
On Tuesday morning, we looked at the principles of local economic development and yesterday we looked at the principles of social demonstration. Today we will look at and spend a few minutes on the principles of formation in community development. I shall summarize the five principles and then talk a bit about each one.

First, in our time one principle of community formation is that community development is a demonstration of what is possible.

Second, it is a local decision.

Thirdly, it involves both local and global planning.

Fourth, a community in reformulation is actuation, or doing the project.

The fifth principle has to do with local motivity: the key to forming a project is motivation on the local level.

The selection of twelve so far and then on to twenty four social demonstration sites involved the question of what would be a sign of possibility. Among other criteria, two are striking. One of these is access to the community. A project site must be isolated to some degree, but it also needs to be accessible to other communities so that a lot of people can come to the community to see what is going on and to experience first hand the reconstruction of a local community. I think of the village of Sudtonggan, which is on the island of Mactan in the Philippines. The village itself is incredibly isolated. I mean, you drive five kilometres to a market place from Lapu Lapu City, and then take a dirt road into the village. It seems to take forever to get there! It is back among the rocks along a river. On the island of Mactan, however, is an international airport. It is the major stopping point for air travel south of Manila and is also a major shipping port. Although the site is remote, people come near the community all the time--it has great access.

The second aspect of demonstrating what is possible is to locate a site which has visible needs. The community you choose must be a place where people say, "Yes, there are obviously problems here." We could go to my home town of West Sacramento and there are problems, but that is not the first thing you think of when you enter the place. In the community of Kelapa Dua in Indonesia, you walk in and see malnutrition. You see human suffering in a dramatic way that defies solution, and therefore this community reconstructing itself is a dramatic demonstration of hope. It is also important to understand that nothing can happen without the local decision. People must be aware of the fact that there are problems. Without the community saying, "Yes, there are problems; yes, we are willing to face them and work with them," nothing can happen. When government agencies come in and tell a community what it needs, nothing happens unless the community sees themselves that what is offered is needed. Billions and billions of dollars have been dumped into local communities all over the world from the top down, and nothing happens. Programs become operable only when there is a local decision and consensus to go out and deal with the problems.

The third principle is global and local planning. Local people and outsiders in dialogue create effective plans. The local residents under-

stand the issues; they're aware of the possibilities of the community; they know who needs to be seen for what, and what can happen there. They are familiar with the situation. The outsiders, whether they're from Virginia or Bombay doesn't make a whole lot of difference, they have an objective perspective. They can see things from an outsider's viewpoint. Local people are so close to the problems that sometimes they can't even see the problems. So to do planning, a kind of arrangement needs to be set up in which local people dialogue with outsiders creating a vision and a practical set of plans for the future.

The fourth principle has to do with actuation. We're not concerned with planning, in the first instance, this week. There are half a million dollars' worth of plans on most communities being done all the time. What we're interested in is the reconstruction of local community. We are concerned with actualizing a plan, with implementing a plan. So the focus of any community development program needs to be on action--actuating or implementing plans already developed. I sort of like what happened in Maliwada. In the first four months of Maliwada's life after the Consult, there were vegetables in the ground, there were vegetables on the tables that were grown in the new gardens. Already they were feeding people. There were roads lined with brightly-colored bricks where dusty paths had been. There were large storage tanks constructed; a demonstration house was built. People were already thinking through how this could be done over and over and over again in other villages. Suddenly there was a school for teaching English in the community and a factory assembling boxes. There were event after event after event; things moving-moving-moving. People say, "Well, that's magic; you go over to India where there is fantastic will and unbelievable spirit and if you have a certain kind of situation on your hands, of course it can happen easily." But here, man, it's really tough. It's hard to get things done here." Now that is true whether you are in Peoria or wherever; getting things done is tough. It is not the case that anyplace is magic--they're all tough. The case is that plans can be actualized wherever they are created. The decision to create new social structures rapidly is what happens when the focus of attention is not on planning, but on actuating or implementing the project.

The fifth principle has to do with local motivity. I've discovered in the last two years working with local people an utterly phenomenal reserve of care. There is in people today an unbelievable passion for other human beings. Simply by giving the opportunity for that concern to be used will release local people around the world who are willing to do an enormous amount of work. There is in people today a decision to create the future. Things standing in the way simply get moved. It is a remarkable thing that the decision to move-move-move-move is already there, wherever you go. It needs only to be given form, a way in which moving will happen and maybe two or three ways of sustaining that motivity.

Sustaining motivity has to do with space--interior space, the interior world that people live in. There's a phrase in Australia called "living for the weekend". You know, some people get up Monday morning and the world they live in is next weekend when they go to the beach, have a few beers, and relax. It's a disaster when Sunday comes around because they have all those days to be responsible for until the weekend comes again. The space in that situation is how to have a good time. Little space--you know the guy who says, "I'm looking out for No. 1 and to hell with everyone else."

That's a tiny space; there is very little motivity. When people see that they don't have to live only for themselves or their wives, kids and pet dogs--that they can live for a larger area--then motivity becomes larger. When you see that Ivy City's success or Fifth City's success is literally altering the face of the globe, that because of Ivy City the world never need be the same; when you live within that space, then motivity is absolutely phenomenal. Long hours and hard work are no sweat at all. Motivity is a function of the interior space that people live with. This means Ivy City being related to all these projects in other parts of the world. Wouldn't it be great to have some of these young people go and visit Indonesia or the Philippines and share the Ivy City story and bring back the kinds of stories those projects tell? Isn't it something to know that there exists that kind of fellowship across the world between local people who are working together toward the future?

Secondly, motivity has to do with interior time. If the interior time I experience is until Friday or until my next paycheck or until I retire, my motivity is correspondingly small. I can hear my father now: "Wait until I retire." He could well be dead two years before he finds anything to do. But when you have a dream of the future that encompasses the whole future, you have motivity. When you pull the activities that you're engaged in today out of the whole past (this is probably corny but); pulling the whole of civilization into the dream of the future; looking towards not tomorrow or next week but the future of mankind, there is motivity. There are people willing to expend themselves to death. When time is extended to the beginning and the end of time, there is a motivity that is powerful.

Motivity in community development is thirdly a function of corporateness. I'm not sure how to put this more clearly. When people work together on behalf of the larger community, they are motivated. You know when you're in a squad that's on patrol in the Armed Forces that there are some guys in the squad who, at their best, on good days, are absolute idiots. On their bad days, they are unbearable. But when a fire fight starts, you just don't care if they're good guys, bad guys or anything else so long as they are there. That's corporateness. The guy down the street might be a horse's tail end but if he'll work to make Ivy City a better place for the world, I'll work with him until the end of time. I may not like working with him, but I'll do it. Corporateness is built on our task. It's not built on our liking each other or getting along with each other. It has to do with teams and units working together--beginning to build a sense of the future by expending themselves.

Well, these five things:

- Community development is a demonstration of what is possible.
- Community development is a local decision, whether national governments, city governments or what-have-you decide or not makes no difference. If local people decide, then things happen.
- It's global and local planning. People from outside and local people coming together and "bumping heads" makes new creations happen.
- It's not planning for the sake of planning, but planning for the sake of implementing, planning for the creating of something new in history.
- Finally, community development is local motivity. It's when people are engaged in a world-wide, history-long task with other people that new community comes into being.

Jon Jenkins

I haven't been doing this for long, but ever since I started doing it the main thing I've heard from folks is "don't be too long." Last Sunday night I was scheduled to come up with a talk with you and we sat up there and you remember all those important people up in the front and I didn't know first of all why I was there, but I had my notes of what I was going to say and Carlos got up and talked a little bit, and there went a piece of my notes of what I was going to say. Then Fred got up and had a few words to say, and there went some more of my notes. Then the Rev. Hatcher prayed a prayer and there went a little more of my notes. Mr. Ewell got up and almost all of it disappeared. I kept hoping that everyone would forget that I was supposed to talk, but they didn't; it and I had to get up. Well, I didn't have much to say.

Well, I don't have much to say here tonight, not because there isn't a lot to be said, but because you've said most of it already. I don't see how it is possible for me to close this consult without saying, for my part, that something's happened this week. I guess the best way I can talk about it is the kind of hope that happened.

When I first came to Ivy City, I was struck by the amount of papers and garbage and old cars and stuff on the streets, and I said "This is a community that doesn't dare any more." What I've learned this week is that that isn't true. This community cares tremendously. An awful lot. It cares a great deal. It just cares. I suppose that if this week has been anything, it's been a way of trying to get said for ourselves and for the community that it's O.K. to care again. It's O.K. to take a chance again and care. Not because things are going to be any easier than they have in the past, maybe even a little bit harder because what we did this week was to try to hammer out how it is that every single local dream of the people in this community can become real. All of them not just some of them.

We're not interested in doing one little program here and another little program there every single one of them. I don't know that you've had a chance to look at those lists of the programs that are needed here, but that's the wisdom of the Consult. I want you to know that some of us will be around next week trying to write up the work of the week and any of you that are available are certainly invited to come and help on that project. No, I'm not going to you about that. But as Marge said, within ten days from now there will be presented to the community and to all of you a book like this, about two hundred pages which is the Ivy City Human Development Project Consultation Summary Statement. That will be printed and bound and in your hands ten days from today. Any of you that are interested in participating in the writing, be sure you talk to us. But this hope I got.

I tried to figure out why I've got hope, you know, "cause there isn't much in the situation changed in the last seven days. But part of the hope I've got I think rests in the fact that there are people willing to give up their time and at their own expense are willing to come and be here with you. The people that comes from India and the Philippines and from all across North America and across the Washington area, came here to listen and to make available whatever they know about what can be done. That's one of the reasons I've got a kind of hope. I got a kind of hope because I gathered and I grasped this week a sense of the history of this community that I had not had before. A sense that of independence and pride that's always been here, a sense that this is apart of "where it is" how people live and work together for the future to provide leadership to

other parts of the District. I believe in the future now as I didn't believe at the beginning of the week. I believe that a new future is here, that it's already started and it's coming into being and there's nothing that's going to stop it. There's nothing that's going to stop it because what I really got new hope about is you people who live in Ivy City. I really got hope now because you are the kind of people you are. You're people who got pride. You are people with creativity. You are people that care. You are people who are willing to work.

I don't know, I always get this sort of flowery stuff going and my friends kick me and say: "Now don't get flowery." But I am not talking about generalities; I am talking about practical life. I know there are a lot of you living in Ivy City who are retired. I don't see any reason in the world why for the rest of your lives full time you can't be working for this community. I know that there are a lot of you in this community that don't have jobs. One of the things that's going to happen in the future is you're going to have jobs if you want them. But while you're waiting I don't see why you don't see you got a full time job. Build this community. It can be done. It can be done. I believe it can be done. It will be hard work. It will be very hard work. I do not know of a community where the people are more ready to move than they are here. You are ready!

And now I don't have any right to say that, but I'm just afraid you don't know that. You're ready to move, not just some of you, not as you sit there listening to my talk and saying "Oh, yeah, me." not just "Oh, me." but you and your neighbors and the men and the women, the little children all across this community, are ready to move. And what for me is more important than that is that the leadership of this community is ready to move. Now in some places and in some communities you can say the leadership isn't ready to move but in this community it is. Now every leader that I've seen in this community is ready to move. And that's tremendous. That means there's a hope for the future.

I want you to know that you have a tremendous amount of support from around the globe. I mean just practically speaking. The ICA is intending as you well know to have a group of fifteen to twenty people who've got expertise in business and agriculture and community services and education and pre-school and on and on and on to have fifteen to twenty people who will live here in this community and be part of this community for the next two years at least in order to see to it that every possible assistance that you may need is here and incidentally these folk who came from outside, but don't be surprised to see them back. I don't know which ones you've had your eyes on; I've had my eyes on the Reeds, Dr. Reed and his fine wife. I think they're going to be here in Ivy City a little bit maybe two or three months at a time to work on health with you to see to it that all the mothers know how to take care of the babies, to see to it that all the people that gotta get shots every once in a while know about getting shots. To see to it that every one knows what services are available seeing to it even though it's not what they are expert about that you get some cars and vans in here so that when you need to go to the hospital somebody can get you there. Something like that. I believe you are going to have the support of these guardians-- these outside folks. And although as Carlos said, we didn't know all the people in both the government structure here in the District and beyond and we didn't know all the businessmen in all kinds of occupations who are here who are ready to work with you. But you've heard some of them and I'm sure you will discover more.

I want to say just one more thing and that is something like "Oh what I see" the role of ICA being in the future. And the first part of that is that the ICA in

this community a kind of human settlement, a local neighborhood that none of us has known in our lifetime because you and I were all born too late to really know what it means to be neighbors. We got little images like when I was growing up, every Summer we went to a little tiny town of about 250 people called Washington, Massachusetts. I've always had a little bit of pride in my heart to come to any city called Washington because I grew up every summer in Washington, Mass. and the folks there claim that there's was the very first town ever to be named for General Washington. I don't know if that is true, but they claim that. Anyway, I grew up there and the folks knew each other, but that wasn't what was important about Washington, Massachusetts. What was important was that every single person in that community was engaged in the life of the community. There weren't any dropouts. There weren't any people who weren't just moving. And everyone knew they were getting cared for. And I think that that time for all of us really disappeared.

Well I think it's coming again and I think that here in Ivy City you're going to experience that in the very near future. I believe that. But more than that, the role of Ivy City in the world. You are going to have and you already have a kind of expertise that's needed by the people in India, by people in Africa, by the people in Latin America, by the people in the Soviet Union, by the people in China, by the people in Australia. All around the globe, and quite concretely I would like to see this community send, in about sixty days, a couple of people to Caracas. There's a little village kind of in the jungle whose name means the black chasm. And I would like to see two or three folk from this community be some of the consultants there, like two or three of the folk from Fifth City were consultants here. And more importantly really, I think is the role of this community. Within six months some little rural town in Louisiana or Alabama or Mississippi--you know those folks who have never made it across poverty, they're still living in poverty, they don't know the meaning of flush toilets--you know--the folks who are just out in the wilderness, but left out of society. We're going to do one of these projects down there within six months, and I think that a couple of folks from Ivy City ought to be there. I believe that. And you're going to have to start figuring out how you are going to raise the money and who's going to get the tickets and who you are going to send because it isn't like anyone who's rich enough to go can go - there isn't anybody rich enough in this community - The community is rich enough - much more rich than you know. Even beyond that, and this has already been said: Ivy City located where it is, around a couple of corners from embassies, is already a symbol to the whole world. Do you think those folk in the Indian village do not know about you, and what you do isn't important to them? You are mistaken! Ivy City is going to come off! It is going to come off because its own citizens need it; it's going to come off because the District needs it; and most of all in importance for me is that it's going to come off because people around this world need it to come off! People around this world need Ivy City to come off, and I believe it is going to come off because of that.

I only have a couple other things. One of them is this. We finally tried to say to ourselves what the underlying contradiction in Ivy City is. What is it that really is blocking the future from happening? There are thirteen of them. I just want to point to two. One of them is the first one. That has the most items in it. And the way we finally said it is that in Ivy City the dominant individualism (you know, acted for themselves instead of for the community) or the community style is one of the big blocks, and I believe that in a very short time that

will no longer be a block. I believe that this is a community that's going to start to work together and work together hard, and work together fast and work together effectively, and it is going to move the future. The second thing is that last one, and only four little pieces came up in it, The contradiction is the low visibility of the neighborhood location; the fact that you drive by Ivy City and nothing looks very bad at all - just some kind of warehouses and all that sort of thing. I want to say that from this day forward, no longer in the world will Ivy City be a low visibility community on the face of the globe. This is going to be a high visibility community. This is going to be a symbol of all the nations of the earth; this is going to be one that people talk about and visit and point to and remember and get a kind of strength inside themselves to go on in their situation, because of what you are doing!

I don't remember all the words to that song, but I do remember a few of them, and they are: "My Lord, what a morning - My Lord, What a Morning -- MY LORD, WHAT A MORNING - IVY CITY IS ON THE MOVE!"
Thank you.

Steve Allen