

This morning I want to talk about the operating principles of local social development. I just want to lay them out here and then go back and say a word about them.

The operating principle of local social development has to do with limited geography. That's the first one.

Then it has to do with all the problems all at once.

The third operating principle is that you have to work with all the people - all ages, all the different groups - and that you have to deal with the depth human issue.

Finally, the fifth operating principle is that symbol is the key.

In our time anyone who decides that he will participate in profound social change is experiencing the raw consciousness that to deal seriously and profoundly with change is to take on the human suffering of the globe. And the only way you have a chance of pushing through to victory is to delimit your geography.

To severely delineate where your geography is - Just for example, the Isle of Dogs (where I was at that consult) is on the Thames - that outside curved line is a river which clearly limits your geography. The line across the top is a railroad track. In Kreuzburg those two top lines are two sides of the Berlin Wall -- that line that goes up this way is an abandoned railroad station which is about a half a block wide across the diagonal line which is the U-bahn, a divided highway which you walk beneath the elevated highway and train. Very clearly delineates the geography. And you only do that because you have to have a way of giving community identity; you have to become self conscious. You have to have a way of being able to know that geography; you have to be able to walk in such a way that you know where every trash can is, where every house is, where every hole in the fence is. The first principle of social development has to do with delimited geography.

The second principle - all the problems all at once. We chose a time where everything is interrelated. That is to say, and you know it's true, people have tried to deal with only pre-school education and they showed up five years later and there was no change; that you deal with education without dealing with the economic, without dealing with the symbols of the community --and you know our chart yesterday laid out very clearly that divisions of the community (cultural, economic, and political) are interrelated and you have to deal with it all at once. Don't get yourself trapped into thinking you can start pre-school this month, deal with the new industry next month - because of cyclical momentum you do it all at once as a way of moving the community. You know that might mean that you put a sign up that says "on this piece of land three months from now you are going to have a work day and clean it up." That might be one way of coming all at once; you know you won't overwhelm yourself with psychic momentum.

And then dealing with all the ages. I like to tell the story out of our experience in Fifth City - we did a pre-school. That was the first thing that we opened up, and what we discovered was that you could have the children at pre-school and do a little ritual and make them believe that they were great human beings and they live in the universe and that they were going to dance in history. But if they went home to Mama or to Grandma or to big brother and were told

another story about who they were, you could work all the rest of your life, or five years may go by and nothing would happen to that child. That's what I mean by working with all the ages -- that every age group in the community has got to move all at once, on all the problems.

And then the depth human issue. That for me is hard to get hold of - what the depth human issue is. I think it was simpler in Fifth City. I don't know what it is now. I want to tell the story out of Maliwada to begin to point to it. Maliwada is the gardeners' village. It is on the edge of a fort and there was a time when the gardeners who produced the food for that city went out and built a dam so that they would have water during the dry season so that they could plant the crops and raise the food. That was their goal in society. Then somehow that role collapsed. What happened was that the fort became the physical sign of their situation. It was a sign of failure. That fort, rather than being a sign that "I am participating in society" became a sign that "I get frustrated every-time I look up there." That's beginning to get at the depth human issue.

And then "symbol is the key". I suppose you've already heard stories about that iron man over there -- that big statue in Fifth City which sustained many, many people and the song, the Iron Man, which every pre-school child learned to sing as they went marching in. That song -- those were symbols. And they are around the world. And I want to tell you a story about Kawangware to point to the type of symbols that help capture these days. I think that these days begin to deal with seriously the profound social change. Kawangware was a muddy place and it didn't have to do with anything except there was no drain system, and once they began to deal with how they could build a drainage system to make it a liveable space, then it became clear that you had to deal with the market place and so one day there was the market place with dirt--and the next day there were benches and a plaza, and that became a symbol to the village of what was possible.

So just to say it again, that the operating principles--if you are going to deal seriously with social demonstration--if you are going to take on the raw burden of caring for the community: Limit your geography. Deal with all the problems at once. Deal with all the ages. Get at the depth human issue; and remember that symbol is key.

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