

I want to talk about project actualization. Or implementation, or actuation.

The first point is that the project is a demonstration. Second that it's
? _____ . Third is that it involves local and global dialogue
and planning. Fourth is implementation plan. Fifth is motivity.

I want to talk about the first three in about two sentences each and then spend some
time on the last two.

The first point there is that social demonstration projects are demonstrations of what's
possible in local community anywhere in the world. They are concrete signs or models
that people could come to and say "yes it's possible for small communities or local
situations to reconstruct the social and economic fabric of their community. "

That's why you want to have soeial demonstrations close to major airports so that
people can get to them and see and see what it means to do that. That's why you want
to have them spread systematically around the world. The second is that there's no
possibility of doing local demonstration in a community unless the community decides to
do it. The federal government, and not only our government but governments around the
world, have demonstrated what it means to bring money into a situation and attempt
to force plans upon local people and failed and billions of dollars have gone down
the drain because local people did not participate in the decision about what that
program was going to look like. That's why grassroots decision is required prerequisite
for effective social change to happen. The third is that ~~xxxxxxxxxxxx~~ in order for
long range futuric planning to happen that offers the alternative of real change there
must be a dialogue between the local community and people from the outside, global
people. There's no such thing as global people , people from the outside. Robert is
a global person when he gets to the Isle of Dogs. ~~Robert~~ _____ from the Isle of
Dogs is a global person. When he gets here he's a global person. When he's in the
Isle of Dogs he's a local person. Anyway there needs to be that dialogue between the
two because the local people are the only ones who know what's going on in the situation.
You and I do now know this situation. But they have the subjective view of what's going
on in a situation. The outside people bring to bear certain kinds of expertise plus

an objective viewpoint to look at the situation. Both of those are critical in order for effective planning to happen. There needs to be a dialogue between them and where there is that dialogue then in fact effective planning will happen.

Now those first three I don't want to spend any more time on.

The fourth one for me is the key, the number two priority relative to how these projects need to happen. That is the implementation of the plans we do this week are in fact the only reason we're doing the plans. It is nonsense to do plans without having a view of the implementation of those plans. First of all because the job of doing grass roots reconstruction of social and economic fabric is such a massive job that needs to be done, that's the large reason. The small reason is rapid implementation of plans is in fact necessary for the plans to work locally. That is the motivity that happens out of this event the community being prepared ~~in a way~~ and awakened and ready to move on the other side of this event make it possible for an incredible amount of work to get done within the first few weeks after the consult. If you wait then interest is lost. The understanding of what's going on is lost. Suspicion ~~that in~~ fact that you weren't serious happens. That it needs to be very very rapid. Let me illustrate. In Cano Negro between the end of the consult and the day we got the document was ten days - i.e., the printers finished the document. In those ten days the preschool had opened with about thirty kids on Monday and by the end of the week they were having two sessions. The health center had opened and were holding classes on first aid. The garden...you ought to see Steve Allen with a machete... the garden land was cleared and about two - I don't know just how much land they cleared, some people say two and some say four acres - let's say three, there was a lot of land cleared. The local expertise is really fine. Steve went and attacked this tree on which there was a red ant hive. Right? So Steve chopped down this tree and the village goes argh-h-h-h watching. Come to find out you're not supposed to chop down trees like that when they have these thousands of ants on them. And so the village immediately rushed in and drug Steve away from ~~the~~ the ants and took care of the ants. Anyway, the garden was cleared. The well? We'd been negotiating to get a

well in the community and ~~the~~ finally the government was supposed to do it, a private corporation was supposed to do it, everybody was supposed to do it, but it wasn't getting done. So _____, I think it was, and one of the local community people went to a guy who was building a well about two kilometers away and conned this guy into coming into the community and drilling the well, circumventing the structures of the company and so on. This, this of in a week or two weeks or six months or a year the government's going to do something in this area relative to implementation of this project - we're not interested in that. What we're interested in is doing something right now. Let's see, what else was done? Steve began experimenting with the brick industry, after a fashion. The land for the community center was cleared and being leveled. The school teacher which was supposed to come on a daily basis to teach 1st, 2nd and 3rd grade in fact came only once every five to seven days and was in fact not very excited about teaching. And so we began supplementing - when he didn't show up we had a teacher in the classroom with him. We'd gotten the government to commit themselves to do training courses in vocations like carpentry, agriculture and about four others. This happened in that ten day period. What happens is you have this unbelievable event in the midst of a community that's sitting around getting things planned and WHAM! the thing takes off - the project has unbelievable possibility of coming off. We say that it takes two years to do a community development project. I believe you can do it in six months. That is, you can have the community moving in such a way that the local leadership is capable of not only doing the planning ~~but~~ and doing the work but can participate in allowing other communities in doing this. That every single program is started - that every single tactic is underway relative to the plans that were done in the two years. Something like that I think is necessary. The second thing is events in the community need to be dramatic. That is, we used to have a thing - a local community experiment called , you know, you do a tactic and you spit in the park. That was sort of like, there was a series of tactics, remember this? and you didn't know what to do, so you sort of did anything so you could say, well that's accomplished. Erase that whole idea from your mind. It's wrong!

What it means to do a tactic today is it has to be dramatic. I beat up Steve every time I do this lecture. In Krreuzberg-Ost in order to do one of the major community signs they painted the inside of a house. That was really nice for the house but what it took for the community to see what was going on was you had to drive the whole community through the house. That's not a dramatic event. I mean, the house coming outside looked happier but that didn't seem to phase the community a whole lot. The planting of 2,000 trees down this median strip - WHAM! The re-patioing or fencing in or whatever this area around the bank and the post office and so on in one day - WHAM! Putting in sod and so on there; to take and to clean all of the ~~bayou~~ bogue, bow, bayou, river out here - BOGUE, bogue, in one day - 75 to 100 people to go through and make a park out of that. That kind of drama creates a sense of community, a sense of motivity. Third thing is that they need to be public. That is, private tactics are nice but they have to be - everybody has to be able to see them. Anyway, those things - in Kelapa Dua they've done in the last five months - six months - they're feeding kids in the community from the community garden. They've got a preschool open - they've got the health and nutrition, they've got the community kitchen going - they've got the community center up - they built a ten-apartment building plus meeting hall plus office plus kitchen in six week time, they put this thing up with people like _____ running it and he's no genius on things like that, except getting things done. It was unbelievable - they did not have material one when they started. They went out and inkinded from a big construction company _____ a foreman, that is, they got the company to pay this guy's salary and living expenses to live in the village. He's the best foreman they have if they've got problems relative to jobs, so rather than lay this guy off they decided they were going to keep him by letting him work in this project. The guy was estatic, the first time he's ever done a construction job where he thought he was building his nation. And the guy is working himself to death. No one knew how to build anything so they didn't hire a foreman, they inkinded one. Along with this foreman they got a steel worker, a mason, and two carpenters, the company loaned them. Then they hired about 12 - 15 community people

and that is not a snazzy construction gang. They're just people that used to, you know.....anyway. Then they went out and inkinded from Ready-Mix the foundations, then they inkinded some 2,000 bags of cement. They were originally going to do this thing out of bamboo sheeting which is sort of the traditional way ^{of} building a building there and when they tried to inkind the bamboo sheeting, bamboo sheeting is such a small operation around the country to do this, so they were talking this over with some friends and this guy says "I have a brick factory - could I donate all the bricks necessary to build this?" And they said "As long as you're insisting, why not." And then they went out and got asbestos roofing, they went to a Korean firm and the guy supplied all the blue prints for the project, and we asked him if he'd buy all the lumber for us for the roofing and the guy said "I can't do that but I'll see what I can do about it". It finally worked out where he bought lumber for us on a 60 day credit thing and then we paid him back at the end of sixty days. Sherwood went in a few days later and the guy said "Could you look over this letter?" It was a letter to an American organization relative to contractor's _____. Sherwood looked it over and edited it for him. The guy says "You have now been my legal consultant, consider your lumber paid for." We came to a payday, this was Thursday, and Friday was payday, and we didn't have any money and that's a demotivating thing when you come to payday and you don't have any money for the workers. So we went and rounded up some people from the Australian, American & Dutch communities in Jakarta and said we need to have this amount of money, what's the possibility - they said yes and so we paid the people. Six weeks to construct that building. People say it's hard to do - it's not, all it takes is imagination and a huge amount of drive. We got Nippon Steel to loan us a truck a truckdriver and a mechanic and the truckdriver was nuts. He would go out and get rocks. I never asked when he came back with the rocks. The road was blocked and he got through and somebody would say "Well, how'd you get through?" and he'd say "I don't understand it, somebody knocked down the road blocks." I didn't ask and I don't want to know - I don't want to even suspect. Anyway, it's getting these things done is

crucial relative to the success of the project. Public events, in a fine, fine fashion. That's actuaion. Rapid, dramatic, public implementation of the tactics. Now the fifth thing has to do with motivity. Three points there. One is motivating a community is about 80% of what it means to do development. And that's in one sense what we're out to do. Motivity has to do with taking the sense of who the community is in time and who the individuals are in time and expanding their sense of time. Let me illustrate. My father - I'll pick on the Australians, any Australians in the room? They have a slogan, "live for the weekend". Right? And what that means is life does not mean one damn thing until you get on the beaches and then it's really great. Is that the fair translation? That means that their sense of who they are as human beings is two days a week you're really a human being, five days a week you're in preparation to be a human being on the weekend. You know? In order to create motivity, that is their time is about this long, as a human being. To create motivity, to motivate people, is to expand that length of time beyond the weekend. Or my father, he's planning to retire in about two years. In his imagination his life stops at 65. There's nothing beyond that. He's no longer a human being after he's out of work, you know. How do you expand one's life beyond one's sense of who he is ~~beyond~~ in time beyond not only lifetime but beyond that. How do you take and expand a community's heritage back through the struggle of building a nation that this community participated in and back through the construction of a new world, the discovery of a new world and the building of that new world. Back to the building of two fantastic continental empires on Europe and Africa. Back, you know, back, back, back until the coming together of the unbelievable creativity and the clash of that creativity has birthed something that's wholly new. And in the future that our possibility for generations to come depends on what happens here. I don't know how you're going to do that. You want to expand time til it's history long. That doing Pace is doing the whole task for the whole future. That's motivating. If it's just the weekend the motivity is just about yea long. If it's

whole of history then you've got reason to do things, reason to live your life.

The second is space. The creation of motivity you know, there are some people who live ~~XXXXXXXXXX~~ out of "I live on behalf of me and my wife and the canary . My wife is suspect and the canary..." , you know. Their motivity is about this big. But when you expand that beyond not only caring for their family but caring for their ~~XXXXXX~~ community and beyond their community to the nation and beyond the nation to the world, then- the motivity becomes huge. What was it, World War I, the slogan ~~XXXXXXXXXX~~ "The War to end all Wars." That was a motivational slogan. That is, to expand the context of going to that war beyond something really small. Anyway that's space.

The third thing has to do with engagement. The way you motivate people is to give them enough engagement that their life is obviously required. Their existence is given meaning. One of the most destructive things you can do to a human being is to give him eight hours to do a ten minute job. In all likelihood he won't get the job done. But if you give someone 10 minutes to do a two hour job the possibility is likely that not only does he get the job done but gets incredible creativity out of it. This week - can you imagine asking your employees or your boss asking you to spend the hours we've spent working this week? You couldn't pay people to do that but My God what an unbelievable amount of creativity. People getting 3, 4, or 5 hours sleep a night - any other ~~other~~ situation they'd be ~~die~~ dying of heart attacks all over the place. This engagement, where you're working yourself to death so to speak, you feel like My God I'm being used creatively for the first time in years, maybe my whole life. That's to give people the opportunity to give everything they have is to motivate people.

Well the five points are ... this project is a demonstration on behalf of all communities - a sign of what's possible in local community. Secondly it requires local people to decide. No project has possibility without local decision. That's the great thing about this project. There's no doubt about that. Third thing is that it takes a dialogue between local people and people from outside to create signs. Fourth thing is that actuation needs to be rapid, dramatic and public. Fifth thing is the key to this thing is motivity.