

THE STORY
OF THE
PRIMAL COMMUNITY
FROM THE
SOCIAL METHODS SCHOOL

DECEMBER, 1974

PAST
HISTORY

The decay of community life, the continuing rise of crime the loss of meaning of the educational structures, the entire collapse of human vocation are symptoms of the 20th century crisis, which calls us to search for structures that will effectively care for every part of human life. In 1964, practical experimentation began with the 5th City reformulation project in which the methods and models for creating primal community were forged. Out of summer research assemblies which developed social methods, the Religious House and Galaxy structures were birthed for the purpose of enabling viable primal community in the world. There has also been experimentation with the spirit methods necessary for sustaining primal community. While 5th City turns from experiment to global demonstration, the world has already picked up the sign and comprehensive community reformulation has begun in Oombulgurri, a rural aboriginal community, Uptown, an international city, the Marshall Islands, village projects and 100 demonstration communities across the globe. Now we see in the merging of the parish guild and local church experiments and in the expansion of those experiments across the world, the possibility of releasing primal community and comprehensive structures for care across the whole globe.

HISTORICAL
DEMAND

The shudder and wrenching within our society brings cries of alarm and produces a variety of models that build a sustaining hope. Local man is declaring his care in a story that enables his efforts to bring to life the new human community. The historical church moves successfully into the future by reclaiming its missional role of motivating servant through the massive use of indicative planning methods. A global network demonstrating the new humanness in comprehensive local care structures shows the possibility of caring for all human needs in every place. The time is now for the primal community to pick up the task of bringing about creative changes which will impact and unify the globe.

FUTURE
DIRECTIONS

Future directions of the Primal Community Experiment demands self-conscious engagement of locally trained leadership giving every man the story by which he can engage in renewing human community. Sustaining local global men over the long haul requires imagination, methodology, nurture, and renewal of the local church. Releasing the self-conscious story of the primal community is accomplished through trained guilds which will think tactically by inclusive planning and rehabilitation for all mankind. The role of future demonstrations will be to create signs which are reduplicable and allow

global men to be released from past structures as projects are moved into other critical areas of human need such as work with a multi-national corporation or shared action between two or more great religious systems. The future of corporate demonstration will be carried on the back of sustaining methodology.

STRUCTURAL
DYNAMICS

The structural dynamics of the primal community form a single, but complex, web built through, under and around the social honeycomb. The first dynamic is local men who have decided to live out their care, using life methods that allow both creative intuition and rationality to be used in the design of caring structures. The second is a kit of images, methods, and structural tools, which allow comprehensive ordering of primal community in each locality. The third dynamic is a global interchange network that allows the creation of a world-wide consensus on a practical vision of global human community, in which all local communities can share. Those who are self-consciously present to the structural dynamics stand shoulder to shoulder as a single force, working through these three dynamics.

STRATEGIC
ACTIONS

Three strategic actions are directed toward the social fabric, to move the local situation toward actualization of the global human community. The first strategic action is planning, which analyzes within the context of the historical and sociological situation in the light of the practical vision for human community. The second is training, which provides common practical skill at the local level and increases global consciousness and occasions commonality. The third strategic action is demonstration which makes visible practical signs of possibility in the local situation such as a businessmen's guild, the Bicentennial, etc.

IMPLEMEN-
TARY
SYSTEMS

The implementary systems of the primal community experiment are based on one global framework, where local man is enabled to give his life for his neighbors. Three aspects of the system are: 1) local forces net, 2) local leadership training, and 3) indicative miracle creation. The internal structure of local forces which focuses the global network to catalyze the local situation is composed of the cadre, core, guild, galaxy, and task forces meeting for local battleplanning and for corporate care. Leadership training includes seminars, methods training schools, community convocations, and internship programs, which create vision and transform that vision into action. Miracles which are planned and exploded on a systematic basis include community celebrations, town meetings, physical parish improvement signs,

TELLING THE STORY
OF
SOCIAL METHODS SCHOOL

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elders engagement program, etc., to demonstrate the possibility of future reformulation. In order to effectively implement the systems, revolutionary principles are called for 24 hours a day, which hold the tension between battleplan and intuition and call each force into frequent accountability to his assigned task; such is the task of the primal community experiment.

RELEASING AUTHENTIC COMMUNITY

PRIMAL SERVANT
FORCE

The basic element of human settlement has always been the Primal Community. It moves man to create a world in which all can survive. From the beginning, it has provided a way for every man to commonly care for his local community on behalf of the world. Simultaneously primal community has initiated the social change necessary to sustain human life. History calls forth a new sense of interdependence for all people, building on the servants of the Primal Community.

VISIONING NEW
STRUCTURES

The 20th century has brought such radical shifts to human life that man has lost a vision of the power and possibility of community, demanding a vivid illustration of effective human settlement. The collapse of ancient institutions and values has revealed to man the need to create a new mythology, which touches the common depths of humanity and practical forms which sustain him in a powerful and sensitive life style. Recovery of primal community requires a comprehensive context to awaken local man's consciousness of the global significance of his actions. New structures for significant local engagement must be created, grounded in the context and relationship of a global society. Because we stand on the edge of awesome possibility, local man must be fully engaged in forging a new vision to bring the future into being.

GLOBAL LOCAL
POWER

The direction of Primal Community in the future is captured in the vision of a fully human society. It moves toward local man reclaiming his power over his present life and the future. He will mold a new global society in which both ethnic and religious interactions are realized. It will be experienced as a world wide human re-settlement network which would enable man in his local community to recover meaningful engagement and thus demonstrate New Hope for the future. The new local man will show up as a man out of whose caring for the world there will emerge a new hope for the globe.

MOTIVATING
CORPORATE
CARE

The primal community dynamics of corporate action, indicative care and engagement motivation release full humanness in the midst of forging the necessary sociological forms. Corporateness is the key to an effective dynamic community where all persons are freed to make care-decisions on behalf of everyman. Indicative care that is both comprehensive and relates to the situation as it is, rather than the situation wished for, is necessary. Engagement motivation continually identifies and symbolizes the exhilaration occurring in the process of expending life for the sake of facilitating the human journey. In operating out of these dynamics, the primal community is not only manifested within ourselves but actualized in society.

CORPORATE
STRATEGIC
ACTION

The strategic actions of the Primal Community involve three arenas: indirect catalytic mobilization, equipping man's care, and consciousness cracking miracles. Indirect catalytic mobilization takes place in the Primal Community as local man is shown the possibility of working corporately to channel the consciousness and direct the forces of the community toward the future. The Primal Community acts in

RELEASING AUTHENTIC COMMUNITY

equipping man's care through methods and training to structurally release and sustain man's depth passion for caring. The Primal Community releases consciousness-cracking miracles calling forth local man to love his own space and times. The Primal Community acts in equipping man's care through indirect catalytic mobilization exploded through breaking open local man's consciousness.

ACTUALIZING
SYSTEMS
NETWORK

The necessary systems for the creation of primal community across the globe are: a system for local/global wisdom interchange, a global net of local care and a global net of support forces. Global wisdom interchange facilitates an inclusive flow of wisdom and resources. The global network of local care provides the common methods that give form to man's motivity. Finally a global net of local support forces releases both comprehensive and local authorization for the acting out of care based on the corporate wisdom. When these systems are fully operative Primal Community is no longer theory but reality.

PAST
HISTORY

The past reveals man's quest for a meaningful form of human settlement. Primal community has been the perpetual human search for the adequate forms of caring for self and neighbor in the given historical situation. As the new community aged, its corporate needs and reasons for coming into being were lost, leading to individualism, failure and collapse of care structures and loss of purpose. In the midst of many failures, ongoing experiments attempted to rebuild the community around the core leadership in a limited geography, usually showing up in a local religious institution. The collapse of old structures raises questions about the forms necessary for more human primal community.

HISTORICAL
DEMAND

The anguished cry for the recreation of primal community arises out of the impact of the increased velocity of time and space on our civilization. As humanity has moved to structure itself into a global form, local man has lost his sense of local identity and no longer has a methodology for effectively demonstrating his care. The historical demand for a new response has to do with the mission of the people - recapturing neighborhood, building a miracle, fulfillment of past time, embodying humanness common to all and the channeling of fullness for creation. The demonstration sign will give people the way to concretely participate in creating the global local community through appropriating the past, affirming the present and its unique gifts and beckoning the new society by embodying it now. In light of this triune dimension we image the historical demand of the people of the earth to struggle together over the style appropriate for the future, as evidenced in the recent World Food Conference.

FUTURE
DIRECTION

Not disregarding the past and the present, the primal community must ask where the future is leading, and to evolve in an appropriatedirection it must pause and watch for signals. Primal community is a network of new global neighborhoods ringing the planet in which local man decides his future in the context of all the earth. The new human style enabling the creation of universal primal community will be anchored in an urban sub-consciousness that fosters corporateness and taps the gifts and skills of all, having duly considered our rootage and traditions in caring for one another. Renewed primal community is a signal demonstration of resurgence in its practicality, its creativity, and indicative form. Signal demonstration of resurgence and consensus at the grassroot level will globalize a comprehensive universal network of corporate care.

PAST HISTORY

A fundamental contradiction discerned through actualization of the Local Church Experiment over the past four years has been the isolation and imbalances between the economic and cultural dynamics. Movemental forces have learned through its social methods to build open-ended models capable of local revision and adaptation. Our corporate gift to the world is the willingness and demand to relate to the inherent ambiguity and chaotic dynamism of life itself. The initial efforts to recreate primal community were forged out in such prototype experiments as the Iona Community, Fifth City, the Local Church Experiment and the Oombulgurri aboriginal community. The development of the Life Methods of corporate action, depth motivity and tactical thinking paved the way for primary community demonstrations. On January 1, 1974 in a global celebration, our vision of transformed communities took form in the launching of the Guild Experiment through the vehicle of the 26-week timeline. The past history of the Primal Community Experiment has come out of the expenditure of thousands of persons across the globe and the evolving principles and methods are being offered for the benefit of every local man across the globe.

HISTORICAL DEMAND

The Primal Community Experiment is an evolving, structural response to the happening of the twentieth century. The twentieth century has experienced the total collapse of humanizing structures such as the family, the neighborhood, the city and also a collapse of spirit as experienced in the loss of a viable self story, a sense of alienation and a rising hopelessness over the sense of what is possible and yet unrealized. The twentieth century maelstrom has brought to flower a realization that man has one global destiny. Out of the new consciousness man has experienced his caring and sees that practical care begins with the empowering of local structures as signs of global impact. A new people have been called forth who would not turn away from the inescapable life demand of our times and who would be the new story of possibility for the globe.

STRUCTURAL DYNAMICS

Internal dynamics to sustain the missional thrust of the experiment include local structures to continually recreate the vision and maintain corporate action. The creation of local structures of consensus and actional planning range from the more inclusive, like the town meeting or congress, that give local residents the opportunity to consense on the direction and needs of the community. The task force is a temporary structure for direct action and the guild is a catalytic servant force of the community. Working and planning together, making decisions by consensus, singing and celebrating achieve the corporateness necessary to enable the grassroots man to renew his own community. Creating the vision of the future, global in context and grounded in the local situation, along with the cruciform life style is the invisible glue holding the Primal Community together. These internal dynamics enable the mission for the freedom of man to forge out his intuitions that are conducive to the building of a better world.

STRATEGIC
ACTIONS

The tools needed for strategic action in the primal community experiment are in-depth training, inclusive authorization, and community-involved planning. Strategic training activities embodying direct and indirect methodologies are held in formal and informal constructs for all local persons to equip them as catalytic agents in community reformulation. Getting the nod of local community leaders and the establishment opens the door to releasing the primal community. Indicative battleplanning underlies the global/local thrust of the Primal Community Experiment and projects the day-to-day actions. These three strategic activities will provide the necessary framework for local guildsmen to embody global, practical care for their community.

IMPLEMENTARY
SYSTEMS

Implementary systems required for the ongoing activities of the Primal Community Experiment are: releasing symbolic life and signs, actualized grassroots involvement and regular local tactical modification. The primal community is finally sustained by a rhythmic corporate symbolic life through prayer, songs, symbols, celebrative meals and corporate miracle creation, rehearsing the on-behalf-of nature of the experiment. Grassroots participation is enabled by community PSU's, task forces and covenantal accountability. To keep the implementary system faithful to the actual situation, it must be regularly evaluated and subject to necessary modification. When the symbolic core of those who care involves the total community in that care on a week by week basis, the life of that community becomes an intensified sign of hope.

FUTURE
DIRECTION

As always in the midst of forging what a social demonstration is in history, the question comes of what is its future direction. Local Man must manifest hope and direction to the globe through the planning, execution, and demonstration of miracles. The primal community's global network of communication would celebrate building of local communities and allow the sharing of decisions through a global interchange system. The development of local leadership, utilization of structured endeavor, and renewal of symbolic life will engage local man in the evolution of global mankind. When it is that these catalyzing actions are acted upon in any local situation, the future will be created.

RADICAL
HUMAN
REBIRTH

Man's current experimentation with primal community flows out of centuries of human struggle to forge a practical vision and corporate methods for producing new social signs of depth human care. Experiments in Fifth City, Oombulgurri, Uptown 5 and Majuro have discerned and created methods for recontexting reformulating, re-motivating, out of practical engagement in the everyday life of local communities across the world. The journey of man is a journey in primal community in which the collapse of inadequate sociological forms raises the question which leads to confrontation with the Mystery of human existence and reveals the inherent indicative of care which in our time can only be in terms of comprehensive, global revolutions as local man renews his structures to bring to birth a new integrity of human society.

THE NEW
HUMAN

The historical situation of the times reveals within itself the demand informing us of the operating indicative. Confronting the collapse of political structures, the collapse of economic principles and the "No's" being said by the youth of every culture, Man witnesses the going out of being of the basic structures of modern society. Life has always been related to life, and in our times the new interdependence of the global and local situation demands globally replicable forms. Individualism has died; new structures of corporate care are demanded which embody the practical vision of the next 1000 years. All of this points to the birth of a new consciousness and new style of man's relationship to himself, his neighbor and his globe.

THE VISION

As the world shoves its globality and human interdependence upon us, it calls for a viable style for the 21st century. In every culture and on every continent, signals of human community will be created to demonstrate this possibility for the entire world. The interlinking of these demonstrations in a globally structured framework, creates corporate dynamics of accountability, discipline and sustenance of troops. At the local level, self-conscious, delimited geographic human settlement is catalyzed by care groups. Renewed primal community is the future of our world.

STRUCTURAL
DYNAMICS

To allow effective social demonstration of primal community it is necessary to structurally hold global commonness, local action, and depth motivity. The global network is expressed in a common operating frame, locally modified, directly related to the social imbalances as discerned both locally and globally. The local action structure is grounded in the guild which is comprised of self-conscious caring forces rooted in the geographically delineated community and in an iron core of secular saints. The depth motivity is continually regenerated through periodic planning and evaluating councils which sustain the troops on the Long March. It is by way of these three dynamics that the contradictions of frustrated activism and abstract theorizing are reformed into an effective global demonstration.

STRATEGIC
ACTIONS

The trends of history demand cooperative inter-facing of three distinct arenas. Because of the thrust of strategic actions, grassroots participation is enabled through the tactical thinking, corporate action and motivational means. Strategic actions secure local authorization by holding business-men's LENS, contacting community agencies, inviting local politicians to participate and holding LCC's to include all relevant structures in order to secure funding, backing and participation in the primal community. Demonstration signs elicit from local man the possibility for engagement in the particular on behalf of the globe. We stand on the edge of an historical vantage point which calls for vigorous interaction through inclusive, strategic actions.

IMPLEMENTARY
SYSTEMS

Implementary systems has to do with what it takes to actualize the indicitive vision of 104 communities. The process of indicitive battleplaning is key to the experiment and deals with how we maintain ongoing research, build a practical vision and daily modification which produces the procedures that push to the bottom images of what to do in reforming a community. A system needs to be designed that hold guilding, congregating, and ordering forces in a network that allows local engagement to have focused global impact. Caring local-man's story and symbols is told through an inclusive network of miracle demonstrations holding the interdependence of primal communities and its relationship to the globe. The implementary systems are the backbone of primal community experiment which sustains, motivates, and maintains the local experiment on behalf of and is reduplicable anywhere in the globe.

PAST HISTORY

History discloses man's repeated invention of primal community by those who shared the dangers of an alien world. In a time of transition of the forms of community, a timeless invisible college has responded to the human pain of change to form the necessary human community to freight humanness for that time. Mankind had shown up in the midst of the urbanized and technological twentieth century with the outmoded and parochial images of community of his forefathers. In particular, churchmen have been experimenting during the last twenty years with ways of caring for local neighborhoods. These efforts were focused in the 5th City project on the west side of Chicago, which has demonstrated a breakthrough in local forms of care. Already the models of 5th City are being replicated in the aboriginal community of Oombulgari and the Pacific Island of Majuro and throughout the globe.

HISTORICAL
DEMAND

The Twentieth century is a destinal moment in the whole history of mankind. The increased awateness of the reality of global interdependence has revealed the inadequacy of the social forms that we inherited. Causes and projects, to date, in failing to recognize the depth and breadth of the problem, have left no guides for the future. Today, men are only willing to create a local community which allows every man to effectively engage the global and historical responsibility to a world society which has its roots for the first time in a common vision of the future.

FUTURE DIRECTIONS

The future demands a primal community experiment which can be likened to a flotilla setting sail. The rapidly shrinking world is becoming more complex and the demand for authentic and relevant community structures will become even more critical as each individual's fate interrelates with that of every other man. The primal community experiment is a perpetual voyage, a symbolic flotilla on the uncharted waters of the future from which no return is possible. Thus survival in this community and maintenance of its course requires that each ship's crew be ordered, disciplined and able to fill many roles. The primal community that we are about to motivate into being will be a signal light on what it means to be the flotilla's crew where all roles are significant. The primal community experiment will also beckon others and take responsibility for their care as they adventure like pilot ships sent out on behalf of all.

STRUCTURAL
DYNAMIC

The structural dynamic of the primal community experiment is to create the single corporate thrust forming a mosaic of human care across the globe. A globally, interrelated network of local, self-conscious people who form a band of practical care for human life around the world through primal guilds resulting in depth motivity from creative action as he engages in this task imaging his daily tactics as creating miracles. Corporate action is the invisible sociological form of the structural dynamics releasing the passion of local man. The structural dynamic of the primal community experiment enables a global network to come into being. The essence of which, human motivity, shows up as corporate action.

STRATEGIC
ACTIONS

The strategic actions for primal community experimentation will capitalize on extensive proven social demonstration signs, and utilize miracle methodology and a catalytic style of engagement. The experience gained from the past 20 years of primal community experimentation such as indicative battle planning, consensus forging, the 5th City presuppositions and the social process analysis have indicated the directions of the future. The miracle methodology creates visible practical forms of new community possibility. The catalytic style of engagement sows seeds locally for the globe and silently claims that possibility for others. The result will be to send ripples of catalytic action spreading from the global network of local demonstration signs to all human communities.

IMPLEMENTARY
SYSTEMS

The orchestration of implementary systems will catalyze existing community networks and call forth creative participation of community residents. Implementary systems are created through discerning the existing networks of authorization, funding and social process within the community which become a frame for strategic action. The orchestration of actualized local community miracles is done over a four-year period in a global frame which reinforces and sustains local creativity. In the midst of implementing miracles, local people are released for significant engagement as they experience themselves participating in the seeming impossible through corporate action in their local community, and therein experience a transformation in their relationship to primal community. Implementing miracles, therefore weave together the forces which finally catalyze the new world.