

OPENING	A C T S			CLOSING
1. Songs 2. Ritual 3. Context 1-2 Min.	I CONVERSATION	II STUDY	III WORKSHOP	1. Reflect on Meeting 2. Announcements
	CASTENEDA: <u>Journey to Ixtlan</u> The Hunter-Warrior	The Context of the 20th Century --Individual Study 20 Minutes --Conversation 25 Minutes	Implementing Miracles	
7:30 10 Min.	20 Min.	45 Min.	60 Min.	15 Min.

CONTEXT

Every man cares about the world he lives in. In other times when his world was static and fixed, the means and methods of acting out that care were fixed and it was simply a matter of finding his niche. As man's experience and understanding of the world he lives in continues to shift radically for him and caring is more complex, old means and methods no longer work and caring is encountered as painful. With the encounter of the pain of caring and old methods and means no longer effective, men respond in many ways some continue to use old methods in the hope that if they work harder maybe their care will be effective. Some give up on their care because the pain of ineffectiveness becomes too much and they hide. Miraculously, some continue to care and struggle for new and more effective ways to care.

Ward meetings are a sign of the decision to care and to continue the struggle for effective and practical ways to care for their world and in and through that struggle to recreate the world by creating the new forms of care the urban world needs. These people experience many failures and much pain in their effort and therefore sustain themselves through dialogue and conversation with others from past and present who have struggled similarly and have wisdom to share. This is done through edge study to inform their direction, and through planning for effectiveness in their task.

1. "When we attempt to solve any problem within too limited bounds of reality, the problem causes even greater imbalance and is not solved at all."

- Juan Luis Segundo -

2. "History is born out of a sudden imbalance which fissures society at every level."

- Jean-Paul Sartre -

3. "To pursue the change now begun it becomes necessary to picture in realistic terms that society which has been the subject of dreams."

- Henry Clark -

4. "Man must humbly but with courage accept responsibility for the destiny of mankind."

- Clyde Kluckhohn -

5. "Action will remove the doubt that theory cannot solve."

- Tchi Hsich -

6. "When a human being faces squarely the fact that he can forfeit his own life, ... he ... begins to take his own existence seriously."

- Betty Friedan -

7. At the edge of history the future is blowing wildly in our faces, sometimes brightening the air and sometimes blinding us."

- William Irwin Thompson -

8. We have arrived at an historical vantage point ... where the wasteland ends and ... human wholeness and fulfillment begins."

- Theodore Roszak -

9. What appears to be a breaking down of civilization may well be simply the breaking up of old forms by life itself."

- Joyce Carol Oates -

10. Man anticipates more or less his entire future at every moment."

- Jose Ortega Y Gasset

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

- Teilhard de Chardin -

CONTEXT

These conversations are very objective. You are describing or talking about what it means to stop the world or to see a man who walks with his own death.

Below is a recommended flow. Obviously, the guru will need to alter these specific questions for particular situations and readings. The guru is key to this conversation. Do not let the apparent simplicity fool you into unpreparedness. Preliminary brooding through the conversation is the best preparation. It's not an art form nor is it on the book itself.

The following procedure should be used:

- 1) Read the passage
- 2) Pick one of the 12 interpretive frames on the Hunter-Warrior and talk one minute on it
- 3) Converse with the group on the following questions:

READ IT AT LEAST ONE TIME ALOUD WHEN YOU PREPARE

QUESTIONS

1. What were some words, or phrases that struck you?
2. If you encountered this guy, what would you be impacted with? How would you talk about how that impacted you?
3. **SUBSTITUTE WORDS:** What words would you use instead of Hunter-Warrior?
4. **Finish the sentence:** The Hunter-Warrior is a_____. What is another term for the qualities he embodies? (NOTE: This question is optional as a substitution question)
5. When have you seen a man like this?
6. (This question is an off-stage not really meant to be answered) When was a time that you spoke with the authority of your own being? (Get offstage with: Well, we can leave that one for you to answer on some other occasion).

(NOTE: YOU DO NOT HAVE TO USE ALL OF THE ABOVE QUESTIONS)

WEEK 2

MAN IS MYSTERY

Passage: pp. 28-29, "I laughed against my desire...-... like drinking, I dropped it."
pp. 34-36, "When one does not have a personal history ...-...be sure to come back."

Synopsis: Detachment from the past enables man to be the mystery that he is and frees him to do what is necessary to create the future.

WEEK 4

RESPONSIBILITY FOR THE WHOLE OF LIFE

Passage: pp. 64-66, "Let's not talk about my father...-... he was not sleeping."

Synopsis: Responsibility means being willing to die for any decision.

WEEK 6

THE "NOT DOING" OF BEING

Passage: pp. 237-239, "Don Juan then took the two rocks...-... To arrive at that being is the not-doing of the self."

Synopsis: The dream is the way to non-doing, the state which allows being to emerge.

WEEK 8

THE STRATEGIC WARRIOR

Passage: pp. 268-270, "Afterwards he asked me to reconstruct the total sequence...-...the weird effects I had witnessed."

Synopsis: The warrior uses time; is in control; never turns his back on the sorcerer that shadows his through life; and ultimately defeats the sorcerer with the dance.

WEEK 10

MEETING THE ALLY, SPIN INTO THE OTHER WORLD

Passage: pp. 306-308, "What happened when you grabbed your ally, Don Genaro?...-...I did not stop nor did I look at them."

Synopsis: Grasping the power of being is a jolting experience in which Being spins and trowls into a land in which sensuous men exist and beckon but are not real.

CONTEXT

The study for this quarter is a collection of papers which create a context for dialogue with the 20th Century. Again, each paper stands on its own and will play its own role in allowing us to relate our ward work from a broad perspective. Time

Time (15-20 Min.) should be given for study and then conversation (20-25 min.) The questions are to be used for each study session, the flow of the conversation varying according to where the group gets excited. The

The paper by Heilbroner will be done in two sessions, the rest of the papers finished in one session.

QUESTIONS

1. What impacted you?
2. Did you think of anything you would add?
3. What was your feeling about this paper?
4. What major issues were raised for you?
5. How have these issues been altered in the last 5 years if at all?
6. What does this all have to do with our work in the wards and the practical vision of Uptown 5?
7. What is your major image of hope from this arena?

UPTOWN 5

QUARTER IV

WARD MEETING

II Study

1975

THE CONTEXT OF THE 20th CENTURY

WEEK	ARENA	ARTICLE
2	THE IMMEDIATE CHALLENGE	Hamje, "World Food Crisis"
4	20TH CENTURY CONTEXT	Cozart, "Cybernetics"
6	LONG RANGE CONSEQUENCES	Heilbroner Article
8	RECOVERING LIFE VITALITY	Heilbroner Article
10	THE CARING BODY	Norman Cousins, S.I.R.

THE 5 PRESUPPOSITIONS OF COMMUNITY REFORMULATION WEEK I

(Taken from the IMAGE #8 November 1969, The Ecumenical Institute)

1.
DELIMITED
AREA

The first operating presupposition has to do with geography. Comprehensive reformulation begins with a carefully defined area, set apart by clear boundaries. This reduces the sense of chaos created by the seeming impossibility of the task. It curtails dissipation and duplication of effort. It enables penetration in depth that reaches to the last citizen. It makes possible a clear picture of the maze of problems that catalyze the citizens. The delimited area fosters a sense of community identity which is essential to the comprehensive approach.

2.
DEPTH
HUMAN
PROBLEM

The second presupposition demands that the depth human problem in the community be filtered out and radically dealt with. This is crucial to comprehensiveness. All other facets rest directly on this foundation. In the inner city this basic issue is the self-depreciating image. Unless the imagination of these citizens is refurbished, reprogrammed, nothing else can lastingly be altered for the disadvantaged of the central city.

3.
ALL
THE
PROBLEMS

The third operating principle is that all the human problems in the community must be attacked simultaneously and co-ordinately. Piecemenal approaches never get at the real issues and cannot create the needed morale for action. Indeed, they tend to cultivate the victim image. Though staggering sums are involved, the benevolence concept is devastating to the inner city spirit. Furthermore, urban problems tend to reinforce one another. In order to move one problem toward significant solution it is finally necessary to move them all. The education, economic, social, political, and cultural problems cannot be radically disjoined from one another if effective resolution is intended. Inner city folk are total human beings.

4.
EVERY
AGE
GROUP

Fourth, all age levels among the citizens must be dealt with at once. Just as community problems reinforce one another, so the postures of the various age groups radically influence each other. If the elders are neglected they will unintentionally communicate their images of submissiveness to the young. Programs must be created that will operate from the cradle to the grave. The comprehensive approach to community reformulation requires a network of interrelated and co-ordinated projects which deal with all the various levels and groups

5 Presuppositions of Community Reformulation, P. 2

representing the beginning, rising, emerging, established, and elder generations.

5. POWER OF SYMBOLS

The fifth operating principle, the use of symbols, may be the most important even though its function is also the most difficult to articulate. One difficulty is that it cannot be clearly separated from anything else in community reformulation in that it permeates every principle, model, strategy, and structure. Every effort that deals with a substantial body of people is deeply dependent upon symbols. In creating a community, large or small, a sense of commonness in mission must be created. A task and a corporateness relative to the task define community, and this is mediated through living symbols. These include songs, festivals, the geographical area itself, its distinguishing name, landmarks, art pieces, rites, insignia, local leaders and respected persons and on and on. Symbols are crucial to the morale and expectation that makes the difference between social despair and creative society. Symbols are foundational to inclusive social change.