

IV. URBAN REFORMULATION MODEL

A. MODEL BUILDING

1. The Background

Throughout the long journey of man there has never before been the kind of human settlement now present in the "post-modern" megapolis. The city has moved into an entirely new mutation. Once its role was to convey images, conduct rituals, and weave together the story of life for a small but unified segment of human culture. This was the temple city, radiating its influence spacially in ever widening social patterns and temporally in ever deepening cultural traditions. A second role was to protect inhabitants from social enemies, to combat the destructiveness of natural forces, and to oversee the daily life of a particular body of people. This was the fortress city that built a framework for the various civilizing enterprises of the earth and launched the possibility of continuing human community. The third great role was to sustain the basic existence of the people, to provide the essential avenues for achievement in society, and to relate various islands of interest in an equitable manner. This was the market city which brought the essentials for continued life to all men and created ways for the fulfillment of every human desire for satisfaction and well being. This inheritance has not evolved into a worldwide cultural city that presents mankind with deep perplexities and overwhelming anticipations.

The internal dynamics of the metropolitan city have generated an amazing concert of explosive interrelations. The economic, political, and cultural modes have all leaped ahead to a new complexity. Economically the basic human resource is the necessary know-how on which a technological society relies. A radical shift in economic dynamics is taking place in the manner the populace distributes its produce. This is a shift from wages to benefits. The problem is creating the means by which poverty, ill health and urban blight are eliminated. Politically the primary social order is a web of responsibility that honors the freedom of the individual and insists on the welfare of the corporate body. The problem is allowing and providing avenues for every individual and social unit to effectively participate in the decision making process in order to determine their own destiny within the unity of society. Culturally the relational universe demands that people live with all their fellows in response to their deepest needs for the future. The problem is developing an adequate series of symbols that block the continual tendency to reduce life to the familiar, the superficial and proven, but instead constantly open it up to the global dimension. Also, the problem is to create an urban life style that gives an opportunity to people to live a comprehensive, futuristic and intentional life. And lastly, the problem is to devise a method and structures that equip all people with an education for determining the creative course of civilization. These changes are radical. The old ways of responding are dead. The glories and horrors of this city demand a revolutionary deed on behalf of the whole planet.

The task of history today is to build a model on the local level that will enable an adequate response to this situation. This model must deal comprehensively with the crisis in twentieth century humanness, delineating the necessary structures for the new humanness and the tools and forces whereby these structures can come into being. Fifth City is such a master model. It is not geography or people or houses or social dynamics in the first instance. It is a model for human urban life created out of the harsh realities of the inner city ghetto on Chicago's infamous West Side. And as a model it is available for use wherever community reformulation is required, adapted to the situation at hand.

2. The Intention

The intention of the Fifth City project in community reformulation is the development of a practical operating model as a demonstration of what serious, responsible and significant mission for the local congregation could be. Perhaps it would be well here to make the observation that has been made many times before, that as distinct from government or business, the objective of the Church is to work itself out of a job. Only with this objective clearly in view is it possible to say that the Church exists for the sake of the world and not for its own sake. When this principle has been forgotten, the Church has frequently succeeded only in building an expanding clientele of dependent half-human beings. It may be common currency among the theologically unsophisticated to disregard any concept of eschatology, but, finally, what more could it mean for the Church to live eschatologically than that it live for the time when there is no mission for the Church? At any rate, this perspective on the task of the Church is fundamental to understanding the operation of the Fifth City project.

This does not mean moving into an area, creating a temporary hope and then leaving. Inner city ghettos have seen too much of this, as have many of those who have been the 'harvest' of the 19th century missionary efforts. Nor does it mean the temporary alleviation even of real human needs. The 'cup of cold water' is never to be despised, nor is the quality of the act of the Good Samaritan. But in a world capable of caring for the basic needs of its entire population if only it would direct its technical resources in this direction, justification of activity on the 'cup of cold water' principle is often beside the point. Instead, what is needed is the creating and shaping of new social structures to enable the dispossessed to care for their own needs. For when this happens, they are no longer dispossessed. Neither patronization nor bureaucratic efficiency is any substitute for the basic sense of human dignity that comes from caring for one's own needs, individually and as part of a community.

3. The Methodology

By way of introduction, a word should be said about models and model building. This is a skill taught in each of the practice courses in both the theological and cultural curriculum. Model building is the task of developing short and long range constructs for action programming. It is applied not only to individual concerns, but also to the entire range of concerns which move out from the individual in concentric circles - the

family, the local community, the nation and finally the entire human community. Procedurally, it involves the development of the series of charts which contain all the relevant information pertaining to the objective or the whole complex of objectives to be accomplished. It includes timelines, problem analyses, the format of the various organizational structures to be built, the type and source of the various resources to be employed, and is closely related to the administrative concept of system analysis. It should also be said that model building is ideally suitable as a methodology for corporate planning, for it is capable of drawing together the contributions and insights of many minds into a related composite whole.

Sometimes, one encounters a kind of romantic opposition to the whole concept of model building, particularly when it is related to private life and personal concerns. Often it stems from what might be called a 'Christmas tree psychology' learned in childhood, which would rather operate on the naive assumption that the future will always work out for the best if only you leave it alone. This attitude probably does little harm as a private belief. But when it makes itself evident on the national or metropolitan level, even the level of the family, its results can be tragic -- witness, for example, the phenomenon known as 'urban sprawl', or the very existence of slum ghettos itself. Building models for the future of mankind is neither a matter of arrogance nor humility, of selfish conceit nor faithful trust in the future. Humility and trust come after the decisions have been made.

Fifth City is built upon a model which is the product of four years of work by Institute staff and faculty. It is both systematic and comprehensive. Not only does it indicate the direction in which work must move, but it helps maintain balance in the allocation of personnel and resources. And it effectively blocks arbitrary decisions made on the basis either of expediency or romanticism. The categories used in the model are often highly abstract and sometimes obscure. This too is intentional, for it is an obvious fact that the formulation of a problem tends to predetermine the solution. Therefore, if the categories are conventional, so also will be the solutions. This is no problem if the conventional solutions work. However, it is clear that they have not in the slums and ghettos of the world's cities.

Again, a model is that practical construct which organizes the data of the geographical area and prescribes the necessary particulars which the vision predicts. The process by which a model comes into being moves according to a basic rhythm between the abstraction and the concretion of the given situation. When the model builder seeks clarity on what he intends to bring about in the community, he is also forced to be more and more concrete. As he seeks to apply his model in day by day activities, he is forced to seek a new abstract picture of the context for his actions. Aristotle, as the great practical categorizer in Greek and Western culture, indicated that this rhythm is essential to practical rationality. Models, consciously or unconsciously, are essential to human life. Living beings experience continual bombardment of their sense receptors. If sensations were the totality of reality, life would be psychosis. Man would be forced to live below the level of self-consciousness which distinguishes our species among animals. Psychosis can, of course, be avoided by fabricating a socially acceptable illusion which reduces the sense. But the other alternative is to order the

sensa with constructs, images, and ideas into a model. It is in this way that men are able to formulate realistic courses of action to deal with the constantly changing world.

Models are built and filled full by workshop methodology. Any group of people serious about their task can build a comprehensive, futuristic model. Expertise is sometimes a hindrance. The beginning point is to list the data for the needed construct--the problems, the goals, the strategies, the tactics, the forces, or the instruments. Some will be poor data, some will be very helpful; but it is all relevant insofar as it comes from the inner lives of the people, in response to the givens of the community. From each list of data a gestalt draws the many insights together by subsuming minor categories under more inclusive headings or by creating new categories to hold all the data. Two detrimental tendencies in such sessions are present: one is to wander into insignificant details (because a topic is interesting or because one person is fascinated with a particular area), the second is to become overly fascinated with the theoretical or intellectual implications of a topic and get lost in the ethereal. As the process of continually refining gestalts goes on from session to session a decision must finally be made to stop. The job can never be completed in one sense; models are not suddenly discovered absolutes. The model is for the sake of the task. Finally you conclude, clarifying the model as you apply it in concrete activities.

The Fifth City model is based on the analysis of society into its economic, political, and cultural aspects. To say that this is not the analysis and the model is to have the task of saying what the model is. Man always operates out of some analytical model. The basic question is whether or not our models are carefully thought through, whether or not we operate out of a consistent life stance as intentional human beings. To say that this is the model is to decide to pour our lives into its actualization. The adequacy of a model is determined by whether or not it covers the data, grasps the relevance of the subject matter, and is internally consistent. Yet even when a model is complete, it remains a model, not an absolute dogma. Its builder is open to changing it entirely. To be engaged responsibly in contemporary civilization is to build models. To live responsibly is to be committed unto death to the abstract model you build, knowing that tomorrow you will be building a new model.

4. The Presuppositions

The reformulation of Fifth City is based upon operating principles that are applicable to Boston, Denver, or Los Angeles, to Lagos, Calcutta, Recife, or Hong Kong. Intentional, serious community reformulation anywhere demands the same intensive and comprehensive task.

The Fifth City project is built upon five basic presuppositions which developed out of the corporate struggle to find a realistic starting point to begin work. Each of the presuppositions will be stated with enough descriptive material to ground its understanding. It will be helpful also to explain that there are two fundamental aspects to the project. The first is the task of building the actual sense of community identity. The second is that of building the structures which will provide or channel in the necessary community services. The first is to a large degree dependent upon the concept

of imaginal education. The second is fundamentally the job of hard-headed community organization.

PRESUPPOSITION 1: A community reformulation project must be conducted in a limited geographical area.

The Fifth City area was deliberately chosen as the site for the reformulation after a full year of research and careful exploration of Chicago's slum ghettos. The Institute staff was clear from the first that the project had to be conducted within a limited and clearly defined geographical area.

We have said that a critical part of the project program was the building of a strong sense of community identity and pride. In the first instance, that identity must be geographical identity. In order for this to develop, the area must have clear operating boundaries. Men only live over against their raw environment by putting a boundary around their world and ordering the contents within.

Everyone who has had any experience in building anything from stores to churches knows the powerful effect these boundaries can have in shaping the flow of traffic and personal relationships within an area. This tends to be true, even if the boundaries are not recognized consciously as such by the inhabitants, even as they honor them.

To define a community, to give it boundaries, distinguish the nodes, the landmarks, and the arteries that feed through it and around it is in itself a symbolic act. Once the Fifth City area was defined and named, anonymity was once and for all banished from the community. If a man understands little else he may understand that he is a resident of Fifth City. Now he has roots, a people to which he belongs and an identity.

But the establishment of geographical boundaries is also intensively and immediately important from a strategic point of view. The only possible way to be responsible to all men in cities, states and provinces, nations, and indeed, the world, is to work out of a systematic geographic plan. Human beings may or may not belong to any one of innumerable social organizations or occupational categories. These shift like sand in the wind. But the geographical grid grounds a man where there is no way for him to be lost. The geographical grid further demands that a comprehensive analysis be made of the problems. If an analysis is made on any other basis it provides a reductionism in relation to the problem at hand. Community reformulation must be geographically based and other considerations of employment or social status are of secondary immediacy and take their proper perspective in geographical delineation.

Fifth City was divided into five subdivisions called 'stakes'. Again, the boundaries of the stakes were determined by thoroughfares because the concern was to develop neighborhood units, not arbitrary population distributions. The stakes provide an organizational base from which the leadership can be recruited, individual needs and concerns learned, and program and service information distributed. Akin to the nature of block clubs, stakes enable the penetration of the community and the caring for the needs of its

inhabitants. The first intention was to develop a hard core of leadership in each stake.

An optimum size for such urban subcommunities has been suggested of between twenty and twenty-five thousand, although this must be very flexible. But at least this figure would provide a sound financial base for the operation of practically any kinds of services and the geographical area, considering normal urban population density, would still be manageable.

The next two basic presuppositions are closely related to the task of developing a self-conscious community identity. We shall therefore save further comment on program development until these have been set forth.

PRESUPPOSITION 2: Community reformulation must deal with the depth human problem to be found in the area.

In the specific situation of an American Negro urban ghetto, the 'depth human problem' is what might be referred to as the self-reinforcing negative self-image of the Negro, or the 'victim image' for short. If the word could be voided of piousness, one could speak of this as the 'spirit problem.' What is meant is what mass psychology has taught us, that if people are told a thing long enough and frequently enough, they will come to believe it. In this case, the Negro people have been told for hundreds of years that they are inferior. Now all have discovered that the process of unlearning that valuation is far more than a matter of passing laws. A condensed, well-documented statement of the problem can also be found in the April 1967 issue of the "Scientific American" in an article written by James P. Comer of Yale. A brief quotation from this article which points both to some of the roots and some of the results of the problem follows:

"The Negro experience has been very different...[from that of white minorities in America]. The traumatic effects of separation from Africa, slavery and the denial of political and economic opportunities after the abolition of slavery created divisive psychological and social forces in the Negro community. Coordinated group action, which was certainly appropriate for a despised minority, has been too little evident: Negroes have seldom moved cohesively and effectively against discrimination and exploitation. These abuses led to the creation of an impoverished, undereducated and alienated group—a sizeable minority among Negroes, disproportionately large compared with other ethnic groups. This troubled minority has a self-defeating 'style' of life that leads to repeated failure, and its plight and its reaction to that plight are at the core of the continuing racial conflict in the U.S. Only a meaningful and powerful Negro community can help members of this group realize their potential, and thus alleviate racial unrest...."

Such is the quality of life in Chicago's West Side ghettos in general, and in Fifth City in particular. The subtle and overt expression of the 'victim image' are infinite in number. What is true for the American Negro is generally true for depressed people throughout the world. They have for years judged themselves in relation to the developed countries and technological progress producing a victim image that is subtly and deeply woven

into their lives. Clearly, the process of building authentic community identity must take this into consideration as a major factor. This moves into the next basic presupposition which is at once a key to the accomplishment of the task and something of a problem in itself.

PRESUPPOSITION 3: The key to the identity-building phase of community reformulation is the intentional use of symbols.

Every national, religious, ideological, racial or cultural movement that has ever deeply involved the hearts and minds of any substantial number of people has been deeply dependent upon the intentional use of symbols. This is just as true of the industrial revolution and the labor movement which have shaped our American life as it is of any communist or socialist enterprises. And although the difference between signs and symbols shades off at many points, it is evident all around us that specialists in the science of marketing have been quite self-conscious about the use of both. Symbols, then, are a part of everyone's life, whether they point to the emergence of the Cuban revolution or whether they point to the 'good life'. For example, in the last decade, the Negro freedom movement has made a most effective use of symbols.

Obviously, there are many types of symbols. Roughly divided into the categories of myth, rite and visual symbol, they include stories about individuals, peoples or nations, songs and the like. A rite can refer to anything from merely a habitual activity or way of doing things to a carefully written choric response for the opening and closing of meetings, or quasi-cultic practices. Visual symbols are simply flags, insignia or documents. The Fifth City project has made use of all of these at one time or another. All of these symbols have in common that they are pointing, beyond themselves, to some conviction or decision about the style of life of the person who relates to them. In Fifth City, they point to the fact of pride in being a 'Black' or Negro human being. They point to pride in community identity. And they point to the conviction of the necessity of assuming responsibility for the lives of the residents themselves and for their neighbors.

As is already evident, the relationship between the use of symbols and the process of 'imaginal education' is very close. While imaginal education is used to evoke conceptions of a changed and expanded life style, the symbols operate to embody those possibilities and fix them in memory. On the level of community identity development, symbols operate in a way which is probably most closely akin to their use in marketing practices. Without these symbols, there could be no community.

The first three basic presuppositions (limited geographical area, dealing with the depth human problem below all problems, and the use of symbols) are all directly related to the task of building community identity. The last two presuppositions are more directly concerned with the building of a program of combined community services.

PRESUPPOSITION 4: Community reformulation must deal with all of the critical problems of a community simultaneously.

Of all of the five basic presuppositions, this one perhaps sounds the most presumptuous. Actually, it is quite elemental. It is well known that ghetto problems are the sort that reinforce one another, somewhat in the same way that the 'balance of nature', or its imbalance for that matter, is self-reinforcing. Economists in the field of international economic development presume this principle (the complexity of achieving momentum) almost as second nature, but it is rarely or only half-heartedly applied in urban development. Yet everyone is clear how income limits education, which limits job opportunities, which limits housing alternatives, which negates self-respect, which limits motivation, which limits cultural developments, which limits family stability -- and so to limited education and on and on and on. All of the problems interact upon one another in a complex matrix of criss-cross relationships. All of which leads back to the initial point that to deal relevantly with any particular ghetto problem it is necessary to deal with all problems at once. Only with this in mind is any problem analysis fruitful.

To try to deal with one problem and not with others is in effect to refuse to deal with any problem. To improve the housing conditions without improving education at the same time is simply to blind oneself to the depth of the problem. To improve voter education, registration and to elect indigenous community representatives without creating new and affirmative symbols of Black community is to force amateurs to compete with highly motivated professionals.

PRESUPPOSITION 5: Community Reformulation must deal with all age levels in the community.

The rationale for this presupposition is quite similar to that for the previous one. Just as community problems tend to reinforce one another, so the attitudes of the various age levels within a community tend to reinforce one another. For example, to set up a program of pre-school education, no matter how effective, without at the same time building a design for adult education is to compel children to live out a violent contradiction between school and home. Neither can the elder citizen be neglected, for the condition of their lives tells every sensitive high schooler and young adult what to expect as the result of his own human adventure, and he cannot help but allow the stakes to determine something of the way the game is played.

Fifth City now has in operation a full program for every age level. At this writing, the youngest participant in a Fifth City program is 35 days old, the eldest is 87, and a resident of the Garfield apartments, the Chicago Housing Authority 17-story highrise for the elder citizens of the community. The program for the elder residents has been perhaps one of the most exciting of the accomplishments in Fifth City. Not content with being passive participants, the elders are now teaching a five-session course in Negro history and heritage in the public school system itself. Its reception was excellent, and the program has now been extended to other groups outside the immediate area.

5. Leadership

Before closing the discussion of the Fifth City project in community

reformulation, a word should be said explicitly about the nature of leadership training in the project. This can best be summarized under three principal assumptions.

The first assumption is that the Negro ghetto situation contains a high number of persons of natural leadership. This has been verified by the Fifth City experience as well as the experience of other kinds of community organization. Ghetto concentration tends to provide leaders as in any community. This is misleading to the outsider who tends to evaluate leadership through bourgeois glasses. However, all communities have their leadership and these can be found and developed.

Secondly, any leadership learns by doing. And the one critical leadership quality, the willingness to make a decision and stand by it, is learned in the actual process of decision-making. Formal leadership training is primarily for the sake of developing the quality of judgement and the self-consciousness that judging comprehensively is good leadership, rather than the creating leadership itself.

Finally, the Fifth City staff is convinced that the most adequate method of decision-making for local community organizations is that of consensus. It enables full participation by all persons, and it allows new leadership to emerge at any point in the growth of the organization. In the early stages of development, it has the additional advantage of allowing project staff to move in effectively whenever necessary, without engaging in a direct power struggle which would prove discouraging to ultra-sensitive new leaders.

6. Conclusion

Model building is not an interesting past-time. It is a task of love--not in the sense of having sentimental feelings toward a community, but in terms of a decision which is a deed in behalf of human need. This involves a deep struggle of the human spirit. Human needs are never synonymous with their symptomatic concerns. To ask what can be done for a community is never a simple question. Attempts to love are often subtle ways of being concerned with personal satisfaction. The community is what must be loved; not by a feeling but by a deed, not in the development of certain qualities in personal relationships, but by building structures. Yet it cannot be just this community. To love Fifth City finally is to be concerned for the whole human race. As the reformulator is not concerned with himself, so the community is not concerned with itself, but with urban community everywhere. To love the community does not mean extending some kind of approval to people. Rather it means honoring them, doing deeds that call them to be the humans they are. Finally love means bringing to be what will be, since our object is to enable humans to relate meaningfully to their lives. Their lives are always moving into the future. We can never love them by enabling them to obtain those ways of relating to life that are basically passed.

To bring about a reformulated community the decision must be made and acted upon by a core body of people. It is they who create the forces that will take up the burden and accomplish the deed. It is futile to come into

any community without a plan and expect the residents to devise their own plan. The plan proposed by the core body is what releases the creativity of the residents to see the problems, envision the structures, become the forces, and forge the instruments.

The Church in history is a dynamic thrust which undertakes whatever task the age requires. The recent perversion that the simplicity of the Gospel corresponds with simple demands made upon the Church has been exposed as gross irrelevance. The Word of Life is clearcut. Its demand is to do the deed the dictates of history necessitate. In an urban world the deed is complex requiring a universally conceived and specifically enacted mission. To be significant history-making human beings is to ask the impossible of most any human being. When the Church is the Church, it does the impossible. It does it on the local level on behalf of all men everywhere.

B. THE FIFTH CITY FORMAT

1. The Introduction

Fifth City is an experiment in total community reformulation conducted by the staff of the Ecumenical Institute: Chicago. It is located in the heart of Chicago's West Side Negro ghetto, but in principle it could have been located anywhere. The problems to be found in middle class white suburban communities are no less deep for being different and infinitely more subtle in nature. Nor was it necessary that the experimental project be conducted within this nation. What is important is the model, for the model and methodology can then be applied to any situation.

To superimpose an abstract model like the economic, political, and cultural poles upon Fifth City enable a degree of perspective on the impossibility of the demand. Without such a model a person dare not walk in an area with his eyes open. You are crushed by the *sensa*; you return from the walk with the weight of the universe upon you, unable to make a new thrust. Today analysis shows that the weight falls on the cultural dimension which is leading the revolution. The Fifth City model devotes three sections to the cultural and one each to the economic and political.

There is a rational and highly abstract pattern which holds together the total community model. Each includes a *problemat*, a set of structures, certain enabling forces, and particular leverage instruments. Human existence is one cloth; to dissect it is to abstract from the situation. But abstraction is necessary to obtain distance and to recreate from this an interrelated whole. The problems suggest the structures which will be operated by the forces by means of certain leverage instruments. Rationality is pressed further through a kind of "mathematics of sociality", a constitutive part of model building. The numerical base for the Fifth City model is the prime number five. For each social dimension the root problem is lack of structures, indicated at the top center of each model (See charts in IV B 2). Around this problem are four corollary problems each of which has four related problems or issues in addition to itself. The structures are to be forged anew out of the *problemat*. The central structure in the model is an agency in which the other four are subsumed. The code letters of the agency delineate the five separate model sections.

a. Model Pattern

Problemat. The problems found in Fifth City are typical of the slum ghetto, but the method of laying out the problem is unique. Long lists of problems were compiled by the indigenous leadership. These were then divided into three areas: the Economic, the Political and the Cultural. Because of the primal aspect of the cultural revolution in the twentieth century the category of culture was itself broken into three areas: the stylistic, the educational and the symbolic. The large lists of problems were then gestalted into the five critical problems in each one of these five major categories. Then, in order to insure against excessive overlap and duplication each of these twenty-five major problems was again divided into

five distinct kinds of problems and finally these 125 problems subdivided into five more, so that the grand total was 625 problems, distinct from one another. The number and frequency of the subdivisions is, of course, highly arbitrary, but it was necessary to operate in such a way that the group mind was pushed well beyond the obvious yet avoiding undue confusion in an already complex matter. The accompanying Fifth City charts give an indication of the way in which the process finally evolved the major gestalt of the problems.

Out of all this came the awareness that two key problems dominated all the rest: they were (1) the absence of adequate community structures, and (2) the self-re-enforcing negative self image of the residents. To achieve breakthrough in these two areas would be almost certainly tantamount to final success.

Structures. The absence of community structures applied to every problem area in Fifth City and indeed was the number one problem in the problemat. It meant simply that there are no social channels through which the individuals of the ghetto, and black people as a people, are able to pour life energy into the ongoing process of civilization, or better, into the historical process of "humanization". Inner-city ghetto residents do not have means of participation, meaningfully or otherwise, in the life of the larger world outside the ghetto. Economically deprived, and politically dependent, Negroes have had scant opportunity to give expression to the distinct Black culture that has emerged over the past two hundred years or so of American history.

Obviously, one could say that the problems anywhere hinge on the absence of adequate structures. On one hand this is correct. On the other hand the inner-city has far less structure, adequate or inadequate, to deal with the problems than its counterpart in the suburbs or communities of the establishment. Also important to understand is the complex relationship between the structural problems in the three primary problem areas. As indicated in the description of the presuppositions in the previous section, the complexity and breadth of the problems, the inter-dependence and the permeation of all problems by the spirit problem demands that adequate structures be created, clarity hammered out as to their function, and effectiveness assured by their comprehensive scope.

Forces. People committed to the Church, community reformulation and to the model form the basic forces for activating the model into history. The basic force is the primal cadre in each congregation which sees that the function of the local Church as mission to the world is continually carried out. Usually representatives of the various local Church cadres join together in a parish cadre to see that the community organization as described below is organized, activated, and continually revised as need be to effectively do the task.

The four basic forces in each of the five major categories are 1)Action guilds, 2)Local cadres (not local Church cadres), 3)Detached cadres and 4)Summer Work Forces. (Each will be described under the major structuring following.) It should be clear that all forces must be in service

of the model even though the dimension of self-consciousness will vary with the various groups. Or to express it another way the use of the forces must be in the control of those responsible for the community organization. The degree of explicitness of the relationship can vary within the minds of the forces, but clarity as to the use of the forces must always exist in the minds of those responsible.

It is always better if the forces know and have as their primary task that indicated in the model. The Fifth City model requires a high degree of self-consciousness and commitment. This applies even to those who live outside the area or only give part of their time to the project.

Instruments. The forces must have special tools in order to have leverage to activate the structures to meet the problems of the urban complex. These special tools are called "instruments" in the Fifth City model. As indicated in the presuppositions, symbols are the key to community reformulation in our time. If the images of the self and images of the world are changed in the mind of men then genuine structural revolution on the grass roots level takes place.

As may be noted in the Fifth City model all the instruments are direct or secondary symbols, or have to do with the style of a community which itself then becomes a symbol. In other words the instruments are "attitudinal" or "motivational" tools. It is through their implementation that the images out of which the people live and by which they enter into reformulating the community are changed.

Although the Instruments are last on the list of the format of community reformulation in many ways they hold a major key to the model's effectiveness. They provide the continual pressure, as well as generate the spontaneity that keeps the forces alive in the midst of the daily drudgery and long hard work that community reformulation demands.

A. Model

FIFTH CITY MODEL OUTLINE
THE ECUMENICAL INSTITUTE: CHICAGO

DIMENSIONS OF LIFE		THE PROBLEMS	THE STRUCTURES	THE FORCES	THE INSTRUMENTS
ECONOMIC		Competent Income Consumer Protection Adequate Housing Health Security	<u>USE</u> Employment Bureau 5th City Co-op Redevelopment Corp. Health Clinic	Action Guilds Vocation Cadre Chicago Work Force Summer Work Camp	Community Grid Community Sign Community Plan Community Pride
C U L T U R A L	S Y M B O L	Human Dignity American Negritude Inner City Role Global Community	<u>LUA</u> Inner City Theater 5th City Ensemble Urban Arts Workshop People's Arts Lyceum	Action Guilds Artists Cadre Patrons Auxiliary Summer Theater	Community Insignia Community Symbols Community Story Community Festival
	E D U C A T I O N	Public Schooling Adult Education Suppletory Training Advanced Preparation	<u>CUE</u> Urban Schools Project Basic Education Complex Instruction Complement Higher Learning Accessory	Action Guilds Teachers Cadre Teaching Associates Summer Teachers Seminar	Community Voice Community Bookery Community Tractory Community Forum
	P O S T U R A L	Established Generation Emerging Generation Rising Generation Elder Generation	<u>FUL</u> Urban Family Centrum Urban Student Union Youth Development Corps Elder Citizen Projects	Action Guilds Student Cadre Women's Forum Summer Workshop	Community Nodes Community Beret Community Afro-American Community Tours
POLITICAL		Order Human Rights Suffrage Urban Services	<u>UEO</u> Information Office Legal Clinic Voter's League Community Organization	Action Guilds Mobile Cadre Civil Rights Forces Summer Workshop	Community Manifesto Community Iron Man Community Lobby Community Debate

2. The Constructs

The following is a description of the various parts under each of the five model areas. These five areas are established under the sociological categories of economic, political and cultural which is further subdivided into symbol, education and style. Each area has four parts: a problemat, structure, forces and instruments.

a. Urban Services Exchange

Responsibility: To nurture the health and security of all residents so that they may creatively contribute to the new urban culture.

STRUCTURES/PROBLEMS

1. The Employment Security Bureau deals with the problem of the human deterioration and dissipation due to inadequate and irregular income. The programs are specifically related to the following problem area:

- | | |
|---------------------|--|
| COMPETENT
INCOME | <ol style="list-style-type: none"> 1. Income planning 2. Jobs expansion 3. Employment upgrading 4. Benefit potential |
|---------------------|--|

2. The Fifth City Cooperative Mart deals with the problem of irresponsible exploitation on the marketing level. The programs are especially related to the following problem area:

- | | |
|------------------------|---|
| CONSUMER
PROTECTION | <ol style="list-style-type: none"> 1. Family budgeting 2. Corporate purchases 3. Exploitation control 4. Retail improvement |
|------------------------|---|

3. The Citizens Redevelopment Corporation deals with the problem of the rapid deterioration of the central city and the condemnation of the citizens to slum existence. The programs are specifically related to the following problem area:

- | | |
|---------------------|--|
| ADEQUATE
HOUSING | <ol style="list-style-type: none"> 1. Area rehabilitation 2. Neighborhood care 3. Ownership possibilities 4. Renting requirement |
|---------------------|--|

4. The Family Health Clinic deals with the problem of the limited resources and know-how that insures continuing basic health deficiencies. The programs are specifically related to the following problem area:

- | | |
|--------------------|---|
| HEALTH
SECURITY | <ol style="list-style-type: none"> 1. Medical insurance 2. Public health 3. Treatment facilities 4. Preventive care |
|--------------------|---|

FORCES

1. Action Guilds

Those who form the basic troops for activating the Urban Services Exchange and its sub-structures. In principle all members of the community are assigned to one of the action guilds in the five major areas of the model.

2. Vocation Cadre

Those people whose daily work lies within the economic dimension of the model and who commit themselves to use that office to further the work of the model.

3. Chicago Work Forces

Those people who live outside the reformulation area yet are genuinely interested in renewal of the city and are willing to give part of their time in a disciplined manner to the project.

4. Summer Work Camp

These are people from around the region and nation that come for a number of weeks during the summer. This allows large numbers of people to be used for special projects that require more forces than are usually available.

INSTRUMENTS

1. Community Grid

A geo-social grid of the community that relates it to the micro, sector, metropolitan, region, nation and the world. The grid also subdivides the reformulation area into stakes.

2. Community Sign

Actions in the community that change its appearance and call attention to the fact that something is happening-that the community is changing.

3. Community Plan

A comprehensive plan for the future development of home, business and public facilities.

4. Community Pride

The development of a consciously interested community whereby its area and name become that in which the residents take pride.

b. Lyceum of Urban Arts

Responsibility: To sustain humanness in the city through the celebration of the constants of life: birth, death, struggle, and change.

STRUCTURES/PROBLEMS

1. The Inner City Culture Theatre deals with the problem of the widespread victim-image that paralyzes the ghetto man. Programs are conducted in the following problem area:

- | | |
|------------------|--|
| HUMAN
DIGNITY | <ol style="list-style-type: none"> 1. Identity affirmation 2. Situation interpretation 3. Vocational significance 4. Contextual decisiveness |
|------------------|--|

2. The Fifth City Ensemble deals with the problem of the appropriation of the desecral significance of the Negro today. Programs are conducted in the following problem area:

- | | |
|-----------------------|---|
| AMERICAN
NEGRITUDE | <ol style="list-style-type: none"> 1. Black muntu - creative role of black men 2. Afro-American heritage 3. Negro confrontation 4. Non-white revolution |
|-----------------------|---|

3. The Urban Society Artistry deals with the problem of the creative role of the inner city in creating the new image of humanness. Programs are conducted in the following problem area:

- | | |
|------------------------|--|
| INNER-
CITY
ROLE | <ol style="list-style-type: none"> 1. Post-modern humanness - contemporary humanness 2. Deprivation and potentiality 3. Urbanization keystone - phenomenon 4. Redemptory significance - artistic |
|------------------------|--|

4. The Peoples Arts Lycee deals with the problems of the culturally poor participating inadequately in contemporary society. Programs are conducted in the following problem area:

- | | |
|---------------------|---|
| GLOBAL
COMMUNITY | <ol style="list-style-type: none"> 1. Intentional existence 2. Inclusive engagement 3. Futuric models 4. Corporate action |
|---------------------|---|

FORCES

1. Action Guilds

Those who form the basic core group for activating the Lyceum of Urban Arts and its sub-structures. In principle, all members of the community are assigned to one of the action guilds in the five major areas of the model.

2. Artist Cadre

Those people who are skilled in the area of the arts and who commit themselves to use their talent to further the work of the model.

3. Patrons Auxiliary

Those people throughout the metropolitan area who are genuinely interested in the renewal of the city and the area of the arts and are willing to support the Arts program with their work and funds.

4. Summer Theatre

The gathering of people from around the region and nation that come for a number of weeks during the summer in order to train prospective community artists, and to present plays, festivals and other forms of celebrations.

INSTRUMENTS

1. Community Insignia

The selection of a common insignia that may be worn by all members of the project in order to establish community identity and pride and commonness of purpose.

2. Community Symbols

The establishing of common symbols that can be used by the community in order to provide ways for the people to ground their relationship to their mission, the tasks given by the mission, and to each other as they go about activating these tasks in their daily lives.

3. Community Story

Every community has a history and therefore a story about who it is. This story is retold and reshaped in terms of the development of the Fifth City project and in terms of the anticipatory pressures of the future.

4. Community Festival

Community wide celebrations held on a systematic basis for and by the whole community. The festivals are to relate the community to the global revolution, the community's role in this and the national destiny, the community's own history, and its future plans.

c. College For Urban Education

Responsibility: To train the imagination of the Fifth City citizens so that they are equipped to build the necessary new urban structures.

STRUCTURES/PROBLEMS

1. The Urban Schools Project deals with the problem of the subnormal conditions in the ghetto schools that prevent the creative growth of youth. Programs are conducted in the following problem area:

- | | |
|---------------------|--------------------------|
| PUBLIC
SCHOOLING | 1. Facility development |
| | 2. Faculty upgrading |
| | 3. Curriculum relevance |
| | 4. Public responsibility |

2. The Basic Education Center deals with the need for adult training essential to providing strong community leadership. Programs are conducted in the following problem area:

- | | |
|--------------------|------------------------|
| ADULT
EDUCATION | 1. Functional literacy |
| | 2. Urban living |
| | 3. Imaginal education |
| | 4. Family dynamics |

3. The Public Instruction Complement deals with the need of the children for intensive early education and the institutions to accomplish this. Programs are conducted in the following problem area:

- | | |
|---------------------------|------------------------------|
| SUPPLEMENTARY
TRAINING | 1. High school certification |
| | 2. Remedial tutoring |
| | 3. Preparatory schooling |
| | 4. Early training |

4. The Higher Learning Accessory deals with the problem of bridging the gap between the ghetto and institutions of advanced learning. Programs are conducted in the following problem area:

- | | |
|----------------------|-----------------------------|
| ADVANCED
TRAINING | 1. Professional recruitment |
| | 2. University placement |
| | 3. Technical improvement |
| | 4. Experimental college |

FORCES

1. Action Guilds

Those who form the core group for activating the College for Urban Education and its sub-structures. In principle, all members of the community are assigned to one of the action guilds in the five major areas of the model.

2. Teachers Cadre

Those teachers who work in the various public and private schools within the community who commit themselves to use their role to activate the educational model for the total community as they work through their specific teaching function.

3. Teaching Associates

Those teachers who live within the metropolitan area who experiment with various parts of the models within their particular situations and meet periodically to share their data and support the work of the project.

4. Summer Teachers Seminar

A gathering of public and private school teachers from the region and nation for a special period of training, model building, curriculum planning, practice teaching and developing their pedagogical skills in order to carry the model back to their particular stations.

INSTRUMENTS

1. Community Voice

A community newspaper that publishes the news in a brief concise and imaginal form. The paper includes news of the community, the city, the nation and the world. It is placed in all the homes in the community.

2. Community Bookery

Lists and packets of books that are on display, sold and made available to people in the community. They are on various subjects crucial to the needs and problems of the community.

3. Community Tractory

The publishing of short, concise, and imaginal tracts on key data, issues, problems, and proposed solutions in the community. These tracts assure that everyone within the community has the possibility of being aware of what is demanded and motivated to respond.

4. Community Forum

A platform where noted public leaders present their views in order to create a climate of community educational awareness and concern. When these leaders are those who represent the concerns of the people the added dimension of expansive imagination and identity is added.

d. Foundation For Urban Living

Responsibility: Creative involvement in shaping the life styles of urban society, including the manners, dress, neighborhood, and sociability that make urban life meaningful.

STRUCTURES/PROBLEMS

1. The Urban Family Centrum deals with the archaic models of relation which occasion family and neighborhood breakdowns. Programs are conducted in the following problem area:

- | | |
|---------------------------|----------------------------|
| ESTABLISHED
GENERATION | 1. Family models |
| | 2. Adult roles |
| | 3. Neighborhood activities |
| | 4. Global relations |

2. The Youth Development Corps deals with the absence of social forms geared to the expansion of the lives of the younger youth. Programs are conducted in the following problem area:

- | | |
|----------------------|---------------------------|
| RISING
GENERATION | 1. Creative community |
| | 2. Family relations |
| | 3. Vocational expectation |
| | 4. Imagination explosion |

3. The Urban Student Union deals with the need of the youth culture for creative structures for the development of their possibilities. Programs are conducted in the following problem area:

- | | |
|------------------------|---------------------------|
| EMERGING
GENERATION | 1. Creative structures |
| | 2. Community involvement |
| | 3. Broadening possibility |
| | 4. Expanded experience |

4. The Elder Citizens Project deals with the sense of insignificance among the elderly resulting from the lack of social involvement forms. Programs are conducted in the following problem area:

- | | |
|---------------------|-------------------------------|
| ELDER
GENERATION | 1. Task-oriented significance |
| | 2. Community action |
| | 3. Global experiment |
| | 4. Personal meaning |

FORCES

1. Action Guilds

Those who form the core group for activating the Foundation for Urban Living and its sub-structures. In principle, all members of the community are assigned to one of the action guilds in the five major areas of the model.

2. Student Cadre

Those high school and college students who come together to live in a disciplined fashion and work with and in the midst of the major contradictions of community reformulation while they continue to carry out their formal education.

3. Women's Forum

Women from the metropolitan area who are genuinely interested in the renewal of the city and are willing to give part of their time and money in a disciplined manner to the project.

4. Summer Workshop

Those people from the region and nation who come for a number of weeks during the summer. These large numbers of people can be used as auxiliary troops to break loose the community into the next step toward a global style in manners, mores and morals.

INSTRUMENTS

1. Community Nodes

The gathering places of the people. Each community will have a major node which is the place the people gather for anything that pertains to depth involvement in the community. As such it becomes a major symbol for the community.

2. Community Beret

The common wearing apparel which as a symbol sets apart the people who have chosen a life style of giving their lives to community reformulation and the new urban society. As such the Beret gives a common identity and fosters community pride.

3. Community Afro-American

This is the community life style. The indigenous way the community lives with its heritage. This style is itself a tool in which the symbols, education, political and economic participation is woven into a fabric that manifests the stance the community chooses to take in history.

4. Community Tours

Systematically organized travel time whereby residents of the community and especially those becoming leaders, are taken to see people and events outside the community, the city, and even the nation. Extremely helpful are visits to projects in other cities and travel to other cultures.

3. The Organization

The model for reformulating the community organization is fivefold, calling for the establishment of a) guilds, b) stakes, c) temple, d) steering committee and e) Community Congress. The actual, practical problems of each community are handled through the guild structures which are designed primarily for action. The stakes are intended primarily to be the agencies through which the human care of the human community is organized. They are comprised primarily of the most alert and determined of the residents, whereas the guilds are able to receive anyone with a particular interest or concern, whether long or short range. This in principle should include everyone in the community. However, the Temple is the one agency comprised of and for the entire community. In one sense, as we shall see, the Temple is the community. The steering committee is made up of leaders from the stakes and guilds who execute the functions of control and supervision on behalf of the entire Congress. The Community Congress, made up of all stake and guild members, reviews and plans for the project. Its meeting dramatizes the wholeness of the community.

a. Guilds

The Guilds are perhaps the easiest to understand because their functions are most concrete, and most akin to other kinds of organizations with which most people are generally familiar. We have already indicated that membership in the Guilds is general, that is, everyone in the community is not only permitted but encouraged to take part in some Guild activity. The model calls for five Guilds -- economic, political, and three cultural: educational, stylistic and symbolic. Each Guild then, has within it four Guild Boards, operating in quite specific areas as sub-guilds. A person greatly interested in the problems of income and housing might choose to put his time into the Economic Guild. On the other hand, a person deeply concerned for the welfare of the youth of the community might choose to become part of the Style Guild as a Board member of an "Urban Student Union" seeing to it that high school students were given opportunity to see and experience more of the world than that within the bounds of their immediate neighborhood. Those concerned with community services or the political future of the community would take part in the Political Guild, perhaps staffing a "Public Information Center" or "Voters League." In short, the Guilds comprise a comprehensive network of organizations hitting at every real problem of the community with a positive program of creative action. Where massive community support is required, as in the case of an obstinate inner-city absentee landlord bilking tenants through exorbitant rentals and offering no reasonable maintenance services in return, it is the corresponding Guild that is responsible for organizing it. Different communities will obviously require variants in the structure of the guilds. The economic concerns of a suburban community are quite different from those of the inner city. But the fundamental concept of Guilds as action units is appropriate in any set of circumstances, and is in fact demanded by the ennui that characterizes every level of our twentieth century culture. Only through such structures, or something closely paralleling them using whatever name, will it be possible to bring about

meaningful participation in every dimension of our society. If Church leadership experiences difficulty and hard work in establishing the Guild structures as something frightening and appalling, the only response possible is to point out the frightening consequences of failure to develop such a structure.

b. Stakes

The Stake construct is very different in conception from that of the Guilds. Where the Guilds are primarily concerned with training, organization and implementation of action projects, the Stakes embody a more reflective quality. Whereas Guild membership is open to anyone and everyone with a short or long range community concern of any type, or a personal concern that can be focused upon a community interest, the Stakes encourage attendance and participation primarily from those who have determined, literally, to pour their entire lives into the community. They are the community leaders not by election but by decision.

In the early phases of congregational parish organization, it is the stake members who do the initial job of community penetration. In fact, in the early phases, the members of the congregation are the stake membership. Whereas the Guilds are problem oriented and highly mobile in their tactics, the Stakes are primarily geographical in their orientation. Within the parish, they are the logical subdivision of the population according to residence. It is impossible to say in the abstract how this should look for each community. Whether there are primarily single family dwelling units, high rise apartments or three, five or ten flats has a great deal to do with the final arrangement. In general, Stakes need to be large enough so that there is a feeling of significance when residents gather, and so that all hope is not lost if recruiters find that on the first round, one hundred families or more will not take part. On the other hand, the unit must be small enough in the number of residents and in physical size so that four or five determined people could stop at every door in a week or two of intensive calling. It is also presumed that Stakes would be equal in size, lest before the parish is even begun, there be a built-in bias of power toward one group or another. Any such apparent weighting could be disastrous, especially in the early stages of development.

The purpose of having Stakes is slightly variable from the early phases of the project to the latter, although the form of the meeting itself needs to be held constant. An experiment which is too obviously an experiment can be self-defeating and destructive of the morale of the group. As we indicated above, initial concern is primarily that of community penetration. This does not mean that it is mainly interested in gathering data, although this is always an important part of the hidden agenda of the Stake leaders. From the beginning, Stake recruiters present a firm and logical program of action. There is time later to ask questions when suspicions have been allayed. What is important is that people gain a sense of movement, an awareness that something is happening in the community that never happened before, and that they are invited to become part of it.

Once the program is moving, the function of the Stake shifts to generation, or planning initiation, and care for community residents by community residents. That is, since the Stake members scattered throughout the entire community are closest to the concerns and problems of the residents, it logically falls to them to initiate the specific kinds of action needed to attack them through the Guilds. But it also involves intensive individual care. The sick, the infirm and the disturbed are the province of the Stake members, functioning, as it were, as the corporate body of the new clergy. But again, it cannot be too strongly emphasized that the care given is creative and innovative care, not merely maintenance. Far too many clergy have justified their existence with a preoccupation with their purely maintenance functions. The objective is always to deal with a problem, not simply acknowledge its existence, although that in itself can be helpful.

The Stake meetings themselves are taken up with study and symbolic life. That is, Stake members need to share a common story about who they are and what they are about. They need as well, to have an objective grasp of the situation in which they find themselves, and this is not acquired by accident, but by intent. At the same time, there need to be common symbols, in rituals, songs and the like, that hold them before the importance of the task they are expected to accomplish, and to give the tasks a sense of validity.

Stakes and guilds correspond roughly to cadre and congregational organization. In short, once in full operation, the Stakes operate as the community cadre for the theological revolution and renewal of the Church. It is only the external mission that justifies the existence of the Stakes. If ever they become a group primarily concerned for the care of Stake members by Stake members for its own sake, the battle is utterly lost. But at the same time, if ever the Stakes attempt to reduce their function to that of the action for which the Guilds are responsible, the battle is equally lost.

Once in operation, the Stakes can be subdivided according to what is needed to make it possible for members to take responsibility for limited areas. Organizational responsibility within the Stakes needs to be shifted from time to time so that there does not emerge a competition between Stake members for who will have the highest enrollment or the most "successful" Stake meetings.

C. Temple

Finally, there needs to be one structural entity that encompasses the entire community holding together the Stakes and the Guilds, and with them every significant aspect of the life of the community. It is this need that calls for the concept of the "Temple."

There is a sense in which the word "Temple" needs to be stripped of its religious implications for the purposes of this discussion. But at the deepest level, in fact, at the level at which the idea of the Temple

was first conceived early in the history of the human race, it is deeply religious in intent. In ancient "primitive" religions the Temple was where the divine-cosmic and the human-temporal plains of existence were linked, where gods and men had intercourse. Interpreting the mythic language into secular terms, this meant that the Temple was literally the locus of everything that was important. It meant that every individual in the community visited the Temple from time to time in order to receive his life, that he might go on from day to day. The centers of commerce, politics, learning and culture were always in or around the Temple square. If the Temple were destroyed, so also were the people who fed on its communal wealth. Through the ages, the clarity of the original conception has become lost and confused, but every major metropolitan art museum patterned after the Acropolis bears testimony to a lingering racial nostalgia. In non-western cultures, the Temples have survived where little else remains from the past. The soaring cathedrals of medieval Europe still dominate many a town or city, and in this nation, the remnants of the idea are spread from the village squares in New England to the Church and court-house plazas of the South.

In our own time, there is just as much need for community coherence offered by the Temple, but of course it must necessarily be translated into secular usage. In a community intentionally designed as a community, the Temple would stand as the geographical node. As an architectural unit, it would, of course, house the key units of the five Guild structures. It would house the political forum, the economic services exchange of the community, and provide a focus for the performing and visual arts, as well as being a center for family and social life for every age level in the community. The Temple and its environs would be the background for the quarterly or annual festivals of the community. In these ways, the Temple construct provides symbolic as well as the practical center of life of discrete parish communities. It is finally the existence and use of the Temple that communicates the sense of meaning to the existence of the parish.

Perhaps it cannot be overstated that the Temple is not merely a matter of visionary dreaming. As a matter of simple fact, every community that already exists has something closely allied to a Temple, and the parallel may serve to clarify the notion itself. For instance, if the semi-conscious object of worship in a particular community is the ideal of the perfect family, then it is not illogical that the community school would fulfill many of the functions of the temple, as indeed it does in many suburbs and small towns. Adjoining athletic fields make it the context for the ritual warfare of football and basketball. Day to day educational activity, drawing all younger members of the family make it into a mental focal point of community life, though months may go by when adults of the community never set foot on school property. School facilities are often used to house political meetings of many types, from the town council to national party gatherings.

In the model parish community, the Temple function would be comprehensive, housing all of these activities and more. Above all, what is important in the conception of the Temple is not a building. Rather it is the place it holds as the node or center of the community life. What is crucial is how human traffic in the community flows to it, from it, around it, and even through it. It could be a tent on a vacant lot, but if it functions as the center of the community, then it is indeed the Temple.

d. Steering Committee

There are two other structures that are closely related to the Temple construct. One is the Steering Committee, the other is the "Community Congress." The Steering Committee is simply a community assembly where the leaders of both Stakes and Guilds are brought together. Here they evaluate the past, analyze the present and plan for the future. Theirs is the central coordinating structure, aimed at maintaining the balance of activity and energy as it is allocated throughout the structures of the community. In practice, it may work out that the sponsoring congregation for the community reformulation project must retain control of what happens in the early meetings of the community, but the objective is to create a self-sustaining community of leaders. They learn to live out of the community model much as the courts live out of the Constitution of the United States.

e. Community Congress

The Community Congress is the assembly of all Stake and Guild members in the community. It could be operated annually, but one successful operation has featured it quarterly. It is a time of accounting, when reports from activities conducted since the last meeting are presented. It is the time of imaginal explosion, when community leaders offer the vision for the future for the entire community to examine and approve. It has high symbolic import, employing many of the generally known community rituals, rehearsing the community story, and a time of offering when new leaders are introduced into the life and work of the community, and when the existing leaders are given opportunity to rededicate their lives to the common task. In many ways akin to the idea of a town meeting, the Congress gives the opportunity for the community to renew itself periodically, and regenerate its power.

e. Urban Enablement Organization

Responsibility: To order community life and enable Fifth City citizens to make corporate decisions about the future of the community.

STRUCTURES/PROBLEMS

1. The Public Information Bureau deals with the problem of the basic peace and order required by any community for the well-being of its children. Programs are conducted in the following problem area:

- | | | |
|----------------------|--|------------------------|
| FUNDAMENTAL
ORDER | | 1. Personal protection |
| | | 2. Law enforcement |
| | | 3. Special policing |
| | | 4. Crime prevention |

2. The Legal Assistance Clinic deals with the ignorance of basic rights and the absence of adequate structures to protect and insure those rights. Programs are conducted in the following problem area:

- | | | |
|-----------------|--|---------------------------|
| HUMAN
RIGHTS | | 1. Public ignorance |
| | | 2. Available counsel |
| | | 3. Legal remedies |
| | | 4. Citizen responsibility |

3. The Fifth City Voters League deals with those forces that prohibit the ghetto man from genuinely participating in the decisions that determine his life. Programs are conducted in the following problem area:

- | | | |
|-----------------------|--|-----------------------------|
| EFFECTIVE
SUFFRAGE | | 1. Voter enlistment |
| | | 2. Community motivation |
| | | 3. Realistic representation |
| | | 4. Electoral redistricting |

4. The Community Promotion Center deals with the inequities in the ghetto area at the point of the everyday services that urban life requires. Programs are conducted in the following problem area:

- | | | |
|-------------------|--|--------------------------|
| URBAN
SERVICES | | 1. Individual guidance |
| | | 2. Community maintenance |
| | | 3. Public services |
| | | 4. Poverty assistance |

FORCES

1. Action Guilds

Those who form the core group for activating the Urban Enablement Organization and its sub-structures. In principle, all members of the community are assigned to one of the action guilds in the five major areas of the model.

2. Mobile Cadre

Those people, primarily families, both black and white who move into the community usually from a more privileged area to provide leadership and help instigate the model and thereby become a symbol of stability, concern and compassion.

3. Civil Rights Forces

Those who have primarily interested in the black man revolution through their work in civil rights, and who use their people and power to contribute to the work of the project and who help open up areas in the model's political activities.

4. Summer Workshop

Those people from around the region and nation that come for a number of weeks during the summer to enter into workshops that tend to enhance the political power and effectiveness of the project.

INSTRUMENTS

1. Community Manifesto

The preparation and publication of a manifesto which describes the situation in the community, its history, the present demands that grow out of the situation and the goals set forth to meet these demands. The manifesto ends with an exhortation or a call for the community to rise up to join the project in order to achieve the goals.

2. Community Iron Man

These are the leaders in the community who by their willingness to work hard and continue to work hard through the problems, boredom, struggle and failure have become a symbol of tenacity and dedication and as such are labeled "iron men" and become key figures in the work of the project.

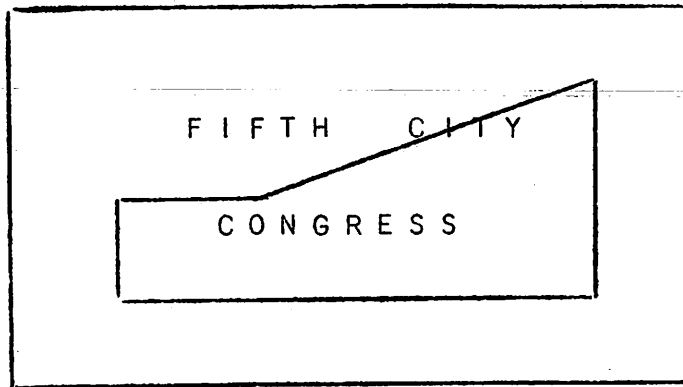
3. Community Lobby

Those people deeply interested in the renewal of the city who because of special positions in the establishment or because of special interest can effectively represent the reformulation project or its interest before official boards, councils, commissions or leaders of the metropolitan.

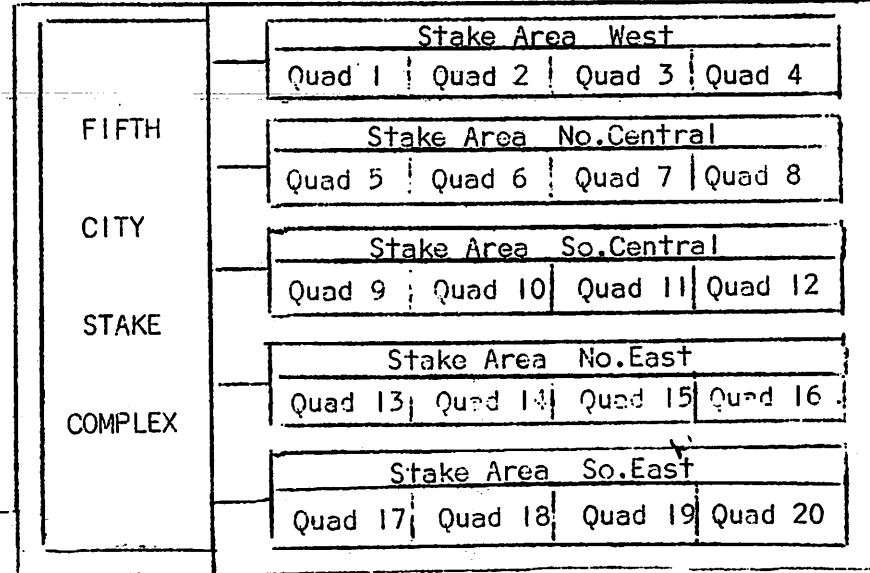
4. Community Debate

The establishment of community wide debate on special issues crucial to the needs of the community. Special figures are called from around the city to represent key issues, but the main debates are carried on by the people themselves within the community.

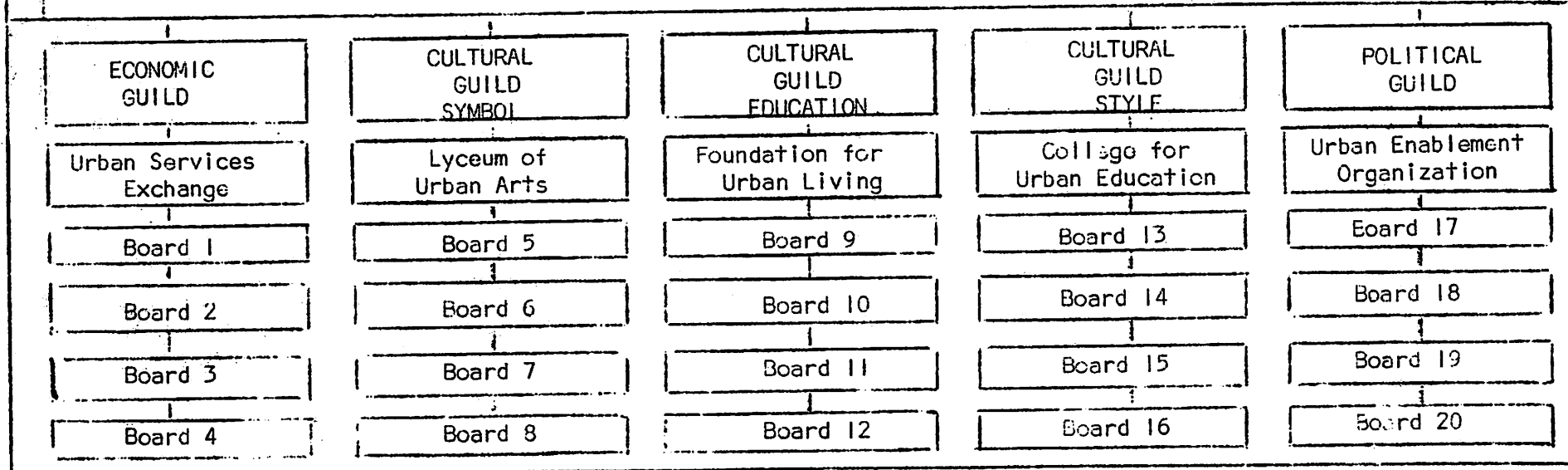
FIFTH CITY COMMUNITY ORGANIZATION



STEERING COMMITTEE



FIFTH CITY GUILD -- STRUCTURAL ORGANIZATION



4. The Local Church

At this point further description of the relationship between the local Church and the Fifth City Model is needed. To do this, the organization of the local Church will be briefly delineated.

The local Church is a dynamic relationship between the primal cadre, the congregation, and the parish. Indeed, this is the only way the local Church can finally be grasped. It cannot be reduced into any of its components, neither the cadre, the congregation nor the parish. The dynamic relationship is a functional relationship and only when these functions are carried out is the local Church in being.

a. Parish

The parish is first of all a geographically delimited area which is the focus of congregational and cadre activity. The parish is the "mission field" to which the efforts of the Church are directed. It can be an inner-city parish, a suburban or an exurban parish. Whatever may be its type, it is the community of living human beings that the Church is present to serve and to renew. This does not mean that the parish is regarded by the local congregation as being apart from or cut off from the world. Quite the contrary, what is done in the parish community must be done for the sake of all the rest of the world, and what is done there is of importance only as it is appropriate to the context of the entire city, the region, the nation and the world. But to say that the parish is the mission field of the congregation does mean that it is the primary focus, and that unless effective work is being carried on there, in the end, nothing else will matter.

The parish then is the mission battlefield of the revolutionary Church. It is a concrete, delimited piece of geography where people live and work. There are many ways to approach any urban community. It can be described in sociological, psychological, economic, political or cultural terms. Every city describes its area in many different ways, according to the layout of the city planner, the school board, structures of government. The revolutionary churchman is not concerned with any one of them, but as they affect the people who live within them, and he is interested only from the standpoint of the value they have in helping him to accomplish his own purpose.

Every geographical community that exists in the twentieth century is an urban community. That does not mean, of course, that every community has the same population density, nor the same concentration of industry and commerce or anything of the kind. What it does mean is that there is no community, no matter where it is located, whose destiny is not determined by what happens in the great metropolitan centers around the globe. It also means that there is no community that could even continue to exist apart from its economic, technological and cultural dependence upon the city. No matter what illusory images we might like to retain to the contrary, our world is an urban world. The city is the key to every future.

There is another closely related fact of twentieth century life to which we must all be sensitive. Every community is a global community. There is no single person or group of persons that can exist independently of every other person or group in the world. Modern technology in communications and transportation has reduced the world to immediate contact. A race riot in New York or Chicago has its impact not only on Los Angeles and Baltimore, but in Bangkok and Cape Town, Nairobi, Recife and Hong Kong as well.

In our time, this factual state of affairs has been translated into a new understanding of ethics and morality. In this understanding, the key terms are, of course, no longer "right and wrong", or "good and evil", but rather responsible and irresponsible. The absolute standards of the past have vanished for all practical purposes, and it is now understood that what is right is what is responsible in the particular situation in which we find ourselves. The perversions of such a position are all too obvious, because stated in this form anyone needs only to define his situation as he chooses and he has license to do whatever he pleases. But contextual ethics means infinitely more than this. It means, if one takes it seriously, that one's context is the entire world. Whatever is responsible in the immediate situation must also be responsible in the larger context to which the situation is related.

Churchmen have always understood that the largest possible context for making responsible decisions is the context of the "Will of God." That is, the only valid context for making any decision is the universe, and within the universe, the world. What is responsible in Chicago is what is responsible in the context of the entire human race.

Practically then, the geographical parish is the missional field within which the Churchman exercises his responsibility in the world before God. What he does with his immediate setting is what he does for all men everywhere. Which is finally only an elaborate way of saying that the Churchman is responsible to his real situation in the real world. His deed is the "free venture" rendered up to God, relinquishing any claim to a valid knowledge of what is eternally right and wrong.

Not only is a parish a geographical and missional unit, it is also ecumenical. It is the arena where several congregations join together to meet the human problems impinging upon them. In other words, several congregations may have the same parish in which to operate. They continue with their common life within their own denominational structures, but would find themselves united by the common missional task. Ecumenicity takes place at the point of common mission. The result then is a unified parish with pluralistic religions (churches) within.

It is apparent now that the parish is the basic unit in the community reformulation area. In other words, Fifth City is a parish, or better still, Fifth City is the typological name of community reformulation projects or action-parishes.

b. Congregation

We have already described the internal dynamics of the common life of the congregation in IIIA 3 and the component parts of the congregation, guild, stake and temple and their function in IV B 3 a.b.c. As we have seen, the congregation has as its sole reason for existence its mission of renewal to the total human enterprise, but specifically as it is signally demonstrated within the confines of the parish.

The decision to use the local congregation as the missional agent is primarily a strategic decision made by revolutionaries of the Word seeking the most effective way to get the job done. Simply, it is a given fact that there is almost nowhere on the face of our globe where there does not exist a building marked "Church", and a group of people associated with it. The serious revolutionary of the Church of the Word of Jesus Christ understands this to be a tremendous advantage, for it means that literally nowhere is he without a base of operations to do the job and a force of troops ready to do battle if only someone will show them the battle plan and hold up a flag before the line of march. The ecclesiastical revolutionary is thus a "structural revolutionary" in that his first job is to reform the structures he already has to do the job that has to be done.

In summary then the congregation is that body which provides the spiritual nurture of its people in that it awakens them, provides pastoral care and nurtures them with ongoing symbolic life. In addition it is the place for basic training, theological and cultural. It provides the corporate discipline -- a rule, accountability, and a corporate plan of action. It also is the missional body or corporate pastor to the parish. It provides the basic imaginal education needed and sets up the structures for human care and corporate action that provides basic justice and means of effective participation for the people within the bounds of the parish.

c. Cadre

The cadre is a special name chosen out of the revolutionary lexicon that has played such an important part in shaping the history of our world today. It refers to the "little Church" as it is sometimes called, a small and tightly disciplined body of people who have self-consciously chosen to give up their very lives in order to see the world renewed through the renewal of the local congregation. The task of the cadre is vast and many-sided. It operates as the body of shock troops to demonstrate to the total congregation the job that needs to be done in the parish and it embodies within itself the style of life the local congregation needs to embody in order to accomplish its mission. It does the theological education job. And it does the initial planning and model building for the job that must be done in the community. It supplies the vision, leavens the congregation and is the catalytic agent for the continual motivation. In short the cadre is the new corporate clergy, nurturing, encouraging and sustaining the local congregation in its mission.

This then is the local Church: the cadre, congregation and parish. It is a dynamic that is interrelated in its three parts. Again, the overall image that controls this dynamic is that of mission. Without this image firmly implanted in our minds we can understand nothing about the total entity or about any part of it. The parish is the field of mission within the context of the entire world. The congregation is the body of people who execute the mission, and the cadre operates as the catalytic agent to awaken and equip the congregation to do its job in the community.