

**A 5th CITY PROGRESS REPORT ON
THE BOARD OF MANAGERS
November 1, 1968**

PHASE I, The first four years of 5th City model development was completed June 30, 1968. PHASE II, The second four years of 5th City model implementation began July 1, 1968. PHASE II is being developed under the leadership of the Board of Managers.

I. HISTORY BEHIND ESTABLISHMENT:

In April following the nationwide response of Black communities to the assassination of Dr. Martin Luther King, Jr., a decision was made by the 5th City Presidium with the Ecumenical Institute Staff to accelerate the process of implementation of the 5th City Community Reformulation Program. The first action would be immediately to secure twenty-five salaries to enable community leadership to assume full-time roles as the Board of Managers.

The idea of establishing a Board of Managers originated during the Fall, 1967 annual planning session at a time when it was already apparent that the rapidly expanding programs such as housing, health, youth education and overall community development required such a body to be in operation by the winter of 1969. The course of historical events, however, dictated a speedup in plans. Therefore the presidium moved immediately to select twenty-five persons from the nearly 180 who were presently assuming heavy responsibility for the development of the 5th City Model. These twenty-five had, for the past two or three years manifested leadership ability and gained the respect of the citizenry.

The tragedy of the circumstances which historically have defined the relative availability to this community of the resources and benefits of American society for the past three hundred years is only exceeded by the denial of the necessary tools and skills for participating in the decision-making of that society. The Black community's disadvantages according to the philosophy which underlies the 5th City Model can best be removed by ending that deprivation, by providing the awareness of the workings of the social order, the technical skills necessary for analysis and planning, methodologies for working corporately at developing models, programs, and projects which correct the present injustices of the order and result in the creation of a new set of structures which funnel the benefits of our scientific and technological society to Black communities which presently have no structures to acquire or utilize those benefits.

II. ESTABLISHMENT 1968:

As the first few salaries were secured in June the first ten appointees began their work and training together anticipating the raising of additional salaries which would enable the other fifteen to join them. Six weeks were spent in a rapidly devised training program to experiment with how a construct might be developed which could quickly provide leadership skills and administrative tools for this autonomous entity, and for Black leadership training in general. The staff of the Ecumenical Institute served as the consultants in this experiment which resulted in the development of the Academy for Urban Leadership Training.

In the past, nearly all educational ventures which have to do with providing these sorts of tools and skills have fallen into the traps of either paternalism or colonialism, in which power and control were external rather than internal. The Civil Rights and Black Power Movements have been screaming for power and control to become internal. Before that is possible, indigenous leadership potential must be equipped and released.

THE FIFTH CITY COMMUNITY REFORMULATION PROJECT

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THE FIFTH CITY COMMUNITY REFORMULATION PROJECT

INTRODUCTION

1 The 5th City Community Reformulation Project was established out of a concern for finding a solution to the basic contradictions which face the urban world today in all dimensions of the structures of human relationships—political, economic, and cultural. These problems invade every institution and every level of the social order today. No community, however prosperous or isolated, has been unaffected by the pervasive complexity with which we are confronted in the demand to solve the contradictions of riches and poverty, war and peace, justice and order, and the finding of an adequate means for all peoples to participate in the destinal decisions which are no individual groups prerogative since they affect the whole future of all men and nations.

2 That something must be done is most clearly and blatantly made obvious by the situation of our innercities which are mostly black, mostly poor, and mostly without power to act on their circumstances. Lastly and most regrettably, those so tyrannized by their circumstances have been conditioned historically to see themselves as at fault for their situation and as second rate human beings who are inadequate to cope with it. For this reason the staff of the Ecumenical Institute decided to move to the innercity in 1962 and to begin the research for the development of a model which would;

- 1). Solve the grassroots manifestations of the basic contradictions in urban society today
- 2). Relate the oppressed to the larger world of scientific and technological advance and to the resources and gifts of all cultures
- 3). Be reduplicable in cities across the globe with only those slight variations needed to meet their uniquenesses
- 4). Provide a key to the kinds of changes which must come in the organization, thinking and action of the superstructures of the political and economic order.

3 The vision, maybe fifty or one hundred years from now, is that a global order may be created which will make all the goods and benefits of a vastly abundant technological age, available to all the people; which enables all people to engage themselves in the decision making which affects their destiny and that of the larger world society of which they are a unique part; and which enables all people to appropriate the gifts and life styles of other people and cultures as well as their own. Such a society which is sensitive to the needs and human dignity of all peoples, undivided by race, class and national self-interest, is being called for by many of the revolutionary movements of our time.

4 The Ecumenical Institute was founded by a resolution of the World Council of Churches when it met in Evanston, Illinois in 1954. It was established as a research and training center in Evanston in 1956 to be patterned after similar centers in Europe which sprang up after World War II to experiment with new patterns and styles for the twentieth century church. The move from suburban Evanston to Chicago's Westside in 1962 was a momentous decision triggered by an awareness that a model which would begin to solve the contradictions and realize the vision stated above demanded that initial work be done in the most difficult of situations. The Chicago Westside supplied such a situation.

PHASE I MODEL DEVELOPMENT

3 A. The two years from 1962 to 1964 following the decision to meet the urban crisis at the grass-roots level, were spent deciding what basic presuppositions were necessary for building a model. All methods and techniques of the then current efforts at community organizing, urban renewal, and various other projects were studied intensely both in the United States and abroad. After considering where existing efforts were both failing and succeeding, the following five presuppositions were derived: NO

4 1). The first operating presupposition has to do with geography. Comprehensive reformulation begins with a carefully defined geographic area with clear boundaries. This reduces the sense of chaos created when one attempts to take on all the seemingly impossible complexity of the city at once. Fifth City is a sixteen square-block area with a population of five thousand, a 98% black ghetto which serves as a kind of port of entry for Southern rural-minded Negroes who have experienced raw economic, political, and cultural deprivation. Choosing a delimited area curtails reduplication and dissipation of efforts in fragmented approaches with one project here and another over there and no comprehensive plan to relate and coordinate them. It enables penetration in depth which reaches every problem of every last citizen. It makes possible a clearer picture of the maze of problems which paralyze the citizens. Finally it fosters a sense of community essential to the comprehensive model building approach. NO

7 2). The second presupposition demands that the depth human problem in the community be filtered out and dealt with. This is crucial to comprehensiveness since all other facets of reformulation rest directly on this. The ghetto black man operates out of the victim image of himself as worthless and insignificant. Unless his imagination is refurbished, reprogramed if you please, with images of his own significance, nothing else can be lastingly altered in his situation. Changing his external situation does not necessarily enable humanness or an affirmative relationship to his new situation.

8 3). Directly related to the foregoing is the third operating principle which is that all the human problems in the community must be attacked simultaneously and in a coordinated fashion. Piecemeal 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, piecemeal benevolence concepts are devastating to the innercity. Ghetto problems tend to reinforce each other. In order to move one problem toward significant solution it is finally necessary to move them all. Innercity people are total human beings. Dealing with the whole man is the only way and that demands that his total situation, economic, educational, social, political and cultural, not be disjoined if effective resolution of his problems is intended. AND

9 4). Fourthly, 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. Neglected elders unintentionally communicate their images of submissiveness to the young. Programs must be created which operate from the cradle to the grave. The comprehensive approach to community reformulation requires a network of interrelated and co-ordinated programs and projects which deal with all the levels and groups representing the beginning, rising, emerging, established, and elder generations. This enables the particular problems of all levels and groups within the community to be dealt with in depth, acknowledging that a community is all of its people. YES

10 5). The fifth operating principle, the use of symbols, may be the most important though its function is also most difficult to articulate. It cannot clearly be separated from anything else in community reformulation in that it permeates the whole process and structure. Adequate symbols enable a sense of commonness in community effort and vision. These may include, as they do in Fifth City, songs, festivals, the geographical area symbol itself, its distinguishable name, landmarks, artpieces, rites, insignia, local leaders and respected persons etc. Symbols have always been crucial to the morale and expectation which marks the difference between social despair and creative society. Symbols are YES

foundational to inclusive social change.

11 B. A brief review of the past four years in model development will illustrate some of the ways in which these presuppositions have guided the development of the Fifth City Model, noting the major emphases in the forgoing chart: yes

12 Year 1: In 1964 the staff of the Ecumenical Institute first ventured into the surrounding community to talk with people there and feel out their willingness to undertake an experiment with how to face the complex morass of problems which defined their situation. Evenings and weekends small groups came together and worked in what were then known as commissions. They listed the thousands of problems which were their day to day experience and began to talk about the causes of those problems. As they begin to gestault the problems together finally a list of over six hundred basic problems was derived in three groups, economic, political and cultural. The commissions took these three areas and began to consider what sorts of structures, programs and projects would be needed to solve these problems.

13 Year 2: Early in the second year the first signal projects were begun in the community to begin awakening it to its possibilities for change. A preschool Headstart program was begun as people from the community were hired to be trained as teachers and to work with the staff in developing curriculum and teaching methodologies. An art-form curriculum for innercity youth gang members and high school drop-outs was successfully developed, tested, and published. During the summer the first communitywide dramas and celebrations were held and the first large gatherings of several hundred persons began to be conscious of themselves as part of a community with possibilities for the future.

14 Year 3: The successes of the first two years enabled a crucial shift in the third year to the development of structures for action on the problems which must be dealt with. The commissions had done their jobs and two new constructs were developed to replace them, the Guilds and the Stakes.

15 The Guilds were established as constructs whose tasks were the systematic planing and development of the programs, projects, structures, organizations and agencies necessary to meet each and every problem for all age levels and groups in the community. They began by meeting as one large group and then breaking down into five smaller groups. These smaller groups were finally stabalized as the economic, symbol, education, style and political guilds. The economic and political dealt with the historic problems of inadequate resources and powerlessness. The symbol, economic and style guilds work on the foundation problems which must be dealt with before an authentic political and economic machinery can be built. They aim at the victim image, the lack of tools and skills, and the necessary images of relatedness and responsibility which enables a man to act beyond self-interest and immediacy and to appropriate a larger context of global community for his decision making. These three cultural guilds deal with the arts, sociality, and urban life style of the rural oriented black man, equipping him through a variety of programs and experiences to participate creatively in a complex urban technocratic society. Only such a cultural foundation will build a community of lasting significance and therefore a model worth reduplicating.

bers, and Negroes has possibly played its last major decisive role for some years to come.

Specifically, Catholics gave a smaller share of their vote to Mr. Humphrey this election than they did to the democratic candidates in 1960 and 1964.

16 The guilds did several significant things in their first year. An adult GED program was begun to enable adults to get their high school diplomas. A high school tutoring program was initiated moving toward the development of a college preparatory curriculum. In the summer, the first major Neighborhood Youth Corp program was developed for several different groups of community youth—the high school youth, the drop-out and the youth gang leadership. All of these went through the newly developed cultural curriculum of liberal arts and sciences in the first half of each day. The second half of the day was spent in practical work and training in the pre-schools, with grade school youth in what was known as the JETS program, as nurses aids and in property and building maintenance and management work. Paint, repair and clean-up campaigns engaged the whole community on Saturdays with community wide festivals being held in the evenings. Over two hundred grade schoolers participated in the JETS program which included a trip to New Orleans and the mardigras during the year. Community adults and elders took a five cities tour which included New York City and Washington where they visited the United Nations and U. S. Government Offices. One of the climatic events of the year was the return of a community youth who had gone as an emissary to Africa and came back to report on his experiences. The first community Congresses were also held twice that year to begin the shaping of community polity and decision making.

17 Undergirding the guild structures and their work were the Stakes, the second major construct to be developed during that year. This was the geographic organization of the community. Fifth City was divided into five sections of roughly the same population density covering two to four square blocks in each section. The initial task of the Stakes was to enable community residents to become sensitive to the needs of the community and their neighbors; through study, rituals, decor and symbols to begin to see both their individual significance and their significance as a community of people who could assume responsibility for their situation and act to change it. Stake meetings began to foster a consciousness that Fifth Citizens might be building a model that would enable black men and oppressed people everywhere to solve the problems faced by their communities. Such awareness was reflected in the themes of the first congresses which emphasized the cities of the world and the cultures of man as the atmosphere and context for this community's decision making.

18 Year 4: The festivals of previous years continued with as many as four thousand participants in the summer of 1967. Guests, artists, performing groups, movies, food, games, decor and native dress from the cultures of Latin America, Africa, India, China, the Middle East and the white west were the context for six exciting celebrations of the red man, black man, brown man, yellow man, tan man and white man, his gifts to civilization and uniqueness in history. Following a summer trip to Mexico, community youth were sent out to high school and college to points all across the United States. The JETS and adults went to EXPO. A high school house was begun in the Fall where community youth began to participate with living and work together, preparing themselves to go to college and engaging with teachers in active and constructive model building for what the high schools of the innercity should look like in the future to provide them with the kind of education they needed but had not been receiving from those public institutions. The full education construct from the cradle (eight weeks old) to the grave (oldest member being 93) was brought into being in that year. The elders began teaching a course in Negro Heritage which they had worked at developing. Neighborhood Youth Corps numbered over two hundred that summer and showed a new seriousness about their community as they began to participate in the Guilds and Stakes. A performing group, the ensemble, wrote and produced a musical dramatization of the history of the black man and then performed it in twelve cities throughout the East and Midwest on a two week tour the following summer. In the Winter quarter the first community corporation, the Fifth City Citizens Redevelopment Corporation, was formed and funded with seed money by the State of Illinois Housing Development Authority to do five million dollars worth of housing and business community rehabilitation and new construction in a four year plan.

19 Many other signs of community reformulation and consciousness might be pointed to like the ten day Black Christmas celebration which ended with a Black Santa arriving in an Army Helicopter and the erection of a community sculpture—The Fifth City Iron Man—made of metal the same as the Picasso Sculpture in the Chicago Loop. This stood as a symbol of community decision by the iron men

of Fifth City to do the task of reformulation. These events point to a deeper happening in the community of the emergence of community leadership, a body of some forty or more persons who organized themselves as the Presidium to enable the Congress, Stakes and Guilds to do their work. They received visitors from HEW and OEO who were highly impressed with this fantastic development which had taken place with relatively no funding and in the midst of one of the most severely blighted areas of an American city. The Presidium meets monthly to review and guide the work of the Guilds and Stakes. Once a quarter they assemble the Congress which receives the reports of the Guilds and Stakes, discusses crucial problems and issues, and makes decisions regarding plans for the coming quarter.

20 In the fourth year also the Stakes began to see themselves as crucial entities. An abstract model for their effective operation was developed. It divided each Stake into four quadrants and thirtytwo units or a total of 160 units in the whole community. A goal was set to recruit one leader from each unit in addition to the forty Iron Men, for a total of two hundred Presidium members who were regularly active in Stakes and Guilds. These people began to meet regularly in the Stakes and Guilds on alternate weeks. New roles for the Stakes were now developed in the gathering of information on particular individuals and their needs and the development of a computer card system for the storing and utilization of this information in developing programs and projects to meet those needs. The Guilds also functioned as the referral structures to existing city, state and private programs which already existed to meet those needs. A community headquarters was opened, the Fifth City Node, to facilitate the dissemination of information and the referral process while local structures were being developed. It was staffed by volunteers from the Presidium until funds could be secured for expanded operation.

21 C. Many other successes may be recorded to illustrate concrete progress in the first four years. What is most crucial, however, is that in that period a comprehensive abstract model for organization and reformulation of community had been developed. This model contains in abstract both the structures necessary to meet every human need and a polity construct for building and sustaining community power to do the task of recreation. These two items in their most recent form are inclosed as 1) the Fifth City Community Organization chart and 2) The Fifth City Social Model. Adequate funds and resources for bringing all these fully into being are yet to be secured.

THE SHIFT FROM DEVELOPMENT TO ACTUALIZATION

22 To enable the shift from model development to actualization, the Fifth City Presidium and the Ecumenical Institute staff met together in May, 1968 and decided to proceed with the establishment of the Board of Managers, a fulltime staff of community leaders responsible to the Presidium for administering the work of the twenty structures of the Social Model and guiding the development of the eighty agencies under those structures. Eventually a staff of forty such persons is envisioned with the one hundred sixty man Presidium of volunteer leaders directing their activities. The first ten of these leaders were employed in June, 1968, on minimal salaries of \$5,000 each. These persons have played crucial roles in recent developments dating back to the Spring.

23 A. The first development was that of a comprehensive proposal for \$1,193,000 to be presented to HEW and OEO. The request was for this amount to be committed in each of the next four years which would enable the comprehensive model to be actualized. The proposal was prepared with the assistance of HEW staff and presented to both Harold Howe of HEW and the office of Donald Hess in OEO. The proposal and subsequent site visits looked promising but both agencies found it impossible to fund the proposal at that time.

24 HEW was unable to fund the proposal because of its comprehensiveness. Their structures and guidelines enable them only to fund projects limited to carefully defined and recognized areas of work. They were genuinely excited and many of their offices continue to offer encouragement and make referrals to alternative possibilities. The site visit report of Dr. Regina Goff has been very helpful there.

25 At the time of our submission to OEO they were deeply involved in the Southside Chicago Woodlawn Organization and Blackstone Rangers controversy. Our proximity to that program was one hindrance. Another hindrance was the lack of internal consensus on the part of OEO staff persons about the roles and relationships of blacks and whites working together in community organizations. The fact of this being a model experiment in new ways for that work to be done did not help. Nor did the hours in which black leadership and citizens from Fifth City spent pointing out the successes and indicating their confidence in future possibilities with adequate funding from OEO. Donald Hess of OEO has remained a friend, however, and is still attempting to find ways to help through government structures.

26 B. The second development was the appearance of Fifth City leaders before the Harris Senate Committee on Government Research, Subcommittee on Government Operations on April 17, 1968. A written statement which they had prepared with Dean Joseph Wesley Mathews was presented in advance and a verbal testimony and answers to committee questions were given by Dean Mathews and these leaders. They stressed the necessity of comprehensiveness in community reformulation and stated the need for the government to develop ways in which comprehensive funding could be done to enable the crises in our cities to be met.

27 C. The third development was the creation by the Board of Managers of the Academy for Urban Leadership Training (AULT) for training community leadership. It has since been submitted to the Rockefeller Foundation and funded by them for a three quarters experiment. Harold Howe's office referred the foundation to Fifth City and recommended they consider funding our work.

28 When it became obvious that no funds would be forthcoming from the government, Fifth City leaders decided to continue the search for funds from private sources, corporations and foundations while concentrating on leadership recruitment and training. A Volunteer Leadership brochure was developed to recruit part-time volunteers to operate the programs until adequate funds could be located. More will be stated about this in the following section.

PHASE II MODEL ACTUALIZATION

29 A. The next four years of actualization of the Fifth City Model will be concerned with discovering and developing methods for actualization, expansion and reduplication of this model in the future. While all that this will entail is not clear, certain keys to guide this work do seem to be. Those five keys are as follows:

30 1). The first key is concerned with leadership training. The underlying presupposition for the method of leadership training being pursued in the next four years is that outside expertize is not the answer to creating significant communities. All the human resources taht are needed are already present in every community however deprived or oppressed it may be. What is needed is a release of the potentials their so that leadership can emerge from within that community and assume significant roles for its reformulation.

31 2). The second key for developing actualization methods is that imaginal education is the key in that it provides in the first instance new images of significance and dignity for those who see themselves as victims; and in the second instance, releases the creative rational capacities to be equipped and engaged in developing tools for significant involvement in altering the situation in which one finds himself—the only kind of alteration which is of lasting significance.

32 3). Thirdly, the development of a comprehensive model for meeting every human problem is the only viable context for appropriating and utilizing the goods and benefits of an affluent world and for engaging the recipients in the destinal decision making which is related to the destiny of all other communities and peoples of the world.

33 4). The fourth key which is related to the forgoing, suggests that the methods to be developed must include ways to create roles and relationships within every community which enable every person of every generation level to participate with dignity in that community's life and future.

34 5). Finally, Fifth City actualized shpuld be a local prototype of what is needed in a global form, i.e. a key to social restructuring at every level from the grassroots up. This is only possible if its actualization is done within the context of the global contradictions of urbanization and meets those needs by working from the grassroots up. Topdown benevolence is irrelevant and ineffective without adequate grassroots up structures and leadership.

35 B. At this point the projected timeline for the next four years in which clarity will be gained on model actualization, expansion, and reduplication includes the following major goals for each year:

36 Year 5: In the first year of actualization as indicated by the above comments, Fifth City is concentrating on leadership training. It is anticipated that all twenty of the structures for the Social Model will be operational by the end of the year with a boad of community directors for each and at least one agencie under each in operation. For some of these this will demand the formation of corporations. Two corporations have been formed thus far for housing and the credit union. To this date thirtyseven of the agencies are functioning at some level with seventy volunteer leaders maning them. It is the Presidium's goal to have forty agencies and eighty volunteers by the Spring quarter. It is also anticipated that twentyfive fulltime members of the Board of Managers may be on the job by then. The Stakes which now meet twice a month should be meeting by quadrants one time each month and as whole stakes once a month.

37 The Academy for Urban Leadership Training begins its training program in January with the first twenty Fifth Citizens. Some of these will be new Board of Managers members and others staff personnel for new agencies. The thirteen weeks of intensive imaginal education and practical training in tools and methods will equip leaders to assume their posts with the remainder of their training being in service. The corporate operating methodologies of all of the Fifth City structures enhances the

comprehensive approach to reformulation. Every part of the model is, of course, related to every other part. Just as problems tend to reinforce each other, so do structures designed and coordinated in such a fashion as to meet all the problems at once.

38
Year 6: During this year all eighty agencies and the total of one hundred sixty volunteers should be operational. These goals of course represent minimal needs. What must finally come into being are fulltime agencies and trained staff to operate them. All the volunteers who are the potential fulltime staff should go through AULT and many should then receive the advanced technical, college, or vocational training which would give them all the tools needed to do this job. By this year, many of the youth who have been sent away to college will be completing their education and some of these will provide young and energetic leadership for the work of the agencies. The whole structure must eventually be tested in depth to develop the reliable methods for expansion and reduplication. The volunteers will slo care for the one hundred sixty stake units which will begin to function that year.

39
Board of Managers membership should be increased to thirtyfive this year. As many as five of these may be out of the city each quarter teaching, traveling, doing research or getting sepcialized training and education never before possible for them. Such experience is intended to intensify their own leadership vision and capacities when they return to Fifth City, and to prepare them for the leadership training roles that they will need to assume in communities where Fifth City is to be expanded and reduplicated.

40
Year 7: Expansion of Fifth City from a sixteen square block area of 5,000 persons to a twentyfour block area of nearly 20,000 persons will begin in this year. This will be the first crucial test of the strength and servicability of the model. This expansion will begin with penetration of the Flip Area immediately North of the present boundaries, expanding the Stake and Guild constructs to involve and meet the needs of those residents. The Board of Managers will increase its numbers to forty-five. At least forty of the agencies should be fulltime with eighty fulltime staff to man them. New leadership will be recruited and trained from the Flip Area.

41
Expansion into the Flip Area will take at least a two year period and will provide the raw data and information on expansion methodologies for creating a community social construct which will serve 20,000 to 50,000 persons. The eighty agencies can serve as large an area. A larger area would probably hinder their effectiveness and bog them down in the traditional problems of bureaucratic and inefficient red tape, or remoteness and disassociation from the people whose problems and needs they are intended to serve. Once the critical questions of strength and servicability are answered, future expansion should be possible on two to four year intervals, to areas equal in size to the cumulative areas already covered. This could be done in any and/or all geographical directions at once.

42
Year 8: By this time the Fifth City community should be fully organized and all eighty agencies functioning with fulltime qualified staff in various stages of leadership training and development. The highly trained Board of Managers should be prepared to assign some of its members to enable the creation of the first national or possibly international experiment in reduplication. With adequate funding they should be able to start with a unit of 20,000 to 50,000 people anywhere in the world and have it fully organized in a four year period of time.

43
C. After these eight years of development the original Fifth City should be economically self-sustaining with community and private ownership of property, businesses, housing, corporations and profit producing programs. It must be clear, however, that unless the cultural-symbolic, educational and stylistic-task is done to undergird the political and economic, such significant transformation of the blighted communities of the world is impossible, and only a surface sham at best.

44
To build the urban communities needed for the future of civilization we must start by dealing with the images of humanness, dignity, relatedness and also responsibility, by and through which people live and make their decisions. We must shatter old images of self-interest and benevolence as a means of creating community. Indeed, we must work for the creative actualization human structures

from the grassroots up, which mediate h imanness to all men as world citizens of a common and prosperous destiny.