

5th City Model

The first model we operated with, which I remind the Presbyterians who gave us the money to forge \$ 2000 the only reason I say that too many smug Methodists around here. (We never give away any money!) You have now. You have given us \$10,000 in two hunks out of the National Board and we hope that will be continued (and increased). The Presbyterians will get red faced .

I'll not go into detail an 5th City model but we had to forge first of all, what you might call, infiltration model. And you probably remember that in terms of the Mobile Cadre, in terms of the Imaginal Education construct, in terms of the community services pattern, and in terms of the forging stakes and the creating of guilds.

In the first two years of operation we moved with that model and we feel that it was practically useful and it's pretty clear .

Golly I appreciate what old Baggett did up here. I thought Baggett's talk was tremendous. I had never been able to get the repentance as clearly as it was in which you give up your illusions, your victim image, your floating, etc. and then you build models. It's unequivitable. You're a model builder. You create the future and that figure of how the future is, the future is coming. And then your model, in a way, determines the crux of that, or to put it in another way, it is always at hand, which I thought was rather fantastic. Any way that model is that without which we would not have anything called 5th City today.

But that was just the beginning model. Now we have brought together the model as action. Which of course, is highly complicated, and I give the conclusion of what I want to say at the beginning - that this is exactly what has to happen in every single parish across the face of the globe, if, and when, the church is renewed in the 20th century. Now I do not mean this. This is simply an illustration for anyone else this is an abstract model of what they have to accomplish (in building, if they will be) the concretion of in their particular local parish. m is also has to be done by the church on the world's local level, exactly this way, and it tas to be done on a regional national level, etc.

Now perhaps I had better give you sort of what I might say the outline of what, if it were not for you, would be a lecture here. Because I think your kind, now, across this country has possibly been giving this kind of a lecture. And as far as I am concerned this is where the spirit edge is this kind of a lecture, in principle, declares to the World, the scope of it), for me is not yet clear and I am quite sure that you may have more clarity about it than I do. And at the moment, the structure is not going to be the popular form of that, but this will be the depths of the popular form of it.

I think in the introduction that when you begin with this kind of a model that you have, at least, there different Jobs to do. And that is to spell out the inclusive city of our time and this looks a little bit like this, for me.

The city began as a shrine city, then become the strong hold or political city, and then became the city of the merchants or the economic city, which is the one which we have Just passed through and learned to hate so much. Now the mutation in the urban revolution (Who wrote that up here? Look at that/) That the radical mutation in human settlement put in sociological categories rather than individualistic or mind set categories - is that all of these have come together in a gestalt as never

before in history. I mean a self-consciousness gestalt. And that means that this I could get behind that blackboard and stick my first through that circle. Then you would get what I mean by the radical mutation, or the metamorphosis is human settlement that the urban revolution is.

I'm going to mention now, precisely, because everyone in this room has exploded into a kind of synthesis and the interesting thing to me is that the shrine aspect of it—the cultural to use other language—is at the very heart of it.

Now, it seems to me, if we are going to build a parish plan that have got to get the broad sociological context and it will be something like that.

Then, I think, that you have to spell out, if you are going to grasp this kind of a model, the priority of the cultural. We are pretty clear, and we are going to come back to that, in a little bit, that the world understands today as never before that in order to change society you are going to begin with symbols. This is what I have oftentimes said to many of you that I think Adair meant when he said that there is always an evangelical awakening before a social reformulation. William Temple also said that very same thing. And if you get it out of the damned reductionistic Christian terms, you see, this is the way a human being operates. And now that you see that, you say, "Hell yes, that's what self-consciousness is. Or somebody said that that word is so reducible that you 'You got to create another one. I would like to call (that's, what) it consciousness of consciousness means. God is conscious, let's say. We are conscious of being conscious. And here is the basis of humanness. Therefore, the political and the economic aspect of human existence can take care of itself to make an over statement for the sake of a point' If you are able to create living, breathing, powerful symbols of significance for mankind which means that while we have been sitting around thinking of ourselves a nothing as clergymen or churchmen; my God, the universe, in potential, is in our hands. Therefore we ought to make ourselves aware, you see, of any kind of a victim image, or have Baggett get up and call us to repentance again, particularly at that point. And when you see this you see that it was always so. Back in philosophy the priority by Marx was given to the economic, but hell in actuality he gave people a new image and that's what enabled in 7 years for communism, in terms of its hold to literally cover the globe. I think that it's crucial that we see that where ever are dealing with model building in this area.

And then, it seems to me, that you have to spell out, or at least I have to get clear, the role of your parish, whether it happens to be inner city—this one happens to be inner city—whether it be suburban, in relationship to this broad going-onness in our time. If you are living in suburban you have got to understand its role. If you're in the inner city, or if you are out in the Exurbia then you have got to grasp this. And in this area, I'll not go into it, it has to do with the power of the inner city men as you create the new image of humanness in our day. And it has to do with the fact that the inner city man to the degree it raises his inner cityhood is a mirror, a necessary mirror for the suburban man, necessary for suburban man a mirror to him. And lastly, your inner city, in a conscious-unconscious fashion, has the key to the new architectural form of the city itself, in the sense that you certainly are going to see a city in which this spread of deterioration of the inner city that goes out. Where does it end? In Paduca, Ky? When that is stopped, you see, and the whole thing is turned around in this kind of a direction. Anyway, where ever your parish is, if you are to grasp your model, something like that has to be clear in your own mind.

Then I want to deal a moment with the basic operating principles, or the model philosophy, if you please, or the functional presuppositions, and then I want to deal with the abstract behind the model, and then I want to take one area of it and illustrate that and then where ever I do it, I want to deal with the methodology a little bit in how we build a model such as this, and if I run out of time I'll stop and later on we can do it. But I think that perhaps we need to look at that model a little bit together.

Now, the master construct you don't have. You have the five parts of the model. The master construct is something like this that holds together the economic, the cultural, and the political. You don't have that yet, but you've got the five parts You have the economic, and you've got the symbolic; you've got the educational; you've got the postural' and you've the politick1 in it.

Now, one thing that this model gives away immediately is the emphasis upon the symbolic. There are five parts to the model. And a unit of one is given to the political and a piece of one is given to the economic and three pieces are given to the cultural. And this is the symbolic, and in many ways this belongs in the center though we didn't have our model set up that way and I'll show you why in a moment. It has to do with the symbolic, the educational, the postural or the stylistic. And the reason why in all models because of the uniqueness of our situation which is Just utter lack of education that we really give one beat here and one beat here and one beat here and three beats here, if you see. In another situation it might be different is sometimes I think that because of the radical upheaval in world view that ordinarily we've got an educational job to do anywhere. That's got to take just a tremendous amount of our effort, but that does not take away from this or the fact that it is the cultural that finally upheavals the whole culture of civilization.

You have five sheets of paper, You've got the economic; you've got the style; and this and this and this. And each one is a construct) in itself built upon the same abstract model and now I want to deal with just the high abstraction in that model.

There are actually five points to it. You remember that in dealing with practical revolution area we use the third prime number. We deal with the number five here whereas in our theoretical models we deal with the second prime number which is three. So you're whole thing is built this way 1,2,3,4,5 and then down this way 1,2,3,4,5. Now you can begin to get a part of the method of model building of this type by seeing that.

This is your first area and perhaps you remember that in our model building in terms of the world we begin with a grid and then we move to a sociopolitical analytical chart in order to get at the problem construct of a particular area. Now the grid here is already assumed because you are dealing with a parish and in this case it is 5th City. But there has to be a grid that finally reaches to the world for 5th City makes no sense whatsoever rationally. So this is your first one. And this is your abstract picture of the social going on ness that is a part of humanness and a crucial part. Now, then, the second thing in this chart is the problems. I do not mean in necessary order. But you will find the problems in these, 1,2,3, 4 boxes the side plus another one which is at the top which is category number one. That is to say, that in our analysis of 5th City, the fundamental problem in each one of these were in adequate communal structures to even begin to deal with the problem. Now in some places this is not true. That you have got all kinds of communal structures that are there that are not operating properly. In 5th City almost nothing, almost nothing in this area. Anyway that is problem number one/. And that goes throughout the same problem here. And you'll

notice that down underneath that is your format of the kind of structures that have got to come to be which I'll come back to it a moment. If those four problems around the edge are meant together to be utterly inclusive absolutely, completely, finally inclusive in intentionality relative to the area that they are dealing with the economic, the symbolic, etc. Maybe as an illustration, if you take the second one, that's the LUA and look at that for Just one moment, in our opinion after the fact that there are no symbolic structures in 5th City or relatively none.

The first problem has to do with human dignity and this is really you eschatological problem of the fundamental victim image for the negro and this is a symbolic matter or a spirit matter. The second one ever here is the problem of American negritude. That is they have been brain washed to believe by us that they are not negroes but are human beings and this is destroying them right down into the very bottom of nothing itself. And something has to be done there. This, by the way, is what it meant by Black Power if we really understood it as the great creative thing that it is. The third problem area has to do with the inner city itself, For instance, they do not understand that the inner city is that without which the new world coming to be cannot be the new world. You understand that. That the very deprivation in terms of poverty, their political emasculation is the gift that is & ing to change the world. And this is simply crucial that they understand that to live any place else rather than in the inner city in our day is to be out of it. Is to be utterly out of it. That goes for me, for you, or for anybody else. Now after you say that you have got a hell of a lot more to say and you don't have to move into the inner city to be the inner city. I want to get that clear.

And then, the last problem is this global community. This is not well put. The problem is they have got to damn well leap frog themselves over the reductionism, the bourgeoisism, to be the utter global man in the postmodern world in the call. And this is going to be an extremely difficult thing to symbolize. But these are what the problems are as we analyze them. I guess that I need not point out that where that is on that chart that's the way it is. It's not that we need a little more edifice here, or you've got enough experts, you see, or opinion here, or that you can't be so dogmatic, see. I mean this the way it is. That is to say, 5th City is not something out there. Now the only reality you can point to with 5th city is looking through this out there. Do you understand that? That's what model building is. men if you've heard him the same thing was done with all of these and I'll not [eke time to got through these, but just to give you the operating principle.

And then I think I want to come to the structure. And these are the basic institutions of correct that word structures that have to be created to get at these problems. Now, there is a basic organization in each one. In the economic it is the Urban Services Exchange; in the symbolic it is the Lyceum of Urban Arts; in the educational it is the College of Urban Education; in the postural it is the Foundation for Urban Living; and in the political and I don't like this too much we're a little afraid of the party and don't want to put down some of the things we want and also the syndicate a little bit so we put down the Urban Enablement Organization.

Each one of these is a entity in itself. It provides, that is composed of four constructs, each one standing on its own bottom but a part of the whole complex. And they are in these squares around here. You notice that they are numbered 2, 3, 4, 5. The number one should have been there with the LUA even though in one sense that is empty. That's the most powerful. That's the symbol of the whole thing. But you have these different ones here. In your economic one, the one on economics, we might look at this one very quickly. You've got your Employment Security bureau and

fundamentally we mean that's going to be an automated skilled job construct. That is it cannot be what we've meant in the past by an employment agency.

And then the Citizen's Redevelopment corporation. Each one of these has complex of tasks. In principle each one has to have spelled out the five functions that it is going to perform always in relationship to these problems. I should have put it this way: Each one was created to deal with a problem area. And then you have a Family Health Clinic and the Fifth City Cooperative Markets, which is going to be a complex of co-operative enterprises that attempts to beat the rap of the horrifying exploitation of the ghetto person relative to marketing, or to retail benging to put it in other language. And you'll notice that there is a complex for each one of those The next category, maybe I'll turn to what we call the instruments. Now we are aware of an irrationality here. not in terms of the major construct but in terms of just sharpening each one of these. Perhaps the easiest one to get a hold of there would be the one that's under POL.

Under POL we have four basic, primary community instruments. Now this part is not thinking of the community in its segmented aspects such as housing, employment j and this kind of area, but just the community as an organic thereness in the civilizing process like I am a thereness, or the Ecumenical Institute is a thereness, or your local congregation is a thereness. And now you're talking about an urban construct, a social construct as a thereness in history. And you're dealing with just the basic leverage tool to move then into this kind of awareness of being a community.

And if you look at the style, one of these things is a node. There is no node in 5th City save the Ecumenical Institute and we are right now a powerful node. And as we move in 5th City we want to shift not like damn romantics who come here and say you've got a fence around this place. I want to say horse manure to this. They are never revolutionaries. They are sentimentalist. We want to shift the nodal aspect of fifth city from right here to a particular point, and we've got three points where we can shift it. But nark you you're playing with fire when you do that. Your thing can collapse like a balloon over night if you don't move with fantastic speed.

In the past churches were nodes. They can not be now, certainly. Other times schools were nodes. They cannot be now. But what is going to be a node is what a group of people decide is going to be a node. And this I think we've got to watch very carefully. We've got to have nodes or these cannot be an urban community.

And then the second one, we've got to have arteries, Now these can be all sorts of things. Our stakes in a way may very well be arteries. And then we've got to set up a travel bureau. We sent a fantastic group of young people to Detroit. Right after Christmas we're sending a group of the iron men in Fifth City to Washington, and to New York (I wish you were set up there, Arthur) Just the power of the interchange.. But you understand that this people have got to get out of the Ghetto, missionally, or there isn't going to be any community back here. Add then lastly, there has got to be a life style.

Now when you come to things like this, you see finally that these things are inseparable. That the style cannot be separated from the image in education and it certainly cannot be separated from the symbols. It is just interlocked, like that. And finally you cannot separate these. In other words socially, social political existence is a common cadre. It's a whole block. In style you begin to see this.

Already this style is way down the road. First of all the people in 5th City know they are Fifth Citizens. This is amazing that in this short of time that could be created. Also in 5th City there is a cadre of iron men that has penetrated. You begin to build your style this way. There is no doubt but that the insignia itself those of you who were here this summer had those buttons our insignia is beginning to develop life style. Perhaps I ought to point out it has to do with ethics, with morality, with social construct relations, relational to relation constructs, fundamentally. To use it in the old language individualistically it has to do with character building or character patterns. Though philosophy is really the category, put over in a contextual 20th century sense, this is the recovery of an authentic morality within the urban situation.

Everybody is very excited about this and our model tells us that if you come back three years from now you're going to have a surprising character walking around 5th city out here. Just because somebody built a model. Just because somebody built a model. I wish that there were some astro-scientists here who could say, "Well, we thought you damned sociologists would never wake up." Anyway, in each case we have this. One of the tools you'll notice in the education is a bookery. Another one, I think they used the term "Voice" there, but I've got a private one the old English way of spelling "pamphlet". We're out to create a pamphlet movement within 5th city where everything that a group of people needs to know is put in simple, simple statement in big letters, hopefully, and precise. They need to understand the history of their place, They need to understand what human rights are, in a condensed way. And so on and so on. Also ac we went to see Dick Gregory, some time since, and we have been thinking of a newspaper for 5th city. And he approved just amazingly. He says the Black, in his opinion, people of the Ghetto need somebody who would take the N.Y. Times news weekly summary and reduce it into captions or Just brief sentence statements and that every week this would be. And they would read this. They wouldn't understand in depth but he said that and this moment they don't need to understand in depth but that they need a broad picture. They need to know when a rebels begin whos is in Congo again. They need to know today, not tomorrow what's happening in Rodhesia. Well any way that is a part of the pamphlet move.

Then the last one are the forces. And this is exciting. What one shall I do? The political one is the hardest. I mean because you've got the machine looking over your shoulder. Our state senator is a Jewish man who lives up on the Gold Coast. Does that tell you a whole story? Up on the gold coast. Our Ward is so gerrymandered that so long as it remains gerrymandered you haven't got the slightest opportunity of being actually represented. Or as we put it here, there is theoretical suffrage in 5th city but there is no actual suffrage. Do you understand that? And this is true of the Ghetto across the country.

We are out to get the people needed here. There's a young man who has been in the State's Attorney's office as a lawyer who is a party man, a machine man to the core, but he's a man of faith. This is what we need. To hell with experts, the hell with expertise. We need men of faith who can use what they know for the sake of mankind. That's what the world is in need of. And we in the church need to know that. As it said in the scripture in our capital verse yesterday. If you are a man of faith you have insight into the meaning of everything. If you are a man of faith you know everything. Well we have to learn that.

Now your forces, and I call then here, in the broad, Neighborhood Reformulation catalytic forces. Here is one of them which is now the catalytic which will turn into the leadership construct in 5th

City and that's the one at the top and this is Local Action guilds. (Buss points out Paul speaking of ascending into 5th heaven). That's tremendous, just simply tremendous. This is the realm of the angels. Well it is. This is the Spirit realm. This the new supernaturalism, to use a word from Richard Niebuhr. This is the new translation, this the new spirit domain. This is Heaven.

Now, I think you have to understand just a little about this. We have, and I won't go into that in detail because it doesn't have anything to do with the action part, but it has to do with the building of the gathered church that finally has to execute this we have the place divided up into five sectors, that's fifth city. And there will be two stakes, an A and a B stake, in each one. That gives you 10 stakes or house churches or revolutionary cadres. And there are going to be 20 in each one. That gives you 200. The none of this group is the Fifth City's 200 Iron men. Now we are way down the road on this, in building this. But we are out to get 200 iron men who wear the badge, whatever that badge is that symbolizes that their life is laid down for the sake of reformulating 5th city in relationship to the whole globe. Now they will meet in their groups of 20 every other week and every other week they, are going to be the board of directors to LUA, CUC, etc. Or they are going to be the action cadre the local action cadre responsible to doing the Job in education, in economics, and in political, etc. Now that's the first.

The second one of the forces are what we call the re entry forces. Now everyone of these has a local and everyone has a re entry. There is going to be no reformulation of the inner city until the re entry cadres. But there are also, and remember this well, there is going to be no reformulation in suburbia until you build the same damn thing. That is, the people that are awake, finally you've got to be assigned to move in that horrible place called Evanston up here, and live to do it. To awaken the forces and to completely re do it while they build this. Now the re entry force could be what we call our mobile cadre, our teachers cadres, our college cadre, etc. And then, we feel the necessity of following external forces who have other missions, primarily, but are auxiliaries to this particular mission. And we are interested mostly here to get the rest of Chicago behind us. We're say in getting the LUA, the one of the Lyceum of Urban Arts, of having a Chicago Patrons auxiliary and be try to pull in the suburbans here. In the one in the political, it is very obvious what is there is the civil rights movement in which no longer does the civil right take, for instance, work in the West Side according to their plans. They work here according to this model. Do you understand that? You use them, see. And this, of course, has been their problem. And then this has to be related in however it is to be done to the total white church. And of course, we have a built in image here that's easy. But it's not, it would be no more difficult for any body else if we start this exchange business. You see this could be done over the country. You get a group of people sent here and hell we'll take care of them for two or three days. We send a group of people there and hell you take care of them. Anyway we call this the summer workshop, work camp, teacher seminar, etc. Now these are the basic forces.

Behind this is the church behind the church. But it's on the other side of the board blasting that out. And of course that's the Ecumenical Institute which is the same kind of thing that you're doing in your region. You have to be the undercover BANG that gets these forces circulating. Without this it is not going to happen. It has to be there. This is why your regions and the cadre on that level is simply crucial. Remembering always that the only thing that's important is this: you and I are nothing. We are catalysts. We're catalysts add we are going to live our lives and die our death as catalysts. And to put that in the broad picture, the people of God are nothing. I mean when you stick your fingers in them, hell you don't get anything. They have nothing to do with civilization. They are simply the power behind that keeps civilization or develops it which would probably be better.

This is another way to say we are the ones who are already dead, who have given our lives, or who are men of the cross.

Now, I'll stop in Just a minute.

The method of model building I won't go through except to remind us of maybe one thing, unless you have questions, of course.

Aristotle used this kind of a figure in which he said that a man begins with empirical data, and then moves up, and this was his world view, to the rational abstractions which drives him back to the empirical data which forces him up into the rational abstractions. This is the abstract of a model and when you build a model and I need not tell you how damned hard and horribly difficult and frustrating it is, for it demands your rational reflection as you and I are usually not used to using the mind that God has given to us. It begins in what is the empirical data that you have, and you need all that you can get, you see, but you do not wait until you can get all you can get before you do this. And I am not talking about the way things ought to be. I'm talking about the way things are.

This is the way our mind actually functions. You begin with this and this, I don't have a copy here, was made out by our living here and by our being utterly sensitive to this community as rarely any community has had anybody be sensitive to it and forging all kinds of sub models that draw together our kind of data, plus we have picked the minds of the people in this community, I mean at least 20 or 30 times together and then had them organize their data into their own charts, if you please. Anyway we had an amazing amount of empirical data, plus the head or kind of research that was there. Then our fundamental abstract model that we began with, without which this would have meant nothing. This was that society was made up of the economic, the political, and the $x \sim 1$ cultural aspects. This is the importance of that socioanalytical chart. We began with that and then we seesawed this back and forth, back and forth, back and forth. And this means that you build, of course, a great many models before you get your model. And the one you build is, by definition, never right. It is never finished. You just decide one day to put a period to it, you see, to put a period to it. But when you do you know that the operating principles of inclusiveness, internal consistency, and I would almost want to add to that ancient dictum, relevance, or possible effectiveness within the model itself.

Now to give you my conclusion that I gave you earlier. It's got nothing to do with circles and this kind of thing; although mark you, it's this chart that's going to change Fifth City. And mostly I mean these circles and arches and crosses and boxes, etc. rather than the content in it. And it's the chart and not the deeds that's going to change Fifth City. This has to be remembered. So you don't underestimate the final picture, graphic picture, that you're going to come up with. But ever' parish in the United States? every parish in the world has got to build their parish battleplan. And, from where we stand, it has to do with an understanding of society; it has to do with a rational grasp of the problems; it has to do with providing the kinds of structure necessary to solve these problems' it has to do with the instruments whereby you get the leverage to build those structures; and it has to do with the forces that are necessary to carry it out. With that. I'll stop.