japanese people could come along and teach us a few things; and we have got all kinds---well, you can begin to see. Maybe we could block off a section from Lawrence to Wilson on Broadway, and just line that with booths, and just have a great time. We'll have fiesta. You can just let your minds and imaginations rip loose there as to the possibility that would announce to this community that they are the most fantastic community in the world. In fact, when you begin to think about it, of all the places in Chicago I know of, the only place that could really experiment on behalf of the globe as to what the new society needs to look like, is Uptown. You couldn't do it in Wilmette; you couldn't begin to do it there.

Virgil-Ann: Maybe we could invite some of the other guilds, like Pittsburgh, to come and join us.

What you want to do tonight with the charts, is like what an artist does; some broad sketch-work, to where our next guild meeting can push it some more. And I think that if you are serious, we are going to need to think of some of us coming together on some Saturdays, and just spending the whole Saturday pusing at some of these issues, and getting clear; maybe writing some manuals, and some things like that. Maybe Warren wants some stew-thought done for what they are trying to do up there on Marine Drive, for instance. And a body of people like this could just break him loose, and give him some insights and models to where he can begin to give those to the people there, and where they can take them, and change them, and do what they want to do, but to release the people to where they can get going.

Do you think it's wise for us to go in that kind of direction?

The guild then broke into five small work groups; see next page for report.

After the plenary reports from the small groups, Mary Karian reported on the four-week training program just completed in Caracas, involving 56 people from 16 Latin American countries in a study of social methods.

December 15, at 2:00 p.m., there will be a celebration in 5th City of the community's debt-free ownership of properties, the moving of the Iron Man statue to the main intersection in the community, and the symbolic opening of the new shopping center---a celebration marking the fruits of ten years of model-building and actualization by local man. Everyone in the Uptown guild is invited to attend.

Colleagues engaged in community reformulation throughout North America will be at the Kemper building for about 10 days beginning December 9, for training sessions focusing on the broad issues of society, and on practical social methods; everyone in the Uptown guild is invited to come to any or all of the sessions.

The next meeting was set for Monday, December 10, same time, same place; guildsmen are requested to let the guild know what nights are possible or impossible for them as regular meetings dates, so a regular schedule can be established in January that everyone can fit into his or her schedule.

The guild was sent out to be reformulators of the whole community on behalf of the whole globe, and concluded the meeting by singing "A New Day."

UPTOWN GUILD MEETING

3

Nov. 27, 1973

TASK FORCE PLANNING

MONTHLY THRUST		QUARTER TIMELINE			QUARTER GOAL		
		(DEC.) JANUARY	FEBRUARY	MARCH			
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		ELDERS	Uptown Elders study	Uptown Elders model	Uptown Elders convention		Elders' Educational Service Center
	COMMUNITY AWAKENMENT	Dec. Caroling	Snow removal Prepare for story creation Create symbol	Snow removal Write story (school & elders) Elders' Valentine Dance at Aragon	Block-cleanup Distribute story Billboard April: festival		Celebrate story and mystery of Uptown by symbol, action, & celebration.
	SOCIAL MODEL		Depth understanding of comprehensive situation.	Model of the envisioned community, which discloses the basic contradictions.	Create quarter timeline plan to move overtly.		Comprehensive vision for Uptown, with practical initiatory steps
GUILD DESIGN (Meeting Dates)			Another Uptown LENS course Adapted course Rites Goal-setting	One-day convocation Song for Uptown Be the warden of community spirit	Direct-action signs Methods sharing in the community LENS Pedagogy Celebration of goal attainment	N	<u>ROLE IN SOCIETY</u> Goal setting Allowing for consciousness Place to unify thought & action

THE UPTOWN GUILD MEETING

Otr III, #1

January 7, 1974

Next Meeting: WEDNESDAY, JANUARY 23, 1973
Punch Bowl: 7:00
Meeting begins: 7:30

At the Institute of Cultural Affairs
4750 North Sheridan Road

Call 769-5635
For Transportation

THE UPTOWN GUILD MEETING

Qtr III, #1

January 7, 1974

Attending the meeting were:

Carlotta Avilez	Dennis Jennings
Gene Boivin	Betsy Kirkley
Steve Busa	Mary Kurian
Gloria Carter	Alejandro Legarda
Emma Criola	Trudy New
Dick Davis	Fred Odanaka
Mort Glassner	Duncan Randall
Fred Haman	Linda Schneider
Ken Hamje	Bess Sodersten
Mary Hawkins	Nancy Stark
Fred Hess	Alejandro Tellez
George Holcombe	Robert Watkins
Michael Jackson	Frank Wherry

The meeting was preceded by a video tape of the 5th City community "A Decade of Miracles" celebration attended by Mayor Daley.

The meeting opened with singing and "Up, Up with Uptown" was sung with a new verse, as well as some new songs. Introductions were held by location of place of birth and it was discovered that the Guild represents four continents, North America, Latin America, Europe and the sub-continent of India.

A conversation was held on the accomplishments of the Guild in the last six months.

A report was given on the work of a representative group who met on Saturday, January 5th, to work through a practical plan to accomplish the Guild's objectives in the next three months. A calendar was presented which outlined a series of eight problem solving units to be held on four alternate week-ends as well as the dates of events already scheduled out of the Task Force planning.

After the Guild concensed on the calendar it broke into Task Forces to plan the objectives of the planned PSU weekends and Task Force planning dates. A summary of planning for the PSU's and Task Forces is attached.

Reports were given by Dick Davis on the 5th City "A Decade of Miracles" celebration which was attended by several Guild members, and Gloria Carter gave a report on the caroling party out of which the latin Americans of the Guild led the rest of the members in the singing of "Silent Night" in Spanish.

A report was given on the initiation of 100 guilds across the globe on New Year's Eve. Institute staff from cities across North America, in their meeting in December, were so excited by the work of the Uptown Guild, which met while they were in Chicago, that they requested a model of how the Guild had begun, and decided to start a similar guild in their own communities.

Betsy Kirklev reported on her attendance at the Basic Training School, a training program for renewal of local congregations.

The Guild was sent out to act as global guildsmen in their local situation. The meeting dismissed with the singing of "A New Day".

UPTOWN GUILD
 QUARTER III PROBLEM SOLVING UNITS

III, #1

1/7/74

Task Force Arena	Session Dates	Problem Solving Unit Objectives	
Social Model	#1 Jan. 11-12	Training in Social Methodologies of 5th City, delineate target community, and analysis of physical, business, political and agency realities of Uptown.	
	#2 Feb. 8-9	Finish analysis (of social realities) and discern basic contradictions to the futuric development of Uptown.	
	#3 Feb. 22-23	Build the Uptown Social Model and the comprehensive tactical approaches.	
D E M O N S T R A T I O N P R O J E C T S	Housing Rehabilitation	#1 Jan. 25-26	Limit area of concentration and grid this target area, listing all buildings, real estate, etc.
		#2 Feb. 8-9	Put together resource information workshops on how to go about funding, rehab plans, and proposal writing. Decide specific target area out of work of these two PSU's.
		#3 Feb. 22-23	Write basic proposal for target project.
	Elders Engagement	Jan. 25-26	To plan special Elders LENS, analyze Elders surveys, study feasibility of Uptown calendar of Senior Citizens' programs and events, workshop for long range plan.
Guild Design	Jan. 25-26	Build the training model for Guild members, complete the meeting format, symbolic life (rites, songs, symbols), and design the Spring Quarter plannins session.	

PSU Time Design: Friday: 6:30 p.m. - 10:30 p.m.
 Saturday: 7:30 a.m. - 6:00 p.m.
 (4 meals included)

COMMUNITY AWAKENMENT TASK FORCE PLANNING CALENDAR

1/7/74

GOAL		Elders Ball	Weekend LENS	UCC Spring Festival	History and Story
PLANNING DATE		January 10 9:00 a.m.	January 12 9:00 a.m.	Contact UCC	Continue to gather data
AREAS OF DECISION	FOCUS	Target Area	Target Area and Groups		
	FORMAT	Theme, Program, Fee	Location and cost		
	FOOD	Model	Model		
	PROMOTION	Publicity, contact & recruitment model	Marketing Plan		
	ENABLEMENT	Aragon, band, transportation, set-up, and clear	Transportation and Registration		

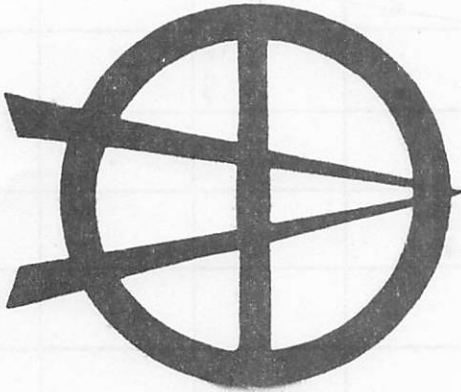
QUARTER III

JAN - FEB - MAR 1974

	I				II		
	MON	TUES	WED	THURS	FRI	SAT	SUN
1	7 JAN Guild Meeting	8	9 Elders T/F LENS 2:30	10 Community Awakenment T/F 9 a.m.	11	12 Social Model PSU LENS T/F	13
2	14	15	16	17	18	19	20
3	21	22	23 Guild Meeting	24	25	26 Housing PSU Elders Guild Design	27
4	28	29	30 Elders LENS	31	1 FEB	2	3
5	4 Guild Meeting	5	6 Elders LENS	7	8	9 Housing PSU Social Model PSU	10
6	11	12	13 Elders LENS	14 Elders Ball	15	16 LENS Uptown	17
7	18	19 Guild Meeting	20 Elders LENS	21	22	23 Housing PSU Social Model PSU	24
8	25	26	27 Elders LENS	28	1 MARCH	2	3
9	4 Guild Meeting	5	6	7	8	9 Social Methods School	10
10	11	12	13	14	15	16	17
11	18	19 Guild Meeting	20	21	22	23	24
12	25	26	27	28	29	30	31
13	1 APRIL	2	3	4	5	6 Guild Quarter Plan	7

GLOBAL GUILD REPORT

December, 1973



The task before us now, if we would not perish, is to shake off our ancient prejudices and to build the earth.

--Tielhard de Chardin

EASTERN SPHERE:

Cebu: First Cebu region LENS course held with 50 participants from 3 metros of Cebu and others from Davao region. Participants from every sector--government, education, business and social work--sparks deep excitement. Key contacts made with the governor of Cebu, 3 mayors of surrounding cities, Msgr Maglasang of the Cathedral Parish, and TV appearance by pedagogue Garnet Banks.

Adelaide: After 3 weeks LENS recruitment yielding only one registration we caught the 20 year vision of the Guild and within 3 days, the total was 11 registered and 14 seriously considering.

WESTERN SPHERE:

Billings, Montana: We prepare for guild Trek over New Years weekend sniffing out future guildsmen.

Amarillo: Pulling together metro/area/guild implementation tactical system focuses images for Quarter III. New Years Trek intensifies resolve by concretizing expenditure in target community and creating Quarter III timeline and ends in ecstatic celebration of Guild initiation.

San Francisco: San Francisco toasts work of Uptown Guild as 200 gather to celebrate initiation of Guild and name selves Mission 5.

Chicago: 100 Guilds are initiated across the Globe at New Years Eve celebration as 100 houses are contacted by phone at their midnight and rehearse the following ritual: This is Area Chicago calling Area Sidney ritualizing the initiation of the guild.

(response) "We launch the guild."

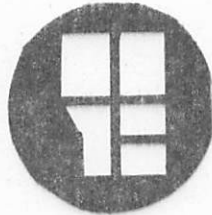
All men yearn for a new earth./ We launch the guild!

All men yearn for primal community./We launch the guild!

All men yearn for a new day./ We launch the guild!

MINUTES OF THE GUILD MEETING

February 4, 1974



NEXT MEETING:

TUESDAY, FEBRUARY 19, 1974

7:00 Punch Bowl
7:30 Meeting

At ICA
4750 N. Sheridan

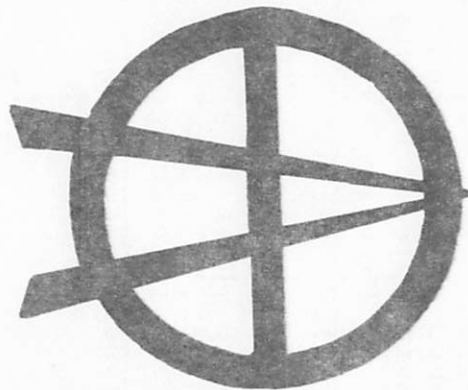
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UPTOWN GUILD MEETING

Quarter III
Meeting #3

February 4, 1974

SYMBOLIC LIFE	TASK FORCE	REPORTS
<p>Singing</p> <p>Rite</p> <p>Presence by Task Forces</p> <p>Conversation</p>	<p>Contextual Statement</p> <p>Task Force</p> <p>LENS Recruitment</p> <p>Workshop on Global Guild</p>	<p>LENS in Washington</p> <p>Community Calendar</p> <p>The Solitary</p> <p>Send Out</p>



Monday, February 4, 1974

THE GUILD MEETING

Those present at this meeting were:

Gene Boivin	George Holcombe
Steve Busa	Michael Jackson
Gloria Carter	Dennis Jennings
Warren Clark	Betsy Kirkley
Jeff Clithero	Marv Kurian
Mort Glassner	Gladys Mackey
Dawn Gooch	Trudy New
Lawrence Grein	Shaun Parry
Ken Hamje	Linda Schneider
Mary Hawkins	Bill Slicker
Martha Hlubik	Grace Sourelis
Steve Hlubik	

Warren Clark and Dennis Jennings led the Guild Meeting. The presence of the body was accounted for by task forces. The Guild traveled to the "Land of Mystery". The attempt to grasp with poetry the understanding of everyman of the mystery and fullness of life amidst the burden and pain of everyday happenings grounded the universality of this happening.

The Guild recapitulated the work done thus far. The task forces worked separately on reports which particularly highlighted the amount of work done over the weekends in problem solving units and task forces. The housing sign task force mesmerized the Guild with its grid of the buildings in Uptown 5. Remarkable was the fact that it was a small group of people that worked together to create this in a short period of time. They unveiled their plans for the future.

Mary Hawkins reported on the PSU on the articulation of the role of elders and the recruitment of the Elders Lens. Linda Schneider presented the results of the problem solving unit on the Social Model with excited anticipation of their forthcoming PSU. The state of preparation of the Elders Ball, the recruitment of the Lens seminar, and the Spring Festival to be celebrated the first Saturday in May were reported on by Betsy Kirkley. Larry Grein gave an accounting of the work of the Guild Design task force.

A workshop was then held to take adequate care of the several names that people had recommended for the Lens seminar. Guilders who were able to go recruiting were listed by when they would be available.

Dennis Jennings reflected on what it is that has released the Guild to cover the territory that it has covered thus far. Some of the responses given are as follows:

- charts on the wall
- minutes
- seeing other arenas of work
- hearing reports

the broad methods
that the task force is focused on a signal concern
the setting aside of a particular room

A reflection was done on the adequate rites for a guild anywhere in the world and the components and purpose of rites.

Ken Hamje reported on the Lens Course in Washington.

The Guild worked on a method of grasping after the thrust and significance of the day.

The birthdays of Mitch Zerwin and Mort Glassner were celebrated.

Next Meeting: TUESDAY, FEBRUARY 19th, at 7:30 p.m.

Celebration of and reflection on the
Uptown Elders Valentine Ball--"The greatest
time of my life!" according to a resident
from Lawrence House.

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MINUTES OF THE GUILD MEETING

February 19, 1974



NEXT MEETING:

MONDAY, MARCH 4, 1974

7:00 Punch Bowl

7:30 Meeting

At ICA
4750 N. Sheridan

Call 769-5635
for transportation

UPTOWN GUILD MEETING

Quarter III
Meeting #4

February 19, 1974

SYMBOLIC LIFE

TASK FORCE

REPORTS

Singing

Contextual Statement

Future Events

Rite

PSU Report

Calendar

Presence by Task Force

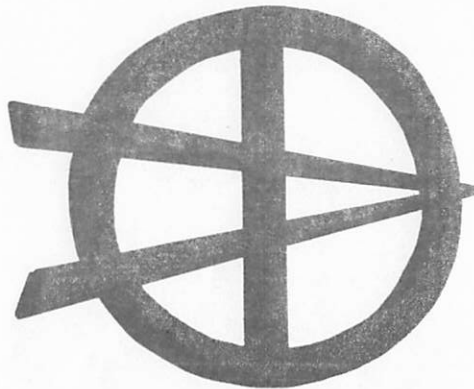
Vision Workshop

Solitary

Conversation

Finances

Celebration



THE GUILD MEETING

Tuesday, February 19, 1974

These present at this meeting were:

Kathy Aguilar
 Jess Audley
 Gene Boivin
 Steve Busa
 Jeff Clithero
 Dick Davis
 Virgil Ann Davis
 Dawn Gooch
 Ken Hamje
 Mary Hawkins

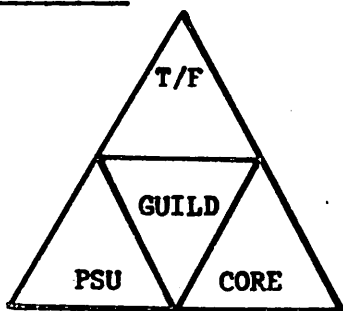
Fred Hess
 Martha Hlubik
 Steve Hlubik
 George Holcombe
 Jane Holmes
 Mike Jackson
 Dennis Jennings
 Betty Kreiner
 Mary Kurian
 Gregory Letsman

Gladys Mackey
 Trudy New
 Harriet O'Donnell
 Shaun Parry
 Sonia Ringstrom
 Cesar Rodriguez
 Victor Sabo
 Linda Schneider
 Bill Slicker
 Bess Sedersten

SYMBOLIC LIFE

Steve Hlubik and Linda Schneider chaired the meeting. John Smith from Oak Park was welcomed as a guest for the evening. The presence of the body was accounted for by name and the LENS course in which each had participated. The Guild once again studied the Other World wall charts, using poetry to grasp the dimensions of the consciousness of man in his relatedness to life amidst the everydayness of life.

TASK FORCE



The dynamics of a guild were considered:

- Core:** a core of people who do the ongoing planning and maintain an overall vision for continuity and comprehensiveness.
- PSU:** a Friday night and Saturday weekend session to think through the basic problems facing the community, the depth answers, and do comprehensive plans.
- Task Force:** a group of people who get together to get a particular job done.

The thrust of the Guild at this point is described by the chart at right:

Demonstration	Housing	The concrete signs of possibility and hope
	Elders Engmt.	
Community Awakening		Engaging the concerned community
Social Model		Building an inclusive community plan
Guild Design		Creating symbols and structures

The Guild looked through a report on the Social Model PSU held week 5, February 8 and 9. Additional agencies were brainstormed and added to the Social Agency list of Uptown 5. An intuitive effectiveness rating of the social structures of Uptown was done to discern critical arenas to be served. Further study of the paragraphs was urged as more insights of the community are needed.

Dennis Jennings reported on the second Housing PSU and presented the following model of "rehab housing":

Comprehensive Steps of Rehab			
Deciding Building Usage	Economics of Rehab Package	Financial Arrangement	Operating Costs
Selecting the Location		Acquisition Process	
		Rehab Preparation	

Additional PSU's for both the Social Model and Housing will be held February 22, 23.

Steve Hlubik then led a workshop on things the Guild would want to see happen in April, May, and June in Uptown. The brainstorm included:

- | | |
|---|---|
| <ul style="list-style-type: none"> Elders LENS Training school Model for Elders training Develop community symbol Alley clean-up Summer Theater Crime off streets Another great LENS course Community node in Uptown 5 Select a house for rehab Survey of elders in Uptown Billboard poster Exhibit stands throughout Uptown Funding plan for Uptown community Painting Newspaper stand Program for Young Adults into Guild July 4th Parade in Uptown Benches and seats for open forum in parks | <ul style="list-style-type: none"> Vacant lot beautification Exchange visitors/leadership Beautification signs Storefronts improved/encourage small businesses Structure internal life of the Guild Improve home services to aged Recreation & Sports Center for teens Broaden public relations activity LENS course for teenagers Electric message board on Lawrence & Broadway El sign "Uptown is a Great Place to Be Alive" Flower garden in Uptown 5 in shape of symbol Create small parks Spring Festival--International tone Uptown posters on buses Clean-up of untidy areas |
|---|---|

REPORTS

The following financial reports were presented:

Elders Valentine Ball	
Expenses	Income
Transportation 400	In-Kind Donations
Entertainment 450	Transportation 400
Refreshments 100	Refreshments 100
Facilities 600	Facilities 400
Miscellaneous 40	Total 900
Total \$1590	Ticket Sales 380
	Total \$1280
Deficit . . . \$310	

Uptown LENS	
Expenses	Income
Hotel 570	Registrations 890
Food 200	
Staff/Materials 400	
Total \$1170	
Deficit . . . \$280	

The Guild pledged \$220 and brainstormed a list of methods to overcome the balance of the deficits.

Reports were presented on LENS seminars held in Minneapolis and St. Louis. The graduates from the mid-week St. Louis seminar have articulated the possibility of coming to Chicago to be trained in LENS teaching so that they might facilitate the teaching of LENS in their own community.

The calendar projects the following events:

- February 22, 23 - Social Model PSU
Housing PSU
Task Force on Spring Festival
- February 23, 24 - Mid-Winter Arts & Crafts Fair by Southern Cultural Exchange Center at Bezazian Library Saturday 11:30 - 5:00 and Sunday 2:00 - 5:00 (Phone LO1-1864 for details).
- March 11 - 15 - Social Methods School (SMS) - 5 days of training which will encompass all ICA methods relative to the reformulation of community.

The Guild experimented with an objective exercise in reflecting on and naming the day.

A celebration highlighted the successes of both the LENS seminar and the Elders Valentine Ball. The poetic story of the happening the Ball was for the community was captured in photographs exhibited by Kathy Aguilar. Amid small group singing, quartet numbers, brownies and ice cream, various Guild members gave their own three-statement reports of the Ball, the LENS, and the Guild. (Copy enclosed.) Trudy New shared her poem on the New Year--"how do you grasp the newness of life that confronts you at every moment?"

The evening was topped off with the Guild singing "I Can See a New Day".

NEXT MEETING: MONDAY, MARCH 4th, at 7:30 p.m.

A. VISION

I. TIMES WORKSHOP

1. Individually brainstorm 3 economic, 3 political and 3 cultural events and happenings of the years 1960-1974 from the Western, the Eastern, and the Southern Spheres.
2. Corporately get individuals to brainstorm economic, cultural and political global events on the blackboard.
3. Corporately mark the key events that signaled major global shifts in the times.
4. Name these sections.
5. Individually brainstorm 10 key events of one's own journey from '60 to '74, putting events on a journey timeline, and proceed to categorize by marking key events and naming the sections.
6. Reflect corporately on our experience of the times.

II. TRENDS WORKSHOP

1. Individually list 3 trends each in the economic, cultural and political arena.
2. Brainstorm corporately the trends.
3. Gestalt the trends of the times.

III. VALENCED SOCIAL MODEL

A valenced social model was created on the effectiveness ratings of agencies in Uptown by the Guild with the use of the Fifth City Social Model. This was followed by a reflection on the valenced social model.

Questions for Reflection:

1. What catches your attention?
2. Where is it adequately holding an imaginal picture of Uptown?
3. Where is it not adequately holding an imaginal picture of Uptown?
4. What story does it tell you about the Uptown community?
5. What does it indicate as the focus for Guild planning?
6. How does valencing enable a group to grasp after the community?

B. CONTRADICTIONS

I. BLOCKS

1. Individually brainstorm 5 blocks each in the following arenas--economic/wisdom/symbol/style/political.

2. Corporately get individuals to brainstorm blocks on the blackboard.
3. Gestalt the blocks into 4 arenas and name the 4 arenas. These 4 arenas are the 4 pre-contradictions.
4. Swirl these pre-contradictions to intuitively grasp after the relationship of the pre-contradictions to each other and their priority in relation to the quarter's planning.

II. CONTRADICTIONS

1. Individually list the 3 contradictions of the community.
2. Corporately brainstorm the contradictions on the board.
3. Gestalt into 4 key contradictions.
4. Break into 4 groups and assign each group to write a sentence on one contradiction.

C. TACTICS

I. PROPOSALS

1. Individually list 5 resolutions to each key contradiction.
2. Corporately brainstorm the resolutions on the blackboard.
3. Gestalt this data into a 4 x 4 x 4. Each contradiction should have the resolutions listed under it gestalted into 4 proposals and each proposal should have data gestalted into 4 subproposals. (Brainstorm corporately where data is found lacking.)

II. TACTICAL ARENAS

1. Cross-gestalt the subproposals into 4-6 arenas.
2. Name the arenas of the gestalt. These become the paramount tactics.
3. Gestalt the raw data under paramount tactics into 2-6 basic tactics.
4. Gestalt raw data in each basic tactic into 4 tactical thrusts. (Brainstorm where raw data is insufficient.)
5. Write paragraphs on the "why" and the "what" of each basic tactic.

III. REFINE TACTICS

1. Check for overlap and redundancy in tactical arenas.
2. Rewrite paragraphs.

3. Brainstorm a list of tactics to ensure that the basic tactic happens.
4. Write paragraphs on who/when/where/how on each basic tactic.

IV. TIMELINE

1. List the practical "do's" in each tactic.
2. Organize the practical "do's" on a 13-week timeline.
3. Check for overlap and redundancy.