

REFLECTIONS ON THE URBAN TRIP AND THE NAVA GRAM PRAYAS (NEW VILLAGE EFFORT) AT THE END OF THE SEVENTH WEEK OF THE SECOND HUMAN DEVELOPMENT TRAINING SCHOOL: MALIWADA

From Daulatabad (a poor place) we started to go to Bombay. There we went to the richest hotel. Wherever we went we were well received, given the V.I.P. treatment. We found that we could fit ourselves into any society and play any role. Before, we villagers had this image of ourselves as unwanted people. And this was keeping us from moving. As we were hosted at the Hest Company (pharmaseudical firm) we discovered that people are ready and willing to embrace us, to take interest in us. We experienced ourselves as being one with them. At the cotton mill the workers tried to convey something with their eyes. One of two dared to talk with us. "It's good you people came," he said. "If you want to open a mill in your village, we will come and work for you, we give our expertise and skill (to make it happen)." Even the busdriver (who drove us around those two days) embraced us and sent us out saying "Go back to the villages and do something for them."

WHAT GIFT HAS BOMBAY TO GIVE TO THE RURAL?

Employment. It will broaden our vision to look beyond agriculture to the establishment of industries in our villages. This will stop the huge migration to the cities. Our requirements will be met, then, in our villages.

Social Life. Most of us begrudge, are jealous of city life. (But) every community has the possibility of (its own) social life.

WHAT GIFTS DOES THE VILLAGE OFFER TO THE CITY?

Food. The city depends on us for sustenance. It is our duty to feed (all of) these people. The village must take care of the city.

Raw Materials. It is our duty to ensure the regular supplies of raw materials that the industries (in the urban areas) require.

WHAT IS THE ROLE OF NAVA GRAM PRAYAS?

It is my role (in Nava Gram Prayas) to actualise the dreams of my ancestors. Most of our people are depressed, have lost their hopes, are unwanted. They enter and find exit from life. My life is to bring about that awakening, to communicate to people "You are no more the unwanted. You are important. You are needed to build this earth." We know what the community needs and what we're supposed to do. We need only self-confidence. Our duty in Nava Gram Prayas is to implant that self-confidence--"He can do, he can do, he can do." He knows what the community needs! We could see in Bombay the visible structures of the skyscrapers. The foundationstone we could not see, The Nava Gram Prayas is to be the invisible foundationstone of all the structures (of renewed community life). We in Nava Gram Prayas are the roses on a thornbush. With beauty, it is pleasant to the eye. It perfumes the entire atmosphere. (Let us) go and create a smell which is pleasing to everyone.



## THE FORMATION OF COMMUNITY AS A REFLECTION OF HUMAN CONSCIOUSNESS

GLOBAL RESEARCH CENTRUM

DECEMBER 1978

	Thursday	Friday	Saturday	Sunday
M O R N I N G	Context for the Journey  A. Screen Creation B. Journey Objectives C. Journal Format	4 a.m. - Leave by bus for Mill Shoals  Champaign-Egg McMuffin Brunch  10 a.m. - Arrive Mill Shoals; Settle in.	7:30 a.m. Breakfast Context for Mini Consult (PSU on subject decided by Auxiliary and Community)  9:00 PSU	2:00 a.m. Arrive in Chicago   10:00 a.m. Brunch and Reflection 1.E,P,C, struggles (Ancient- Pioneer-Modern 2.Human Consciousness reflected by communities 3. Contrst concepts
A F T E R N O O N	Chicago 1. Historical Museum Indians thru great migrations to present city exhibit	11:30 Noon Lunch and Welcome - Short Talk by Auxiliary ① about background or New Harmony  Tour of Mill Shoals ②  1:00 p.m. Visit New Harmony  6 p.m. Prepare for Dinner	12:30 Buffet Lunch and Context for Work Day  1-4p.m. Work Project  5p.m. Dinner - Pot Luck Hosted by Community	Time/Space/Relations   DISCONTINUITY
E V E N I N G	7-9 p.m. Late Dinner - Celebration (Early Bed)	7-9 Dinner with Auxiliary and Community Leadership Talk about 1. Mill Shoals Heritage 2. Community Vision 3. Project Plans 4. Where project is and next day plans	7p.m. Bus back to Chicago	DISCONTINUITY

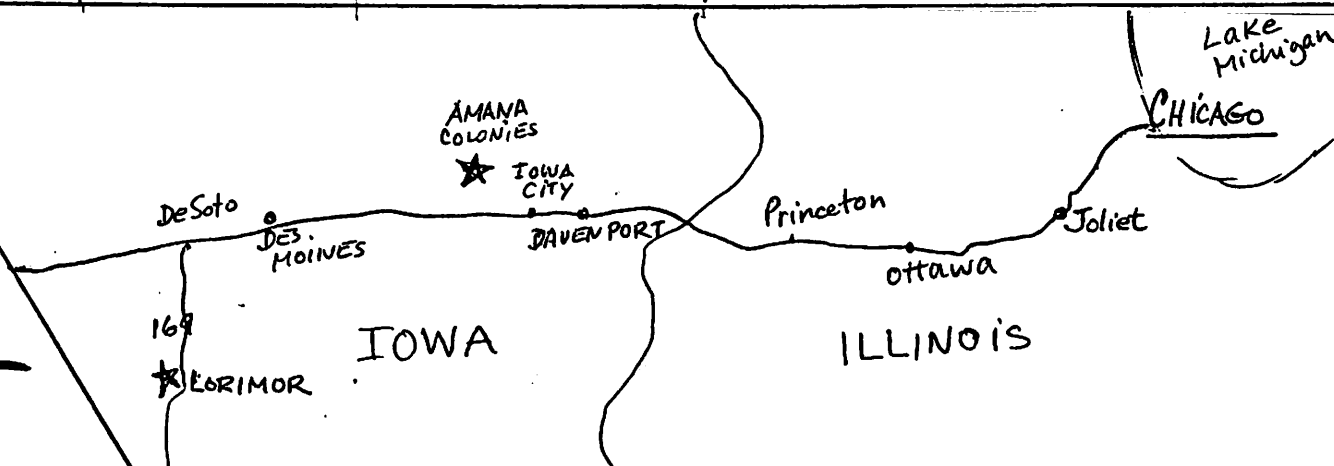
HDTS  
Chicago, Ill.

# HERITAGE EXCURSION

Jan. 25-27, 1979

	Thursday	Friday	Saturday
m o r n i n g	Global History Lecture  THE JOURNEY OF MAN: at the Field Museum of Natural History	The Grand Departure  Tour AMANA COLONIES	Corporate Breakfast  THE WORK DAY
a f t e r n	Corporate Lunch at the Mueseum  THE JOURNEY OF MAN continues...	Lunch at the OX YOKE INN  Enroute to Lorimor  Tour Lorimor	Lunch with the Lorimor Community  Reurn trip to HDTS in Chicago
e v e	Corporate Relection on the Day  Task Force preparation for the Trip	Dinner with the LORIMOR COMMUNITY  Reports  Presentations  Evening rest with families	Arrival in Chicago

The  
Route to  
Lorimor—



January 1979

HERITAGE EXCURSION: Planning Commissions

HDTS: Fifth City

LOADING	FOOD AND SNACKS	CORPORATE LIFE
<ul style="list-style-type: none"><li>*Robert Diaz</li><li>Wilbur Spence</li><li>Alfred Melvin</li><li>Ruben Enriquez</li><li>Mimi Shinn</li><li>Lois Little Bird</li></ul>	<ul style="list-style-type: none"><li>*Susan Joslin</li><li>Hazel Williams</li><li>Ann Slicker</li><li>Ruth Landmann</li><li>Bob Hawley</li><li>Clifford Alexander</li></ul>	<ul style="list-style-type: none"><li>*Ellen Rissky</li><li>Sharon Rafos</li><li>Al Liebowitx</li><li>John Rodriguez</li><li>Mary Jane Elliot</li></ul>
HERITAGE CURRICULUM	WORK DAY	PRESENTATION
<ul style="list-style-type: none"><li>*Sophie Sollberger</li><li>Bill Grow</li><li>Naomi Liles</li></ul>	<ul style="list-style-type: none"><li>*Felipe King</li><li>Jose Griego</li><li>Ron Shepehrd</li><li>(Steve Crawford)</li><li>James Harris</li><li>Ed Shinn</li><li>Marjorie Shepherd</li></ul>	<ul style="list-style-type: none"><li>*Ron <del>James</del> Phillips</li><li>David Hutcheons</li><li>Steve Crawford</li><li>Lela Mosley</li><li>Edward Garcia</li><li>Russell Wesley</li><li>(Ron Shepherd)</li><li>Helen Ekridge</li></ul>

PRODUCT

## I. A 1-2 PAGE BRIEF THAT INCLUDES:

1. A section or paragraph on the origin and development of the ethnic group
2. A section or paragraph on the gifts that the group has given to the city/nation (including gifts yet to be given)
3. A section or paragraph on the key issues or concerns (what the people are wrestling with right now)
4. A section or paragraph on the trends, or sense after the future of the community

TO BE READY AT 3p.m. SATURDAY FOR PUBLIC'N

- II. CULTURAL SYMBOL HUNT: A collection of symbols, posters, artifacts, pictures etc. for creating a display (for wall/table). You might invite someone to share/display symbols from among the people you meet.

TO BE READY BY 6:30 p.m. SATURDAY

- III. SPECIAL ETHNIC MEAL: Discovery and preparation of an ethnic dish/food that highlights the culture. You might invite someone to help prepare the dish.

TO BE READY BY 7 p.m. SATURDAY

- IV. DRAMATIC EVENT CREATION: Presentation of drama, dance or historical event enactment that shows the life of the people. You might invite 1, 2, or 3 guests to join and participate

TO BE READY FOR SATURDAY EVENING

GENERAL RESEARCH GUIDELINES

1. When did this group immigrate
2. When did they arrive in Chicago
3. What was their struggle in establishing themselves.
4. What were some of the key events in their history in Chicago.
5. What are their key contributions?
6. What is the most critical current challenge
7. What does their future look like
8. What are some important celebrations, symbols events, etc. (How do they remind themselves that they are a people?)

RESOURCES TO USE

1. Ethnic Museum
2. Public Library
3. Conversations with local people.
4. Interviews with agencies, representatives, churches, etc.
5. Visits to cultural centers.

HDTS: 5TH CITY

URBAN EXCURSION

## URBAN EXCURSION FORMAT

GLOBAL RESEARCH CENTRUM: CHICAGO

FEBRUARY 1979

monday	february 12	february 13	tuesday
THE SCIENTIFIC ADVENTURE OF HUMANNESS		THE ARTISTIC IMAGINATION OF HUMANNESS	
7:00 a.m.	Breakfast context: Science and Man's Future	7:00 a.m.	Breakfast context: Art and Human Consciousness (be dressed for entire day out)
9:00	Bus to Science and Industry Museum	9:45	Bus to the Art Institute
10:00	Spectrum Theater: Wave Theory and its applications	10:30	Self-guided Tour: 20th Century Art and the Revolution in Imagination:
10:30	Self-tour: Journey into the Scientific and Technological Future:		- The European revolution and the 19th and early 20th c. impressionists (2nd floor).
	- The Electricity Display by Con Ed (the energy issues).		- Across the Atlantic: American and Local 20th c. representations (Basement).
	- The Energy Lab (the futuristic solutions).		- The contemporary scene and the last 20 years (Main floor)
	- Silicones (a versatile implementary).		- Photographic art and the future (2nd floor).
	OR:	12:15 p.m.	Optional Rembrandt Lecture at the Art Institute
	An Individual Adventure:	12:30	Lunch and optional Library Concert across the street
	- into scientific worlds (Nobel Hall of Science, Mathematica, Electricity & Magnetism, Motion, Gravity, Radio, and a 2 p.m. film on Micro-world in the Science Theater).	1:30	Bus to Planetarium
	- into technological development (Farm, Hall of Communications, Steel, Petroleum, Coal Mine, Space Exploration, balcony Medical).	2:00	Planetarium show: "Black Holes in Space", the mystery in the universe at the limits of astronomical awareness
	- or into just plain fun! (Racing Cars, Seapower, U-505, Model r.r., Food for Life Computer, Motorama, Airpower, the Circus).	4:00	Bus to supper location in the Water Tower area for individual browsing in galleries and shops on Michigan Ave.
12:30 p.m.	Lunch together in the cafeteria	5:30	Supper at Gino's East Pizzeria (160 E. Superior for Pizza, salad and beer)
1:30	Seeing everything you missed! (And don't forget Buckminster Fuller architecture display)	7:00	Bus to Victory Gardens Theater (3730 N. Clark) for play: Dillinger. The forces that created 20th c. urban life and the question of the future of urban society. Concluding conversation with the actors.
3:30	Return to West Side and preparation for supper	10:45	Return to the West Side.
6:30	Supper in the Community Center:		
	- Reflective conversation on the day.		
	- Slide presentation by Illinois Bell, and discussion on the future of communications.		
8:30	Planning session		

HDTs: 5TH CITY

URBAN EXCURSION FORMAT

URBAN EXCURSION

GLOBAL RESEARCH CENTRUM: CHICAGO

FEBRUARY 1979

monday THE SCIENTIFIC ADVENTURE OF HUMANNESs	february 12	february 13 THE ARTISTIC IMAGINATION OF HUMANNESs	tuesday
0700 Breakfast context: Science and Man's Future		0700 Breakfast context: Art and Human Consciousness	
0900 Bus to Science and Industry Museum		0945 Bus to The Art Institute	
1000 Spectrum Theater: Wave Theory and its application		1030 Tour: 20th Century art and the revolution in Imagination	
1030 Self-Tour: Journey into the Scientific and Technological Future:		- The European revolution and the 19th and early 20th c. impressionists (2nd floor).	
- The Electricity Display by Con Edison (The energy issues).		- Across the Atlantic: American and Local 20th c. (basement).	
- The Energy Lab (The futuristic solutions).		- The Contemporary scene and the last 20 years (main floor).	
- Silicones (A Versatile implementary).		- Photographic art and the future (2nd floor).	
OR:		1230 Lunch and (optional) Library Concert. (Sot)	
An Individual Adventure:		1330 Individual Cultural Exploration; Options:	
- into scientific information (Nobel Hall of Science, Mathematica, electricity and Magnetism, Motion-Gravity, Radio, and a 0215 film on Micro-world in the Science Theater).		- Return to Art Institute to visit the school.	
- into technological development (Farm, Hall of Communications, Steel, Petroleum, Coal Mine, Space Exploration, balcony Medical).		- Visit other local art galleries.	
- or into just plain fun! (Racing Cars, Seapower, U-505, Model R.R., Food for Life computer, Motorama, Airpower, the Circus)		4:50 - 2 p.m. Planetarium showing of "Black Holes in Space".	
1230 Lunch in the Cafeteria (60p)		- Shedd Aquarium.	
4:30 Seeing everything you missed! (Don't forget Buckminster Fuller architectural display before we leave. Read his quotations.)		- Bookstores on Wabash Street.	
4:50 Return to West Side and preparation for supper.		- Visit Chicago art forms such as Picasso, Chagall and Calder.	
4:30 Supper in the Community Center:		- Visits shops along Michigan Ave. north.	
- Reflective Conversation.		1700 Bus pick-up in front of Art Institute for travel to dinner.	
- Illinois Bell Slide Show.		2000 The Drama: DILLINGER. The Forces that created 20th c. urban existence and the question of the future of human society. Concluding conversation with the actors.	
		2230 Return to the West Side	

GLOBAL RESEARCH CENTRUM: CHICAGO

FEBRUARY 1979

1. What do you remember most from the visit to the Museum of Science and Industry? What display or film left an impression on you? Where did you linger over a display?
2. What displays did you enjoy manipulating? Where did you get to experiment? What did you learn? What scientific changes have taken place during your lifetime?
3. Where did you get emotionally involved in the museum? What surprised you the most? Where frustrated?
4. What did you have a hard time understanding? Where were questions raised for you that push you to further exploration? What thru you into the future?
5. Living in the year 2079 what was the most important scientific discovery of the 20th c.? What directions of scientific investigation do you feel are most important to mankind?
6. What is the relation of science to human development?

## ARTS REFLECTION- Wed. morning

1. What are some snapshots you would like to have of yesterday? What were some of the lines in the play you remember?
2. Where did you experience yourself most involved? Want to go back to? What will you never go back to see?
3. What emotions did you experience? Where did you get tired? Where wake up?
4. Who would you give yesterday's experience to as a gift? Why?
5. What happened to you yesterday? What story tell today about it?

## CLOSING REFLECTIONS- Wed. Night

1. What did you hear happened today? Over these three days?
2. What happened to us as a group? To you personally?
3. Look in crystal ball and see the future: What does the future hold for us? for you?

When you get tired and intrigued and awed and fatigued you know the future has struck. You were a faithful people who entered into a covenant with the future which will follow you the rest of your lives.



URBAN EXCURSION FORMAT (CONT'D.)  
WEDNESDAY

- 7:45 a.m. Breakfast context: The Political and Economic Structures of The City. Use Social Process Triangles.
- Assignment to urban research groups:
- City Hall- 10 a.m. tour, meeting with alderman and visit to Dept. of Human Relations.
  - Chicago Tribune-  
1:15 p.m. tour at 441 N. Michigan Ave. Include public library research in this group.
  - Chicago Board of Trade-  
10 a.m. tour of grain and commodities exchange. Visit with Cargill, Inc., largest grain distributor in the world.
  - Chicago Banks-  
3:30 p.m. First National, 22nd Floor. Arrange other banks or join Tribune tour first.
  - O'Hare Field- 11:30 tour from Eastern counter. Also visit RTA at Marina Towers.
  - Newberry Library (Cultural)-  
60 W. Walton, 9 a.m. to 9 p.m., bring ID and specify use of Local & Family History Section.
- Questions to keep in mind: What is the human function of the operation? Where do you see signs of the future emerging?
- 5:30 p.m. Mini-celebration in lounge.
- 6:30 p.m. Dinner, group reports and final reflective conversation
- 8:30 p.m. Close.

HDTS: 5TH CITY

HERITAGE EXCURSION

HERITAGE OVERVIEW

GLOBAL RESEARCH CENTRUM: CHICAGO

JANUARY, 1979

DAY ONE: THURSDAY

DAY TWO: FRIDAY

DAY THREE: SATURDAY

LECTURE: Global History  
of Mankind

CONTEXT: Heritage  
"Treasure Hunt"

MUSEUM VISIT:

The Journey of Man

Field Museum of  
Natural History,  
Chicago

4 p.m. Return Travel

NEIGHBORHOODS VISIT:

The Encounter with the  
Ethnic Neighborhoods of  
Chicago:

Black  
Mexican  
Swedish  
Chinese  
Polish  
Ukranian  
Greek

RESEARCH BRIEF:

Ethnic Research write-  
up.

EVENING PREPARATION:

-for Smorgasbord.  
-for ethnic gift-  
giving.  
-for ethnic events.

6:30 p.m. Dinner  
Reflection on the Day

ETHNIC MEAL in the  
Neighborhood

7 p.m.

GRAND FEAST OF NATIONAL  
ITIES

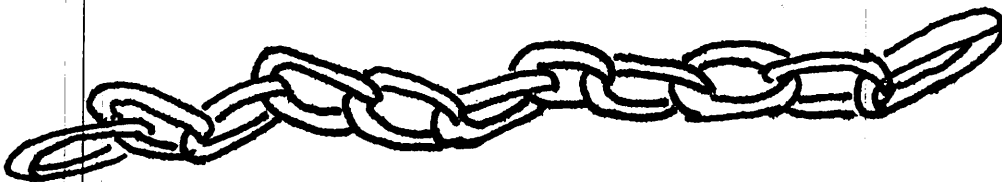
## BLACK HERITAGE

There have always been great men and most of them have received credit for what they did but not the Black's. Yes, some of them did but not all. They left their hometowns to do their preaching over this world and some came to be free men so they really did not care whether or not they were given credit for what they did. But now they have ancestors who do care and want to know.

The Black man has given many things to this nation and we were sent out to find some of them and put them on paper so that you could see some of them for yourself. Most of the Blacks in Chicago came from the south, Canada, Jamacia and the West Indies. As early as 1760 Nathaniel Paul started a church here; Paul was from the south, DuSable built the first trading post. Other gifts of Blacks to Chicago include Malcom X College, Daniel Hale University, Jet and Ebony magazine published by Johnson, and the headquarters of the Nation of Islam—they have a great mosque and restaurant on the southside of Chicago.

Our biggest struggle was and is still, in some places, "Discrimination." Other struggles are employment, schooling, inferior attitude and business extention. These might seem very short but they were and still are our greatest hardship.

But, the future is looking brighter for us because we now have our freedom in every way you can name. But there are still somethings that we are hoping for and they are better business, more training, schools like HDTS, to see our people in better housing and to live to see our Hopes and Dreams come true.





## The Mexican Heritage

The people of Chicago whose roots stretch back to Mexico live within the area of central Chicago limited by North Avenue, Damen or Pulaskie to the West and 43rd to the South. During the past century they migrated to Chicago as the labor to build the railroad; they came to establish homes and businesses after the Spanish-American War and the Mexican Revolution and the Depression and again after World War II. In the South part of Chicago they bought homes and established businesses, replacing the Bohemian Community that had been there. In the North, they rented among people of many cultures and established a more dispersed and transient base upon which other Latin peoples have built in more recent years.

Both the history and the vision of the Mexican people are held in the murals that speak from the walls of buildings in every block. The strong identity of the community is held in the decisional use of the Spanish language in speech and in signs, and by the constant presence of Mexican music. Family solidarity speaks out thru family operated businesses that proudly display family portraits and names. The celebrative stance of this people is also a gift to the whole city.

The issues being faced by the Mexican community include: job discrimination, identity confusion, and political under-representation. While the Black community has made significant gains in the job market, the Mexican community experiences itself excluded from many areas of employment by both blacks and whites. The older community has strong roots in the past thru the Mexican Revolution, and most of the community identifies itself with the Human Rights Struggle of the present, yet there is a confusion of identity among the Mexican youth as they encounter the other Latino youth, Cuban and Porto Rican who do not have the strong symbol of the Revolution, both past and present, who are searching for their community identity and direction. As the community is spread out over a large area of Chicago, it is hard to represent politically. This difficulty is increased by the community's election of Cuban officials to represent the whole Latino Community, and its disappointment in discovering that these officials have only represented themselves. Thus the Mexican Community has entered into the race for housing and other City Services somewhat behind other groups.

From its established social and symbolic base, the Mexican community is setting the pace for the whole Hispanic people in social and economic development within the community through the use of community workshops, apprentice training programs, and local business expansion. In the midst of the identity confusion, there is a strong core of symbol expression that will lend the strength of the Mexican Community to the other Latino peoples.

### ORIGIN AND DEVELOPMENT

The Chinese came in the late 1880's and early 1890's under a new U.S. immigration act allowing only unskilled Orientals into the nation. Their pioneer predecessor was T.C. Moy, who fled San Francisco persecution in 1870 to form one of the strong family associations which still runs Chinatown today. In Chicago the original Chinese community started shops, laundries and restaurants on Clark St. at Van Buren. Ruled over by the rough Hip Lung and Charlie Lee, the community was famous for Chinese tobacco and lichee nuts and repleat with hop joints where addicts went to smoke opium. In those days there were lurid stories of beautiful women in the coils of Chinese who were leading them into sweet and fantastic dreams and sensual slavery through the magic pipe. By 1893 they used the restaurant as a springboard to other sections of Chicago, beginning the first dispersal. A 1905 boycott of Chinese goods plus high anti-Chinese sentiment sent rent rocketing, caused a regrouping of the Chinese community and, by 1912, forced the Chinese south to Wentworth and 22nd St. Mainly of Roman Catholic religious extraction, the Protestant churches also operated missions in the community, leading to the uniting of Congregational and Baptist denominations in the Chinese Christian Union Church in 1915. Hard hit by the depression in the '30's, Chinatown suffered the loss of nearly a thousand residents during that decade. The population, just under 2000 at the time of the move from Clark St., would eventually reach over 15000 in Chicago, largely from post war immigration from Hong Kong, China and Taiwan. The time of the second dispersion has seen younger Chinese professionals and successful merchants moving toward the suburbs, while Chinese youth remaining in Chinatown are increasingly integrated into the public life of Chicago today. Leading families continue their dynastic and conservative rule of Chinese society in Chicago with a fierce Taiwanese loyalty and anti-leftist stance. Extremely bright and gifted Chinese youth appear to be the hope of America's Chinese heritage, provided they are able to recover the ancient wisdom for application within their increasingly Americanized context.

### GIFTS TO THE CITY

Their fanatic loyalty to the family has given Chicago a model of respect and, out of concern for saving family face, a demonstration of local justice in the institution of the neighborhood court for the trial of petty crime. A tradition of full employment and industriousness has meant the conversion of menial tasks into significant business ventures, especially cooking, which nightly draws crowds of Chigagoans to their excellent restaurants for egg foo yung, chop suey and chowmein. Masters of karate and gung fu, their schools offer many people the resources of these great art forms in self-defense.

### KEY ISSUES AND CONCERNS

As the young professionals have moved into the suburbs a growing split has occurred between the conservative old guard that controls Chinatown and the newer immigrant populations held in the more menial positions below minimum wages and blocked from upward mobility through the power of the majong gambling operations and their lack of English speaking ability. The appearance of the N.Y. based "Ghost Shadows" protection racket gang has lately increased the vulnerability of the community. The Chinese community also experiences a traditional lack of services from City Hall due to a persistant lack of clout in the city of clout. Elders, once the symbol of Chinese respect, experience the increasing loss of their role as the wisdom-bearers of their people, as ancient trade secrets are lost or more inextricably hidden under the onslaught of increased Oriental competition.

### FUTURE TRENDS

Major trends include accelerating Americanization, hearlding the breakdown of the traditional cultural values and the merchant associations, increased immigration of Chinese from Cambodia, Vietnam and Taiwan, bringing an explosive situation to Chicago; and the increased plight of the elders, rendering them more voiceless and isolated.

## SWEDISH HERITAGE

ORIGENS: It is reported that the first Vikings arrived in North America as early as 1012 A.D. which is over three centuries before Columbus arrived. A runestone confirming this, was discovered in Heavener, Oklahoma; however, there is considerable controversy as to its authenticity. Swedish immigrants arrived in Delaware in 1639 to establish a colony.

Swedish immigration to Chicago was heaviest from 1846 to 1880. Freedom, economic opportunity, and a famine were among the reasons that brought them to America. Their first struggle was finding employment which was especially difficult for those who didn't speak English. They also waged a hard fight to exist in a labor market that often had a surplus of workers. Swedes were active in labor organizations that sought to safeguard the interests of members by peaceful means.

GIFTS: Among the many gifts that Swedish people have introduced to the United States is their great engineering and architectural abilities. John Seabourge revolutionized naval warfare by designing and promoting the USS Monitor, one of the first ironclad ships in the world. The Swedes introduced their experience in naval technology to the U.S. from their long association with the sea. The log cabin also originated from Swedish design. John Erickson contributed many great inventions. They were steam locomotion, solar research (which is the basis for research today), and many others.

Many great actors and actresses have impacted the culture of this country. Among them are Kristina Nilsson, Karen Branzell, Birgh Nilsson, Jussi Broking, and Gloria Swanson. Carl Sandburg's poetry has also made a significant contribution. Many large and small industries have been developed by the Swedes including Erik Weekman: Greyhound Bus; Johnson: Texas Instrument; John Walgreen: Walgreen's Drugs.

ISSUES/CONCERNS: The concern of the Swedish people is the collapsing of the Swedish neighborhood of Andersonville around North Clark Street and 55th in Chicago. More and more Swedes are moving out and other ethnics are moving into the area. The question comes, "How do we maintain our identity as a people in the midst of the scattering?" For example 20 years ago there were 20 Swedish clubs of 100 people. Now there are 4 clubs of 25 to 30 members each. One significant effort that has been quite successful is the annual Andersonville parade each June. One of the best Swedish restaurants hires the winner of the Miss Andersonville competition. Another successful effort is being made by the Swedish Trade Commission. They do research in marketing and assist Swedish business and companies who are searching for new markets for Swedish products.

SENCE OF THE FUTURE: One trend that we can see is the vision of going with other Scandinavian people to create their own towns around Chicago and across the U.S. Another trend is the growth of Swedish plants and markets here in North America.



## THE POLISH AMERICANS

The Polish are a people with a strong history of independence, in spite of their toleration for continual conquest by the great powers surrounding them.

In 966, the first king, Mieszko, accepted Christianity and set the pattern for Poland as a Western nation, participating fully in the Western medieval and Renaissance culture. The Empire of Poland was 380,000 miles square at its peak; its golden age was in the 16th Century, noteworthy to us for the scholar Copernicus, with his revolutionary idea that the earth revolved around the sun. By the 18th Century, the Empire had begun to break off into partitions; first the Turks, then Austro-Hungarian Empire, the Russians and the Germans sectioned it. By 1775 Poland no longer had its own king. After World War I, Poland again became an independent political entity. This proud nation came to demonstrate itself at New York's 1939 World's Fair. By the time the fair was dismantled, the Germans had overrun Poland and its independence was over. Now in 1979, any pictures or mention of the fierce Marshall Pilsudski, who headed the free state of 1919 (together with the pianist Paderewski) are forbidden in Communist Poland.

The first Poles arrived as artisans to the Jamestown Colony in America in 1608. Told they were second-class citizens, they won the right to vote by what may have been the first American labor strike. In the 1830's intellectuals and political rebels began immigrating to the U.S. for refuge. In 1854, 100 Polish families arrived to work in Texas in a settlement that still exists, Panna Maria. From 1870 to 1930 thousands of Polish workers arrived for the plentiful jobs in Pittsburgh, Detroit and Chicago. They were known to be hard workers and their numbers are a great contribution to the American industrial development.

Poles, in their own search for independence, have always been fore-runners in liberty, granting Jews full rights in the 19th Century (Chassidim developed in Poland), taking in many nationalities and religions and encouraging other languages. General Kosciuszko, whose contribution was one of the most important factors in America's winning of the Revolutionary War, left his American fortune to Jefferson for the purpose of buying slaves and giving them their freedom.

The Polish people in Chicago hold to their cultural traditions. Every two years, there is a grand convention here of Polish Highlanders in costume, playing Highland music. The Highlanders are an independent mountain people who are contributing as much as  $\frac{1}{4}$  of the neighborhood populations of Chicago as new immigrants. Polish arts of paper cutting and egg painting and woodworking are cherished. The American Poles are especially proud of Pope John Paul, II, and show pictures of him in every window. The neighborhood contains beautiful churches and enticing sausage stores and bakeries. Poles in Chicago live in blocks of well built two-story flats that their fathers built. This is a people proud of their past and secure in their knowledge that they are an important part of Chicago's history.

## The Ukranian Excursion

Ukranians as we know them come from an Asiatic country known as the Western Ukrain. It is bordered on the west by Poland and Romania and the U.S.S.R. on the east a country to which it now belongs. They are the second largest group of Slavic people in the world. Basically there were two major waves of Ukranian immigrants to the United States, the first in the late 1800's and the second after World War II. The latter opted to forge a new life in North America rather than live under Russian domination under whose rule they would not be able to practise their own religion to which they were greatly devoted. They were known mostly as a working class people, farmers and laborers.

The Catholic church is the center of focus in the Ukranian peoples lives. They follow the Julian calendar, celebrating Christmas on the 7th of January each year. 99% of the Ukranian people in the U.S. are Catholic. In 1913 Saint Nicholas Cathedral was founded in Chicago on Oakly avenue and Chicago, becoming a strong community symbol and giving the people a motive to stay. There are 40,000 Ukrainians in Chicago, who thru the church, have maintained a global network of communication with their country and the other various colonies founded in Canada, Poland, Romania etc..

Life in Chicago and the U.S. was extremely difficult for the earlier Ukrainians due to lack of finance and the language barrier. They have overcome these earlier difficulties to a great degree however and today there are many Ukranian doctors, lawyers, teachers and all other places in society due to the hard work and determination of the earlier immigrants. They pride themselves in their culture of which music and poetry play a large part. Finding themselves as a persecuted people the Ukrainians feel a deep sense of urgency to hold on to their past traditions. However, because of outsiders and societies temptation for materialistic things the feeling for tradition is becoming lost to the emerging generation of the people.

Because of their past history as a proud and determined people, gives us cause to believe that their tradition will never die. Their youth of today are a great hope for tomorrow.

## The Greek Excursion

The first European civilizations saw their infancy around the Greek sea. Thanks to this sea, which bounds the Greek peninsula on three sides, the Greeks made very early contact with the peoples of Asia, Africa and the rest of Europe.

Greece has a population of about nine million, with variety the dominant feature of the geographical environment. There are tall mountains and endless broken coastline which lend beauty to the Greek landscape, unique in the Mediterranean.

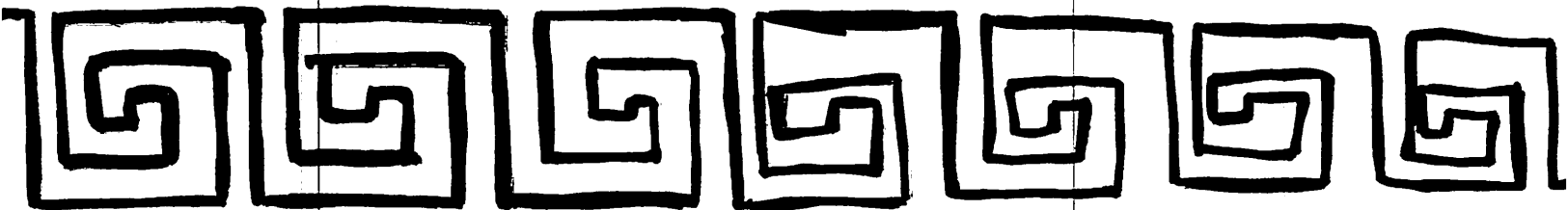
Winters are mild and the sub-tropical summers are cooled by a system of breezes known as "meltemia". The outstanding feature of the Greek climate lies in the long hours of sunshine--about three thousand a year.

Between 1870 and 1910 three-quarters of the male population ages 18 to 35 had left for the United States (and to a lesser extent to Russia, Turkey and central Africa). What was it that induced such an exodus from a land of sunshine and rich culture? An initial impetus came in the 1870's with the disastrous decline in the price of currants--Greece's major export. Increasing unemployment coupled with the prevalent notion of America as the "land of opportunity" made the option of emigration more and more popular. By WWI approximately 500,000 Greeks had arrived in the United States (95% of them male).

Most Greek immigrants became involved in the building of canals, railroads and highways or took to the street occupations of shining shoes, selling papers and cheasnuts. The Sponge fishermen of the Greek islands introduced that industry to this country, beginning with a company in Tarpon Spring, Florida in 1906.

Greece has since contributed many diverse gifts to America in the talents of actors Telly Savalas and George Chakiris, opera star Maria Callas, director/producer Elia Kazan, inventor of the Pap smear cancer test Dr. Papanicalaou, and of course former Vice-president Spiro Agnew.

Love of their native music, dance and drink seems to provide a basis for the continuity of their cultural heritage in this country. Family ties are strong and offer a framework for many business dealings. In our particular encounter, we didn't find the Greeks living up to their reputation for friendliness, though the food (spinach pies,





lamb and salad with black olives and feta cheese) and the music were great. We were sorry not to have seen the belly-dancer who was promised, but the ambiance of red and black decor with draped statues and crystal chandeliers along with a few shots of metaxa put us in a properly Greek frame of mind, as well as learning the Greek version of olé, which is OHPA!

