

HUMAN RESOURCES DEVELOPMENT

HEARINGS
BEFORE THE
SUBCOMMITTEE ON GOVERNMENT RESEARCH
OF THE
COMMITTEE ON
GOVERNMENT OPERATIONS
UNITED STATES SENATE
NINETIETH CONGRESS
SECOND SESSION

DEPRIVATION AND PERSONALITY—A NEW CHALLENGE TO
HUMAN RESOURCES DEVELOPMENT

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PART 1

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Our next witness is Dean Joseph W. Mathews of the Ecumenical Institute of Chicago. Dean Mathews has with him some of his associates, whom he will introduce.

I wish to say that I have the highest regard for Dean Mathews and the Ecumenical Institute and what they have done in Chicago. I have been very much impressed by the work that is being done there, the philosophy and the methodology that is employed in that work, and, therefore, I think that these hearings would certainly be incomplete had we not had him come to present his statement. We are very pleased to have you here.

We would like to incorporate in the record at this point the biographical sketch of Dean Mathews.

Biographical Sketch: Joseph W. Mathews

B.S. Asbury College, Wilmore, Kentucky; B. D. Drew Theological Seminary, Madison, New York; Graduate Work, Union Theological Seminary and Yale.

World War II, Chaplain, U.S. Army, Central Pacific; Associate Professor, Colgate College, Hamilton, New York, 1946-50; Associate Professor, the Perkins School of Theology, Dallas, Texas, 1950-54; Dean of Studies, Christian Faith and Life Community, Austin, Texas, 1954-62; Dean, The Ecumenical Institute, Chicago, Illinois, 1962—.

STATEMENT OF DEAN JOSEPH W. MATHEWS, THE ECUMENICAL INSTITUTE, CHICAGO, ILL.; ACCOMPANIED BY HARRISON SIMMS, CHARLES CHURCHILL, AND MRS. LELA MOSLEY

Dean MATHEWS. Mr. Chairman, we thank you for this kind of opportunity. The reason I have these people here is that I feel far more comfortable and secure in the presence of my black colleagues than I do with those who are more white, perhaps. But, certainly, these people know far more about the nitty-gritty facts about which I will be theorizing this morning.

Mrs. Lela Mosley to my right, and Mr. Charles Churchill are signal leaders in the community, in the project we have on the west side of Chicago; and to my left is Mr. Harrison Simms, who is a staff member of the Ecumenical Institute and who has been intimately related now for 4 years with our effort in community reformulation.

Now, since we have already submitted to you a statement of our intent, we will answer what we think to be some of the signal questions you have put to us, and I may be able then to talk in general for a little bit in this area.

I unabashfully say that we have an ax to grind. First of all, it is that the solution to the inner-city problems of our time is to be found only in one means or another in what we call a comprehensive approach to community reformulation. Second, we think that it is signally important for us to understand that this is not simply a problem within the ghetto areas of our cities, that this has to do with a worldwide revolution in which the social structures are being altered, whether we like it or not.

I was deeply impressed with Mr. Keppel's statement about education and particularly where he suggested that there is a new demand in our educational structures clear across the board in our time. I find on the college campus a new kind of restlessness in which students are asking the question. Why spend 4 years of my life to get what you get at the end of 4 years when you could get that, we believe, say, within 6 months?

That kind of restlessness is in the world at large.

I think that in many ways the ghetto simply underscores the fact that our whole time is in the midst of a revolution. We have been working—and we are grassroots people, as you understand, who beat the sidewalks—we have been working in the ghettos, so-called, on the West Side of Chicago for 4 years. And in doing that our concern has been in trying to get hold of the underlying human problems that affect the multiplicity of social problems that are far more obvious. We have concluded that there are three fundamental ones that are deeply inter-related, and your questions point to those, we feel.

The first problem of the ghetto is the lack of an adequate image of the self in relationship to the actuality of the postmodern world. To put this in crude language, the white man for over 300 years has put on the Negro the "nigger" image. Without wanting to do so, the man in the ghetto operates out of that image, so that if you would give everybody a job, if everybody had a decent house, if you did something about the horrible situation in the public schools, you still would not have touched the basic problem; and this is the problem of self-depreciation that I mentioned.

I was very much interested in the statement about the YMCA. We worked on the job program in Chicago with the people at the YMCA. It became clear to us in that program that it would never work until some way was found of giving the people the tools or the instruments to change their image of themselves, to reverse it in relation to the processes of civilization. "Why in the hell get another job?" they would ask. It is this kind of thing. I think that this cannot be said too strongly. I will come back to that in a moment.

The second underlying problem in the inner-city situation is the vacuum relative to social structures. I do not really believe that those of us who do not live there really understand that there are no local structures built within the ghetto. The suburban part of our civilization is overstructured. What I am trying to say is that our society was created in fantastic fashion for providing benefits that further the humanization of mankind; but these are funneled to the particular

individual through what I call social structures. In the suburbs they are overstructured so that the benefits flow to them. In the inner city there are no structures, and the benefits are not funneled in that direction.

Perhaps we ought to remember that the invention of money was a tremendous step in civilization; but we are moving from a money economy to a benefit economy. I do not mean in the sense of the medieval concept of benefits, but in the postmodern sense, so that when you raise the question of getting a job to get more money, they are not much interested in that in the inner city. They could not put that into use. They understand that we live by benefits. All you have to do is mention health and right on down the line, and you begin to see that.

In order for these benefits to funnel to the people there has to be a structure in which this takes place. They are absent in the inner city. I want to come back to that later.

The third underlying problem is the vacuum of power, as Senator Harris has already mentioned this morning. Perhaps we do not fully realize, those of us who do not live in the inner city, that the person in that part of our society has almost no way whatsoever to participate in the decisionmaking processes by which his destiny is determined. I want to suggest an approach to this.

I would like to mention the political machinery. I know Chicago better than others. I will not read you the list of who the older men are that represent us on the West Side of Chicago. You ought to be privy to that. Nor shall I talk about who represents the people for the State and so on along the line.

Shall I talk to you about the ways the voting districts are gerrymandered so that it becomes next to impossible for a person in voting to express his own decision? Or shall I mention organized crime, that subtle thing that you sense is always there but never can get your finger on? But you move this way too rapidly or that way too rapidly and in some way or another you become aware of it, that it is there. And until that problem is solved in some way in our country, this is going to be a frightening job, where many people get hurt.

Then, it seems to me that we may be putting more sand down rat-holes than we think. I get a little nervous in this area because I am afraid, if you want it directly. At any rate, that is the third kind of problem. And then you put that with the fact that they are economically deprived and educationally deprived—and I like that word “deprived”—this “disadvantaged” business makes me sick.

To deal with another problem, we have deprived the people in this area. When you think of the educational situation and the economic situation, they have no way of believing that the day after tomorrow things are going to be any different, whereby their decisions could make any difference whatsoever about the future for themselves or for their children.

We feel that nothing short of a comprehensive approach to this is even going to begin to touch the problems. I probably should say to you that just within the last few years our National Government has wasted millions and millions and millions and millions of dollars by the fragmented approach.

You pour a little bit here and you pour a little bit here, and you have this program that is not related to that program, and you excuse your-

self by saying: "Bureaucracy is difficult." I understand it is difficult, but when you have a human problem in a country like ours, you find a way to get to the solution.

I would like almost to scream on behalf of millions in our country at this particular point that the five-man approach is not going to work. We work on presuppositions. Our reformation model begins with the fact that you have to operate in a narrowly circumscribed geographical area. If I had more time, I would spell out that this is not to be seen as a problem of the ghetto alone. It is a problem of forging new means of corporateness in the urbanization that we are in today; and in this sense the ghetto is God's grace to us which is forcing us in this particular area. You cannot create this corporateness simply by the massive superstructure approach.

You have got to get down finally to an area where a person can have some sense of identity—not in a psychological sense of acceptance, but in the sociological sense of significant engagement in civilization. It seems to me that this is the crucial point.

The second thing in reformation, comprehensive reformulation, is that you have to attack all human problems at once, but not in the medieval sense of doing something for the people. That does not work anymore. That approach means doing a little bit on job training here and a little bit in education here, and a little bit about the family situation. No, no, that puts proud flesh over deep wounds, and these people end up far worse off than if you had kept yourselves out of there. And I do not think this can be put too strongly. It is overwhelming as it is, not only to the bureaucracy that has to finally get the vision but to the people who have to do it on the grassroots level, to attack every human problem at once. They have to be attacked.

How is it that we do not learn what our philosophers and psychologists and sociologists have said to us in the 20th century, that we are a whole humanity? One part that needs work and another part that needs education. I am a whole man. In the past we have understood that in the community.

We have to understand that the whole man needs to be reflected in a comprehensive sense of community.

The next presupposition in this area has to do with coming to grips with the age spectrum, that you have to work with every age at once.

I have talked to policemen with their guns sticking out of their belts and out of their clothes who have stopped me and said to me, "When they get to be 30, wipe them out," No, no, no, no, no. We have to work with everybody.

Dr. Keppel this morning spoke of the problem of getting at the fundamental of the life image, or the self-thought, earlier. We found in our preschool that by the time they got there, heavens, the image of self-depreciation was almost solidified; so we started what we call a mini-school here for the 1- and 2-year-olds. We find it is fixed before they get there. So, we started, in violation of many laws, a nursery school in which we get infants 6 weeks of age and begin to put them through a curriculum that gives them instruments and tools whereby they can grasp themselves as significant human beings in the midst of civilization. You have to begin with the cradle, and then you have to go to the grave.

Our program works also with the elementary school youngsters. We import schoolteachers who then live in the community. We infiltrate the public school system. We get the youngsters after school and put them through a further training period. We work with the junior high and the high school students. We have programs to prepare them to get into college, to take them into and on through college, and programs to work with the adults. And as to some of this "stuff" that has been ground out in the last 20 years, which is a reflection of what the university mind is trying to superimpose on the ghetto, Mr. Keppel was right again.

A plan for adult education itself is called for in the ghettos. This has to be done with the elderly. For if you take a youngster, even in the ghetto, there are the old gray-haired people like myself who are the ones nearest to these young ones. If you get him in preschool and do something about his self-image and send him home at night to his hanky-headed grandma who, unintentionally, superimposes in that kid's mind the nigger image, you have gotten nowhere. The elderly have to be worked with.

I think I had better stop on these suppositions and say two or three words about the comprehensive approach relative to the whole community.

First of all, you have to build structures in the local community. We have analyzed society in terms of the economic problems, in terms of the political problems, and in terms of the cultural problems.

At this moment in history, we think that the cultural problems are the most significant. This has to do with the kinds of questions that you have raised here.

I would tell you that in addition to the educational, we need the social aspect, and then we need the symbolic aspect. No individual is without symbols, and any community is not a community without symbols. We place fundamental emphasis there, and what we build is a basic community concept: the economic, the educational, the stylistic, the social and the symbolic, and the political. We have broken these areas down into what we call "boards," which represent different functions underneath each one.

Under economic is employment. Another one is for housing. Another is health. And another is consumer services. Each of these boards is broken down into four operations, so that within that community there are five basic structures, there are 20 major structures, and then there are 80 operations that cover the total needs of the people in the community.

What this is doing is building the means whereby the benefits, the fantastic benefits, of our society can be funneled into the society.

I was interested in the statement about employment. I think that Senator Harris made that statement. What is wrong with that whole approach is that there is no way to get it down into the local community where somebody knows that Joe Blow is out of a job or he is capable of doing a different kind of job. And until we find that—I would like to call it just the "outpost approach"—until we have an outpost approach which is operated by the citizens of the community, then all of our superstructure techniques are not going to do anything.

Dr. Keppel mentioned that educational processes ought to be locally autonomous. This is correct. But you could no more do that in the

ghetto than you could try to fly to the moon. They have no structure by which to do it. You have to build the educational structure within that community. I believe in total autonomy. I mean, there is a job to be done before you turn the school over to the local community: You have to build some structure in the community. There are these various areas of education, but I will not bore you with those. I think they are in the statement.

Another policy used in building these structures is what we call the stake complex. We think that in the area in which we work, which is a pilot program, we will find a model that will work just as well in Calcutta, India, as in Chicago, or New York City, or San Francisco. Our stake complex is a 16-block area, divided into five different stakes. (We stole that term from the Mormon Church, as a matter of fact. It is not a bad one.) And then we divide each one of those stakes into quadrants, "quads," as we call them. Then, we divide each quad into units. And in each unit there are five to 10 families—living units, if you please. Then there are responsible citizens that have been awakened and have made the decision to move. We call them "iron men." Each one of these several hundred is tied a unit within a quad, within a stake, and their function is to disseminate information to the last fat lady, to use Salinger's term, in that community.

One of the problems in the ghetto is that people do not even know about the benefits that are there. For instance, the young people do not know that any black man can get a college education off of the guilt of the white man today. (I take it you understand what I mean.) Even if they know that they have not the slightest idea of how to go about making use of the guilt of the white man to get an education. It might be interesting for you to know that all it takes from us is a telephone call to the president of some school saying that we have an inner-city youngster who has not made good grades but who looks like he has the stuff up here [indicating], "Can you take him?" And rarely are we turned down on that.

I am trying to dramatize that somebody has got to care on the very local level; and I am not beating bureaucracy over the head. My Lord, in our complex society, it will become more complex and more complex. But there has to be a way to form channels so that no human being is lost in this horrifying shuffle that is going on.

The second operation of the stake is to be privy to the actual problems of those five or 10 families in order to filter into what we call the guild structure, those structures that have to do with the boards for education, and so on. For instance, if a family is out of employment, the community on the local level can do something about it. If they have a young person who has ability and is ready for college, that is known; if a child has TB, that becomes known.

I grew up in a little town called Ada in Ohio. In that town we all had computers up here [indicating], because society was much simpler. I knew the names of everybody in that town. I knew who the town drunks were. I knew the ones who worked here [indicating] and who worked there [indicating]. In an urbanized society that cannot be done. So, we have a very inexpensive computer in which these iron men file cards containing this information on families, what they do, what their needs are, so that at anytime you know who ought to be in preschool, who ought to be doing this, who is in need of that.

Now, this action complex that we call the guild and the stake complex, which is the way to care for the individual, is bound together in the community congress that meets quarterly. Here they discuss the problems of the community and the ways of action. The congress is represented by an executive committee or a board of managers who are fundamentally responsible to run the guild complex and the stake complex.

This is what we call the comprehensive approach to community reformulation.

Then, one word more, and I will stop.

Crucial to this is education. Dr. Keppel called it motivation. We call it "imaginal education." And it gets out. It is of major significance where we began. Every one of these structures that I have attempted to briefly describe is geared toward retooling, refurbishing the imagination of the people within the ghetto. We call it imaginal education for we think that it is the image which is in the gap between the abstract structural model and the concretizing of that structure in the social process. Maybe that is a little bit too radical. I have not time to go into detail here, but if you raise the question of motivation within society, we think the answer could be found in that image of self-significance that stands between theories, if you please, and the concretizing of theories in the social process.

You are aware of what happened in Chicago, what happened in Washington, and what happened in other places in the last few days. We are not through with that. In Chicago, this was systematically done in a way that would make discipline in the Army look childish. And do you not ever think otherwise. These are not the punks on the streets. And it became clear to us that they could have done this much easier in Lake Forest—which is a close suburb to the north of Chicago—in Evanston, in Wilmette, in Winnetka. They could have wiped those out. Those police departments are something like the sheriffs on TV. I think they could have waded through there and leveled them. And maybe that is what is in their minds next.

I think, in a way, before the summer, we have some breathing space. Some kind of new hope has got to be given to these people immediately. This has been said before. I think it almost ought to be screamed now; it just almost ought to be screamed now, I repeat. We are out of time. There are no shortcuts. But sound sense indicates that a future hope has to be given now to these people.

I said to a man in the President's office yesterday that maybe we had better sell all of the buildings in Washington. We had better sell them instead of rebuild them. I do not know who would buy them. And then we could move. Black men are not stupid in the ghettos. We must give them some time to try to build and build anew, from the bottom; we are going to give them the tools whereby they can pour new structures and new self-images. There is no fragmented way; it has got to be done foundationally. And it has got to be done conclusively.

With that I will stop.

Senator HARRIS. Your statement has been very helpful.

I am interested particularly in the imaginal education concept. How is it carried out?

Maybe your staff could comment on that? How can you do that?

Dean MATHEWS. Mr. Simms might say a word about that.

Senator HARRIS. Please proceed.

Mr. SIMMS. Maybe I should relate the imaginal course curriculum particularly to our college preparatory program. We have sent about 25 students to conferences. We have 20 students in what we call the urban student group, which is a corporate structure for those who attend the ghetto school and includes supplementary education within our complex. And then they spend months studying in other cities, in exurban areas, suburban areas, living with other families to get that kind of relationship and to get that kind of exposure.

In our college preparatory program we have done things where we have placed most of our emphasis on the imaginal curriculum. We feel that the imaginal education will handle the basic job, that is to say that the ghetto youth is rationally or academically emasculated, that he is led to believe that he has no rational capabilities at all, that his educational capabilities are limited and that he should, therefore, not pursue any endeavor that is related to the rational. Consequently, these youths justifiably leave the school in the 10th or 11th grade because they never learned to read, because they were told that they were mentally handicapped. They kept feeling that we live in a racial academic society and that they are unrational, unacademic human beings. Therefore, they cannot relate to the society. They have to take some other route which I call the violent or gang, or whatever; and we have got to provide an image, an imaginative way of saying that they are rational human beings. One of the ways we have done that is by what we call a college preparatory course, where we teach the young students that they are responsible for building concepts, for example, their image of the United States in relation to Latin America, and Africa, Russia, India, Thailand. And then they must come up with a 10-point plan for the United States in international relations and come up with a 10-point plan for the Dominican Republic, after studying a paper as to what the Latin American situation is. That kind of work is just beginning to be pushed.

When your world is limited to the west side of Chicago, your relationship to the society is such that you begin to see how ignorant you are. You see how ignorant you are in relationship to the responsibility that you must assume, and say "I cannot assume responsibility for a 10-point plan to the Dominican Republic." But it lets my imagination loose when I see myself as a human being participating in all of civilization.

Our curriculum is not relative to war and the like but it is relative to one being of significance and of significant involvement in civilization.

I think that the black people are the key to the Western civilization, that the black man is a key to whether our civilization, Western civilization, will continue. I do not have time go through this country by country.

Unless we in civilization discover some way to capture the unique gifts of other cultures, civilization in my opinion will not continue.

The black man is rather unique, more than the white man in civilization and the yellow man and the others. As long as we continue to speak as we have, as long as the white civilization contends that it is the epitome of humanness, civilization is in dire trouble.

It is that kind of a job that we ought to do with our imaginal curriculum. We have teachers in the public schools. They teach that 1 and 1 is 2; they also teach the imaginal curriculum: The significance of human beings, that you participate in the civilization process. It is this kind of a job that we are out to do.

MR. CHURCHILL. I might say a few words about how the imaginal curriculum relates to the adults in the community. Through the community structures they have the opportunity to take up the question of housing, to say as to the type of housing they would like to have and to believe that you can really have something to do with improving the housing, that you have a way of using your imagination and giving new hope in terms of being able to deal with the kind of complex society we are living in.

This is the method Mrs. Mosley teaches, and she is a very, very skilled teacher.

MRS. MOSLEY. Thank you. I have not found yet where my real attitude lies. One of the problems is more basic, but I have worked with the preschool children. I have also done a little curriculum writing. I write in the area of the relation fields. Also I have found that I have something to offer. I have found also help in working with the YMCA. They do look up to the black-skinned people as leaders, and I think this has been quite helpful to the young people who are trying and who have been turned down so many places. You know, the Government has set up programs where they feel they can better themselves. But they have not had the image to look to that. I think this is needed. Black leadership, black development, and so forth, is needed.

I do want to say one more thing about the preschools. We teach the minischool, and the other preschools, about living possibilities. We have found that in a preschool situation you can just relate these possibilities to a bunch of children: You look at a tree or whatever you have, you look at this and see just what can come out of it. Each child can name something different about a tree, a branch, a limb, and so forth, and we have done this with the adults.

This is how we come back to the things that we need, the things we want and what have been missing in our lives. This is good for our community. It has changed our whole lives. We have looked forward to greater leadership, so that we can really execute some of the things that we know are right for us and for our community.

We have given ourselves to the task of reformulating the minds and rebuilding some of the buildings and to educating people at the grassroots level and also at the global image level, not just the city, but a global image.

Senator HARRIS. I would like to have you state briefly, for those in attendance here at the hearing, how your organization has been funded.

Dean MATHEWS. The Ecumenical Institute is indeed interested in adult education. We are concerned in this area, that is with people at large in the world grasping what it means on the other side of the scientific urbanization sector of the revolution. We hold short-term courses for which we have pioneered in curriculums and in pedagogical methods. We hold courses in every city in the United States and across the world: in western Pacific, Southeast Asia, Latin America, Australia, and so on. To do that kind of teaching it became necessary for

us to deal, we felt, at the grassroots level with reformulating communities for the sake of grasping what this looked like in our day. Therefore, we located in one of the more notorious ghettos in our country, the west side of Chicago, and began to experiment with the hope of building a model, as I suggested, that can be reproduced in any city.

There is some chance that some of the churches are going to wake up in a foreign city like Calcutta and try to move in and do something about the situation there, which would make ours look like—I do not know what.

As to our funding, we have done this work without any funding except for one of our five preschools. This is because you gave a little bit here and a little bit there, and a little bit there. There are 250 of us who live in that Negro ghetto who work on this kind of a program. A good bit of our support we have provided ourselves. Some of our people teach schools, some are social workers, some work in radio and television. We have gotten some help from just awakened individuals around the country. We have some help from the national board of the church, and then we have had some foundation help—a little bit for special projects.

I might say this to you, Senator Harris, that we tried to get help for this kind of a project on a National Government level, where we broke down everytime on the comprehensiveness. Maybe I exaggerate a little bit.

Senator HARRIS. Perhaps those who have control of Senate funds could use a little imagination.

Dean MATHEWS. That might be true.

Senator HARRIS. Are you in the process of talking to some of the agencies of the Federal Government?

DEAN MATHEWS. We have run across a little bit of funds being given for this, and a little bit of funds for that, and a little bit for that. We run into that. We may be romantic here. We still think that we ought to stick to the comprehensive picture until somebody hears us. And so, instead of taking a little bit, we are not adverse to that of course, but instead of making that approach we still hammer at the large part. I understand the problem in that respect; but we are talking with people about it, and we have not gotten very far yet.

Senator HARRIS. Could just one of you summarize what methodology is involved in the improvement of the self-image? Just how do you go about this and what is hoped that will be gained?

DEAN MATHEWS. In terms of trying to make a definite analysis of this area relative to the community situation from the inner city, we discovered that the image of self-depreciation had to do with an inadequate grasp of the contemporary understanding of humanness itself.

Then, secondly, we saw that there was a lack of understanding of the significance of being black. This is your old movement that came out of west Africa; as you know, that has not gotten in here. Any part of your militant black power. Or to put it another way, until the person knows that he is black and is able to appropriate that as to what I shall say is a significant gift in civilization, well, he has no way of grasping himself as a significant human being. So, similarly, the rest of us need to grasp ourselves as white. Before we were the epitome of humanness. Now, we know we are white. How do you embrace that?

The third problem was living in the inner city itself.

There was a stigma attached to that. You have to enable people to grasp that. There are people in the inner city today—and I take it that that is pretty clear to those of us who are on the outside—who know that it is necessary to do more.

And then they have to grasp—and nobody can avoid it in our day if they are going to grasp themselves as significant global people—that the reductionism of yesterday is gone. If we are not global individuals, we do not even know what it means to be alive.

We attack, generally, in those four areas.

Mrs. Mosley suggested one of the methods, which is rather highly complicated approach, but it is an approach that is designed to call forth, to elicit, responses of the interior being relative to that which is unsynonymous with him, which enables him to begin grasping his own capacity. You go back to the job business that we mentioned earlier. These people do not want jobs; neither does any of us, a sensitive person, I think, in our day. They want a sense of releasing their creativity into civilization, and this has to do with whites as well as blacks. And this "art form" method begins to give them a feeling of—if I may use an inadequate metaphor—they begin to grasp that they are a ball of unique creativity, and it is out of this that it seems to me that you begin to deprogram the mind of your Negro today so that you can reprogram him to use computer language which is exactly what we think has got to be done.

Senator HARRIS. You have mentioned stakes, and the like.

DEAN MATHEWS. That has to do with the community. You never have a community if you do not have a hunk of geography that is separated. The very term becomes a symbol that relates to creativity. The people in the community sing songs about it. They have an insignia, they have a symbol that tells them who they are; it tells us all who we are. This is what I would want to say, but I did not deal with it when I said that the approach to reformulation in the inner city is fundamentally a symbolic approach. You should be there at the community festivals at which sometimes 2,000 people just gather and let loose. It has been a long time since these things, these structures, were there. I think all of us would like to have an opportunity to have a let-loose festival, as you know.

Senator HARRIS. What about the use of films? What is the purpose of that?

Mr. SIMMS. We use the films as an art form, probably because films provide views in 90 minutes, for instance, and can be related to my own life. That is, I can talk objectively about what is going on, and the like, that I relate to in the film, as it relates to my own life. I decide on that relationship: how one can make a decision about what is going on there and about what is going on in my own deeds.

Senator HARRIS. Give me an example of the type of film that you have used.

Mr. SIMMS. One of the films we have used is "Requiem for a Heavyweight," Mickey Rooney and Jackie Gleason.

Senator HARRIS. How have you used that?

Mr. SIMMS. The film portrays a boxer in the opening scene. His career is ended because his eye is cut. The doctor says that if he fights again he will be killed, and he just answers that he had been a fighter.

who came from Mexico to the United States and had been one for 17 years, and he has been living as a fighter. His career was ended abruptly, and he had been a fighter for 17 years, and he continually reminds everyone that he was No. 5. Now, here is a character who was, obviously, living in the past, unable to deal with the situation that life had given him. He was unable to say, "Yes, I'm no longer a fighter and able to be No. 5. Consequently, life has become a burden. It is unlivable." He could not accept the circumstances given to him. Consequently, he was not living his own life—he was living an illusion relative to what life used to be. He was blocked there.

He began to see that the only possibility that he had was to be the character who was no longer a fighter. The only possibility was not any longer to have a life as a man who fought for 17 years, et cetera, et cetera, et cetera, but as a man who knows that he is a stumble bum, that he is a rather dumb person. If he could pick that up, you know that is the only possibility for his life.

The way we begin in conversation after certain questions is to get that data out, and then thereafter self-consciously deal with how it is.

Senator HARRIS. You work on their imagination in using it.

Mr. SIMMS. After several questions we get the objective laid out and then reflected, you might call it data on what was his problem. You know we want to say that a human being's problem is the situation in which he is. You take that. When you say that is overwhelming, you cannot deal with it. I think that we know that a human being's problem is never the external situation, although those are his problems, but the problem is my internal relationship to the external circumstances or situations which I face. That is, I can internally say "Yes" to the way life comes to me. It is only then that I have any possibility of forging a new life as I stand in civilization as a productive element. You can begin to see how my relationship to that is and how it can allow me to objectively see how I can relate to being a ghetto man and say, "Being a black man for 300 years has been succumbing to whiteness; being a black man for 300 years, having lived in the horrifying situation that has been here, the only possibility that I have is to say 'Yes' to that and involve myself in the creation of new possibilities and maybe to stay a little farther along with the situation in which we are today in the black revolution." It seems to me that we oppose it. They relate very dynamically to this film, to this dialog.

There is one that says that life is just hopeless and chaotic. And there is no possibility. So, let us just burn it all down. You can understand that. If you stay in a ghetto for a while, you can certainly understand that that is the way it is when you view the external situations of your problem—and many of them have that problem. Then there are those who have the external situation, but they say that the external situation is not really what it is. Pretending it is something else, they say we can all love each other and have warm relationships. That is the kind of character with a lollypop in his mouth, pretending that life does not come tomorrow in the way it comes tomorrow. He cannot face the external situation. You see, the external situation has to be a gift. That is, the only way I can live in this situation is by seeing (I speak metaphorically) that I was placed in that external situation for the sake of transforming that external situation. And for me it was all a

new set of circumstances, a new situation out of which mankind can live. And I would say if I had not been born a black man in the 20th century, I would be wasted in civilization, because I have got a task to do related to the horrifying realities there are, and if I find reality is not what it is, then the Lord knows what I would be doing.

Senator HARRIS. This has been as exciting a morning as I have spent in a long time. I knew that it would be. I think you have been very helpful and I am pleased that you are all here.

Dean MATHEWS. Yes, thank you.

PREPARED STATEMENT OF DEAN MATHEWS, HUMAN RESOURCES DEVELOPMENT, FIFTH CITY, COMPREHENSIVE COMMUNITY REFORMULATION, THE ECUMENICAL INSTITUTE, CHICAGO

When we reflect on the problems of the inner city it is crucial that we see them in the larger context. The turmoil of the central city is but a reflection of and a primal catalytic force in the world's struggle to create a new social vehicle demanded by the scientific, secular and urban revolutions that define our age. This context staggers the imaginal powers and puts dread into the heart of all who oppose radical change. Taken simply by themselves, the human problems of the inner city are overwhelming in number and complexity. If intelligent remedial action is to be initiated it is necessary to attempt to designate the crucial underlying issues upon which the maze of economic, political, and cultural problems rest and depend.

I. THE UNDERLYING PROBLEMS

Four years of experimentation and research by over 100 persons comprising the staff of the Ecumenical Institute—who both live and work in the Negro ghetto of Chicago's West Side—have disclosed three foundation problems of the inner city crisis of America. The first, and by far the most basic, is the image of self-deprecation that the white man has scarred upon the psyche of the American black man over several hundred years. The second is the absence of local social structures whereby the unbelievable human benefits which the modern world has created and amassed can be funneled into the lives of the people living in the central city. The third fundamental problem is intimately related to the foregoing. It is that the man in the inner city is deprived of any real means of participating in the decisionmaking processes and the concrete social activity whereby his practical destiny is determined. Let us look at these three defects which are destroying millions of our citizens and deterring the very advance of civilization. Afterwards we will describe the comprehensive approach to community reformulation which we believe is the rational strategy which the situation requires.

1. *Self image*

The problem in the ghetto that underlies every other problem is not social inequity. It is not lack of jobs or inadequate income. It is not a matter of rights and liberties. It is not second-rate education and social forms. Change all this tomorrow and the real issue is still not touched. The primordial problem in the black inner city is psychological or internal. Every man and every people operate out of a primordial self-image. Their practical action results from that image. The American Negro has an interior image, a self talk, an operating principle, a spring of action, a self understanding that tells him that he is a second-rate human being. All the benevolent, up-grading gifts—public or private—will not alter this state. The American Negro, who is moving to the city ghettos in increasing numbers, sees himself as the bourgeois white man sees him. To use crude language he sees himself as "Nigger." He lives and acts out of that metaphor. The deprived Negro senses after himself as a sub-citizen, doomed to a ghetto existence, the victim of social forces beyond his control, incapable of altering his inhuman condition. He can only quiescently submit to his fate, or wildly strike out like an irrational animal trapped in a corner of history. The victim image of the black man is the first and fundamental problem in the central city.

2. *Social construct*

The second most discernable problem beneath the tragedies of the inner city situation is the non-existence of adequate functional social structures by which

humanness is mediated to individual persons. The scientific and technological advance of our times has provided the means for human development almost beyond description. Yet these benefits have not been and are not being funneled into the inner city. The surface problems are myriad and cover the spectrum: medical care, cultural development, housing, education, jobs, urban services, civic rights, recreation facilities and on and on. Underneath all of these is the lack of local social constructs whereby the solutions, which our society has invented and has in vast abundance, can be made available to our people in the central city. The benefits of urban life, under the control of vast bureaucratic networks, flow according to pressures generated by local structures. There are no such structures in the inner city. This is the great deprivation. The super city complex has destroyed older forms of local corporateness within its boundaries and no new forms have yet been generated. Because suburbia still has such structures and the accompanying power, it drains off the means of the good life that society at large creates. Lack of concrete social forms on the local level makes the inner city citizen a pawn in the hands of a vast bureaucratic web.

3. *Effective power*

The third inclusive problem area relates closely to both of the above. It is that the inner city Negro citizen has no means of significant involvement in history. He has little concrete opportunity to participate in decision-making processes by which his own destiny is determined. This means that he has no sense of doing anything that will make any difference. This refers of course to arrangement of voting districts, to entrenched political machinery, to the power of crime combines—all of which disenfranchise in a fashion the inner city people. The state of powerlessness is further occasioned by the inferior educational opportunities and limited economic opportunities in the slums, which cut off any hope that things in time will be any different. Finally, the absence of local social structures in the deprived areas means that the disadvantaged person has no way of participating even in the smallest issues affecting his destiny.

Black Power has risen out of this deprivation of power. It is important that we understand that it is here to stay, in one form or another. Either it will be given form within the existing structures of society, or it will manifest itself in violent protest against those channels. Today the cry of genocide from the central city is the comment of a vulnerable people who have elected to understand that without grassroot power structures, they are the subject of both intentional and unavoidable destruction. We are dealing with a people whose future is cut off and no amount of counter force—which intensifies the hopelessness—can long secure them. There is no reformulation of the inner city which ignores the issue of no-power-to-decide.

II. THE FUNDAMENTAL PRESUPPOSITIONS

The Ecumenical Institute is firmly convinced that any effective attack upon the problems of the inner city must be comprehensive. We believe that any other approach is finally harmful to the situation and wasteful of funds and human effort. The fragmented approach with one project here and another there, unrelated by a common inclusive model, is but sophisticated benevolence, never penetrating to the real issues. Such methods only tend to put proud flesh over the deep wounds of the inner city. Over the last four years the Ecumenical Institute: Chicago has developed a model program of comprehensive community reformulation in Chicago's West Side ghetto. The project involves a 16 square-block area called Fifth City. It is a port of entry for Southern rural-minded Negroes who experience raw economic-political-cultural deprivation. Out of this experimentation certain operational principles, methods and constructs have emerged. A description of some of these will indicate what is meant by comprehensive community reformulation.

1. 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 paralyze the citizens. The delimited area fosters a sense of community identity which is essential to the comprehensive approach.

2. 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 Negro ghetto

this basic issue, as indicated above, is the self-depreciating image. Unless the imagination of these citizens is refurbished, re-programmed, if you please, nothing else can lastingly be altered for the black disadvantaged of the central city.

3. The third operating principle is that all the human problems in the community must be attacked simultaneously and co-ordinately. Piece-meal 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, ghetto problems tend to re-inforce 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. 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 representing the beginning, rising, emerging, established, and elder generations.

5. 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.

III. THE INCLUSIVE METHODS

In the brief compass of this statement the indication of a practical solution must be even more sketchy than the analysis of the fundamental problems. Inner city reformulation, it cannot be reiterated too frequently, is "comprehensiveness" in both scope and depth. The underlying problems relative to self-image, social constructs and local power must be met in the broadest and deepest sense. In June, the Fifth City Community Reformulation effort will complete its first four-year experimental phase. During that time an impact and penetration has been made, ensuing in an awakening and commitment of a core of the citizenry. The imaginal education forms, the social constructs, and the community organization are established. The next four years of actualization hopefully will put the flesh and blood upon the experiment. The following is a description of this method of inclusiveness.

1. *Imaginal education*

Reformulation of the black inner city rests upon imaginal education. This is where the attack must begin. It is the crucial problem of the ghetto. It involves first of all, de-programming the mind-set described earlier as the victim image. Secondly, there must be a re-programming with images of possibility, adequacy, and dignity. In brief, imaginal education endeavors to explode and expand the imagination to provide new tools whereby the individual can reconstruct an image of self significance in relation to his actual situation which will release his unique creativity into history. Imaginal education aims at motivating free, intelligent, responsible involvement in society.

Such a process in the Negro ghetto involves the individual's becoming proud of his blackness and then moving on to grasp himself as a global individual participating in the formulation of the new world of tomorrow. It is a matter of being enabled to appropriate the limits, possibilities and unrepeatable creativity of his own uniqueness. This educational endeavor must be an integral part of all formal structures of schooling in the community, and it must be undertaken through a multiplicity of extra-formal means.

It is imperative that imaginal education begin early. Schools must be created for the infant in the crib and continue until the first grade. It must be an essential part of public schooling and occupy a signal place in adult education curricula. It is a must in all senior citizen programs in the ghetto. Perhaps even the extra-formal approaches to re-programming ghetto men are important. This has to do with the use of symbols described earlier. It is effected by their employment in a variety of situations through an almost unlimited variety of means including theatre, forums, assemblies, posters, community decor and the like. Imaginal education provides community motivation which is essential to the rebuilding of the inner city. It is fundamental to comprehensive community reformulation.

2. Social construct

Second to imaginal education in import is the creation of the "grassroot" social construct. This begins with an inclusive analysis of the human problems in the area, the constant problem being a lack of adequate structures. In Fifth City a problem mat was constructed which identified over six hundred surface problem areas and organized them under five rubrics: economic, political, education, arts and life style.

The next step was to bring into being a web of local social constructs to deal with the identified problems. Four such structures were created under each of the five major problem areas. Under the economic are the local Employment Bureau, Redevelopment Corporation, Consumers Association, and Health Clinic. Under education there is a Pre-schooling Complex, a Public School Auxiliary, a Citizenship Training School and a Continuing Education Program. Similarly, four constructs exist under the political, style, and arts areas. This makes a total of 20 major local community structures. Each of these twenty has four projects under it making a sum of 80 in the whole community. Finally, each of the 80 projects has at least four finely-designed functions.

This complex is obviously crucial to the comprehensive reformulation method. These local structures are the channels whereby the benefits of urban society become available to the inner city. Here is the key to the local structures concept. They do not replace existing structures. They serve them. They make the broader machineries on the city, state and federal level effective for the inner city citizen. For instance, the local health outpost uses the massive health facilities our total society has created. Or it brings them to the people and the people to them. It mediates between the broad public means and the local community. The same is true of the Redevelopment Corporation. This structure is a bridge between the great state and federal housing programs and the people for whom they were intended. One of the great tragedies is that the disadvantaged do not even know about such programs, let alone understand how to take advantage of them. Then there are the areas of education, culture, legal assistance, and endless other areas when you think comprehensively of humanness and the problems of total man. Finally, these local structures give the people power to do something about what needs are not being met at all. This brings us to community organization.

3. Community organization

Community Organization is basically the instrument which insures the operation of the twenty social constructs. It is thereby the decision-making means of the community. It is creative thrust in the inner city impacting the total social vehicle. It is the force of social change operating from within the patterns of society. It is black power flowing into and through the legal processes toward radical alteration of the situation. This form of community organization in intent involves the total community. In the comprehensive model of Fifth City the organization itself is comprised of a Congress, a Council or Presidium, a Stake complex and a construct of Guilds.

Rational, effective community organization must embrace both the concern that penetrates to the last problems and needs of the individual citizen and the action that issues from the unity of the total citizenry. The Stake complex is the penetration instrument. The community is broken down into five Stakes each of which is divided into four quads. The quads are then further broken down into units consisting of four, five to ten families. The whole community has 160 such units. Some 200 specially trained volunteer citizens assume responsibility for these community units. These "Iron Men," as they are termed, disseminate crucial information to the units and collect data relative to social

and individual needs which are—by means of a simple computer system—made available to the Guilds of the community for proper action.

A Guild in the community organization is the action unit. There are five Guilds in Fifth City. They are the forces which operate the twenty or rather eighty local community structures described above that relate economic, political, educational, cultural and social areas. Each of the Guilds is divided into four Boards which preside over the twenty operations. One Board oversees the Employment Bureau, another Urban Student Union, and still another the Legal Assistance Clinic or the Urban Services Center. The Boards are made up of 100 citizens from the community who at the moment volunteer their time and effort. The significance here is that in and through the operations of the Guild these inner city folk are beginning to sense after what it means to participate in the decisions and action that influence their destiny. The Guilds are a crucial means of organizing the power of the community.

Representatives of the Stakes meet bi-weekly to pool and co-ordinate their efforts. On alternative weeks the Guilds and Boards gather to receive reports and plan required action. The Fifth City Congress is the third dimension of the community organization. It meets quarterly to hold the Guilds and Stakes accountable for accomplishments and makes the decisions and plans that become the guidelines for the ensuing quarter. The Congress is open to all the citizens like a New England town meeting and up to the present has been comprised of approximately ten per cent of the total community. Representing the Congress when it is not in session is the Executive Council or Presidium composed of the chairman of the twenty Boards. The Presidium is fundamentally responsible for overseeing the administration and execution of the program outlined by the Congress, and carried out by the Stakes and Guilds.

POSTSCRIPT

Comprehensive community reformulation is in our opinion the *only* strategy for dealing with the tragedy of our inner cities. There are no short cuts. Fragmental approaches will not do. To make this a political game is disaster itself. If we are concerned with human resources, if we want human community in the inner city, if we wish to avoid the blood violence sure to come, there is no other way. The details of the strategic model may differ from the one here layed out but the comprehensive job must be done. Furthermore, this approach is not a temporary expedient. It is building the new form of corporateness which the urban world of today requires. Long before the year 2000, before we have wasted our funds and energies in patch-up efforts, this task of rebuilding total community in the super-cities of our world must be done.

Senator HARRIS. Our next meeting will be Tuesday, April 23, 1968, at 10 a.m., in room 1202.

(Whereupon, at 12:15 p.m., a recess was taken until 10 a.m. Tuesday, April 23, 1968.)



F I F T H C I T Y

COMPREHENSIVE COMMUNITY REFORMULATION

THE ECUMENICAL INSTITUTE: CHICAGO

[Dean Joseph W. Mathews testimony before
the Subcommittee on Government Research
Committee on Government Operations, U S
Senate on April 17, 1968.]

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When we reflect on the problems of the inner city it is crucial that we see them in the larger context. The turmoil of the central city is but a reflection of and a primal catalytic force in the world's struggle to create a new social vehicle demanded by the scientific, secular and urban revolutions that define our age. This context staggers the imaginal powers and puts dread into the heart of all who oppose radical change. Taken simply by themselves, the human problems of the inner city are overwhelming in number and complexity. If intelligent remedial action is to be initiated it is necessary to attempt to designate the crucial underlying issues upon which the maze of economic, political, and cultural problems rest and depend.

I THE UNDERLYING PROBLEMS

Four years of experimentation and research by over 100 persons comprising the staff of the Ecumenical Institute --who both live and work in the Negro ghetto of Chicago's West Side-- have disclosed three foundational problems of the inner city crisis of America. The first, and by far the most basic, is the image of self-depreciation that the white man has scarred upon the psyche of the American black man over several hundred years. The second is the absence of local social structures whereby the unbelievable human benefits which the modern world has created and amassed can be funneled into the lives of the people living in the central city. The third fundamental problem is intimately related to the foregoing. It is that the man in the inner city is deprived of any real means of participating in the decision-making processes and the concrete social activity whereby his practical destiny is determined. Let us look at these three defects which are destroying millions of our citizens and deterring the very advance of civilization. Afterwards we will describe the comprehensive approach to community reformulation which we believe is the rational strategy which the situation requires.

I. SELF IMAGE

The problem in the ghetto that underlies every other problem is not social inequity. It is not lack of jobs or inadequate income. It is not a matter of rights and liberties. It is not second-rate education and social forms. Change all this tomorrow and the real issue is still not touched. The primordial problem in the black inner city is psychological or internal. Every man and every people operate out of a primordial self-image. Their practical action results from that image. The American Negro has an interior image, a self talk, an operating principle, a spring of action, a self-understanding that tells him that he is a second-rate human being. All the benevolent, up-grading gifts --public or private-- will not alter this state. The American Negro, who is moving to the city ghettos in increasing numbers, sees himself as the bourgeois white man sees him. To use crude language he sees himself as "Nigger". He lives and acts out of that metaphor. The deprived Negro senses after himself as a sub-citizen,

doomed to a ghetto existence, the victim of social forces beyond his control, incapable of altering his inhuman condition. He can only quiescently submit to his fate or wildly strike out like an irrational animal trapped in a corner of history. The victim image of the black man is the first and fundamental problem in the central city.

2. SOCIAL CONSTRUCT

The second most discernable problem beneath the tragedies of the inner city situation is the non-existence of adequate functional social structures by which humanness is mediated to individual persons. The scientific and technological advance of our times has provided the means for human development almost beyond description. Yet these benefits have not been and are not being funneled into the inner city. The surface problems are myriad and cover the spectrum: medical care, cultural development, housing, education, jobs, urban services, civic rights, recreation facilities and on and on. Underneath all of these is the lack of local social constructs whereby the solutions, which our society has invented and has in vast abundance, can be made available to our people in the central city. The benefits of urban life, under the control of vast bureaucratic networks, flow according to pressures generated by local structures. There are no such structures in the inner city. This is the great deprivation. The super city complex has destroyed older forms of local corporateness within its boundaries and no new forms have yet been generated. Because suburbia still has such structures and the accompanying power, it drains off the means of the good life that society at large creates. Lack of concrete social forms on the local level makes the inner city citizen a pawn in the hands of a vast bureaucratic web.

3. EFFECTIVE POWER

The third inclusive problem area relates closely to both of the above. It is that the inner city Negro citizen has no means of significant involvement in history. He has little concrete opportunity to participate in decision-making processes by which his own destiny is determined. This means that he has no sense of doing anything that will make any difference. This refers of course to arrangement of voting districts, to entrenched political machinery, to the power of crime combines --all of which disenfranchise in a fashion the inner city people. The state of powerlessness is further occasioned by the inferior educational opportunities and limited economic opportunities in the slums, which cut off any hope that things in time will be any different. Finally, the absence of local social structures in the deprived areas means that the disadvantaged person has no way of participating even in the smallest issues affecting his destiny.

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The Ecumenical Institute is firmly convinced that any effective attack upon the problems of the inner city must be comprehensive. We believe that any other approach is finally harmful to the situation and wasteful of funds and human effort. The fragmented approach with one project here and another there, unrelated by a common inclusive model, is but sophisticated benevolence, never penetrating to the real issues. Such methods only tend to put proud flesh over the deep wounds of the inner city. Over the last four years the Ecumenical Institute: Chicago has developed a model program of comprehensive community reformulation in Chicago's West Side ghetto. The project involves a 16 square-block area called Fifth City. It is a port of entry for Southern rural-minded Negroes who experience raw economic-political-cultural deprivation. Out of this experimentation certain operational principles, methods and constructs have emerged. A description of some of these will indicate what is meant by comprehensive community reformulation.

1. 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 clearer picture of the maze of problems that paralyze the citizens. The delimited area fosters a sense of community identity which is essential to the comprehensive approach.

2. 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 Negro ghetto this basic issue, as indicated above, is the self-depreciating image. Unless the imagination of these citizens is refurbished, re-programmed, if you please, nothing else can lastingly be altered for the black disadvantaged of the central city.

3. The third operating principle is that all the human problems in the community must be attacked simultaneously and co-ordinately. Piece-meal 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, ghetto problems tend to re-inforce 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. 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 representing the beginning, rising, emerging, established, and elder generations.

5. 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 defines 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.

III THE INCLUSIVE METHODS

In the brief compass of this statement the indication of a practical solution must be even more sketchy than the analysis of the fundamental problems. Inner city reformulation, it cannot be reiterated too frequently, is "comprehensiveness" in both scope and depth. The underlying problems relative to self-image, social constructs and local power must be met in the broadest and deepest sense. In June, the Fifth City Community Reformulation effort will complete its first four-year experimental phase. During that time an impact and penetration has been made, ensuing in an awakening and commitment of a core of the citizenry. The imaginal education forms, the social constructs, and the community organization are established. The next four years of actualization hopefully will put the flesh and blood upon the experiment. The following is a description of this method of inclusiveness.

I. IMAGINAL EDUCATION

Reformulation of the black inner city rests upon imaginal education. This is where the attack must begin. It is the crucial problem of the ghetto. It involves first of all, de-programming the mind-set described earlier as the victim image. Secondly, there must be a re-programming with images of possibility, adequacy, and dignity. In brief, imaginal education endeavors to explode and expand the imagination to provide new tools whereby the individual can reconstruct an image of self significance in relation to his actual situation which will release his unique creativity into history. Imaginal education aims at motivating free, intelligent, responsible involvement in society.

Such a process in the Negro ghetto involves the individual's becoming proud of his blackness and then moving on to grasp himself as a global individual participating in the formulation of the new world of tomorrow. It is a matter of being enabled to appropriate the limits, possibilities and unrepeatable creativity of his own uniqueness. This educational endeavor must be an integral part of all formal structures of schooling in the community, and it must be undertaken through a multiplicity of extra-formal means.

It is imperative that imaginal education begin early. Schools must be created for the infant in the crib and continue until the first grade. It must be an essential part of public schooling and occupy a signal place in adult education curricula. It is a must in all senior citizen programs in the ghetto. Perhaps even the extra-formal approaches to re-programming ghetto men are important. This has to do with the use of symbols described earlier. It is effected by their employment in a variety of situations through an almost unlimited variety of means including theatre, forums, assemblies, posters, community decor and the like. Imaginal education provides community motivation which is essential to the rebuilding of the inner city. It is fundamental to comprehensive community reformulation.

2. SOCIAL CONSTRUCT

Second to imaginal education in import is the creation of the "grassroot" social construct. This begins with an inclusive analysis of the human problems in the area, the constant problem being a lack of adequate structures. In Fifth City a problem map was constructed which identified over six hundred surface problem areas and organized them under five rubrics: economic, political, education, arts and life style.

The next step was to bring into being a web of local social constructs to deal with the identified problems. Four such structures were created under each of the five major problem areas. Under the economic are the local Employment Bureau, Redevelopment Corporation, Consumers Association, and Health Clinic. Under education there is a Pre-schooling Complex, a Public School Auxiliary, a Citizenship Training School and a Continuing Education Program. Similarly, four constructs exist under the political, style, and arts areas. This makes a total of 20 major local community structures. Each of these twenty has four projects under it making a sum of 80 in the whole community. Finally, each of the 80 projects has at least four finely-designated functions.

This complex is obviously crucial to the comprehensive reformulation method. These local structures are the channels whereby the benefits of urban society become available to the inner city. Here is the key to the local structures concept. They do not replace existing structures. They serve them. They make the broader machineries on the city, state and federal level effective for the inner city citizen. For instance, the local health outpost uses the massive health facilities our total society has created. Or it brings them to the people and the people to them. It mediates between the broad public means and the local community. The same is true of the Redevelopment Corporation. This structure is a bridge between the great state and federal housing programs and the people for whom they were intended. One of the great tragedies is that the disadvantaged do not even know about such programs, let alone understand how to take advantage of them. Then there are the areas of education, culture, legal assistance, and endless other areas when you think comprehensively of humanness and the problems of total man. Finally, these local structures give the people power to do something about what needs are not being met at all. This brings us to community organization.

3. COMMUNITY ORGANIZATION

Community Organization is basically the instrument which insures the operation of the twenty social constructs. It is thereby the decision-making means of the community. It is creative thrust in the inner city impacting the total social vehicle. It is the force of social change operating from within the patterns of society. It is black power flowing into and through the legal processes toward radical alteration of the situation. This form of community organization in intent involves the total community. In the comprehensive model of Fifth City the organization itself is comprised of a Congress, a Council or Presidium, a Stake complex and a construct of Guilds.

Rational effective community organization must embrace both the concern that penetrates to the last problems and needs of the individual citizen and the action that issues from the unity of the total citizenry. The Stake complex is the penetration instrument. The community is broken down into five Stakes each of which is divided into four quads. The quads are then further broken down into units consisting of four, five to ten families. The whole community has 160 such units. Some 200 specially trained volunteer citizens assume responsibility for these community units. These "Iron Men," as they are termed, disseminate crucial information to the units and collect data relative to social and individual needs which are --by means of a simple computer system-- made available to the Guilds of the community for proper action.

A Guild in the community organization is the action unit. There are five Guilds in Fifth City. They are the forces which operate the twenty or rather eighty local community structures described above that relate economic, political, educational, cultural and social areas. Each of the Guilds is divided into four Boards which preside over the twenty operations. One Board oversees the Employment Bureau, another Urban Student Union, and still another the Legal Assistance Clinic or the Urban Services Center. The Boards are made up of 100 citizens from the community who at the moment volunteer their time and effort. The significance here is that in and through the operations of the Guild these inner city folk are beginning to sense after what it means to participate in the decisions and action that influence their destiny. The Guilds are a crucial means of organizing the power of the community.

Representatives of the Stakes meet bi-weekly to pool and co-ordinate their efforts. On alternative weeks the Guilds and Boards gather to receive reports and plan required action. The Fifth City Congress is the third dimension of the community organization. It meets quarterly to hold the Guilds and Stakes accountable for accomplishments and make the decisions and plans that become the guidelines for the ensuing quarter. The Congress is open to all the citizens like a New England town meeting and up to the present has been comprised of approximately ten per cent of the total community. Representing the Congress when it is not in session is the Executive Council or Presidium composed of the chairman of the twenty Boards. The Presidium is fundamentally responsible for overseeing the administration and execution of the program outlined by the Congress, and carried out by the Stakes and Guilds.

POSTSCRIPT

Comprehensive community reformulation is in our opinion the only strategy for dealing with the tragedy of our inner cities. There are no short cuts. Fragmental approaches will not do. To make this a political game is disaster itself. If we are concerned with human resources, if we want human community in the inner city, if we wish to avoid the blood violence sure to come, there is no other way. The details of the strategic model may differ from the one here layed out but the comprehensive job must be done. Furthermore, this approach is not a temporary expedient. It is building the new form of corporateness which the urban world of today requires. Long before the year 2000, before we have wasted our funds and energies in patch-up efforts, this task of rebuilding total community in the super-cities of our world must be done.

THE FIFTH CITY COMMUNITY REFORMULATION PROJECT
OF THE ECUMENICAL INSTITUTE: CHICAGO

a radical venture in constructing the necessary models
for the establishment of the new urban institutions

The Fifth City Project* is directed toward a reconstructing and redeveloping of central city urban society on the grassroots level. The Fifth City Model envisions a neighborhood or group of neighborhoods in which a man sees himself as a significant person with an open future; it envisions free men in a community which responsibly takes its place within the total community of man.

The Fifth City Project is committed to reforging the community from within by equipping the people with relevant tools and educating their imagination to the end that prowess in corporate life and action be developed. The project's purpose is explicitly the preparation of people to corporately analyze their situation, collectively construct realistic models of possibility, make group decisions, and create common strategies and tactics adequate to achieve the needed change.

The Fifth City Project is a part of the emerging global complex of urban settlement--a sign of the times, and a model of the new city.

The Fifth City Community Reformulation Project

1. Impacts a specific geographical area to allow maximum concentration of effort, and focuses on grassroots participation.
2. Attacks every major problem of life in the center of the city.
3. Addresses the depth human problem, the task of adopting an adequate operating self-image.
4. Affects the fundamental human problems in every age group, and at all levels of development and achievement.
5. Creates the new symbols demanded for human existence in an urban environment.

*Located in Chicago's notorious West Side Negro Ghetto, bounded by Kedzie and Independence Avenues and Congress Parkway and Fifth Avenue, with a population of approximately 5,000.