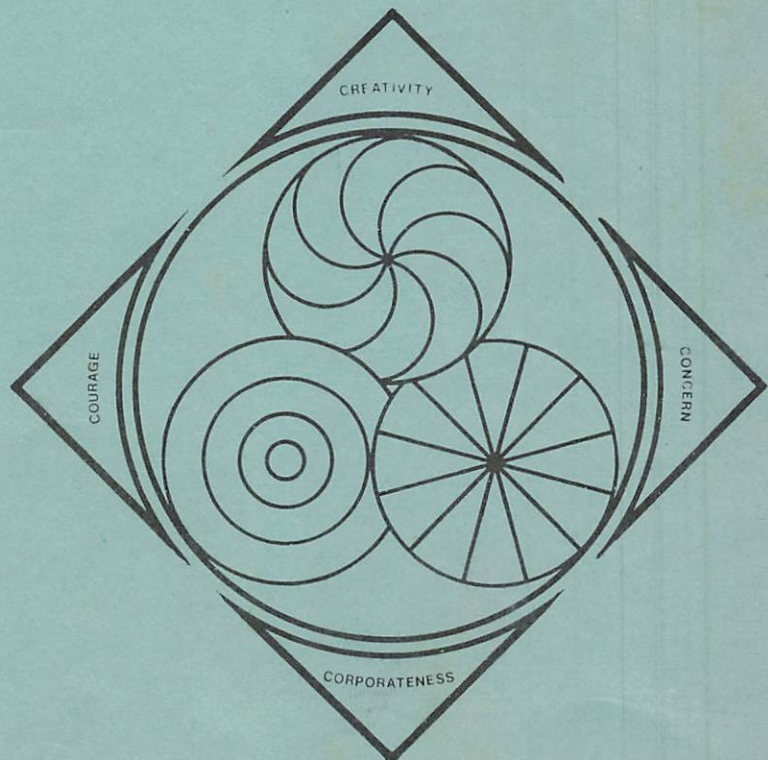


ESTIMATES II

SOCIAL PHILOSOPHY

" . . . Our aim
is to restore
to the villages
the power to meet
their own requirements."

Tagore



ICA
Global Research Assembly

Estimates Preface
TASK FORCE: Future Engagement

July, 1977
Chicago

ESTIMATES II

S O C I A L P H I L O S O P H Y									T H O S E W H O C A R E						
C O M M U N I T Y			E N G A G E M E N T			A W A K E N M E N T			M Y T H O L O G Y		P R I N C I P L E S			S T O R Y	
Moral Issue and Primal Community	Trends of Local Community	Contradiction in Developing Community	Strategy of Human Development	Programs for Social Development	Results of Health Trek	Strategy of Human Awakening	Story of Community Forum	Intro: Those Who Care	Exploration in Profound Humanness	Legends of Local Community	Methods of Effective Action	Gimmicks for Internal Discipline	Forms of Corporate Operation	Brochure for ICA	Brochure for GCF

The following essays and reflective tools have emerged from the intensive campaigns of the past year. The Movement has found itself engaged in the hopes, dreams, and struggles of local communities as never before. This collective experience has sparked new insights on social philosophy and new tools to equip Those Who Care.

Estimates II is a witness to winning. It is a declaration of the philosophy, strategy and profound learnings of the global servant movement. Finally, it is a dedication to the victory of local man and the decision to rebuild human settlement.

THE MORAL ISSUE OF OUR TIMES

The decade of the 1970's has seen the emergence of a global consciousness at the grassroots level. Once the property of a few among the powerful or the wealthy, the knowledge of world-wide relatedness has now taken hold among the masses. "We live on Spaceship Earth," wrote Barbara Ward. The unity of which she speaks is composed not only of the interdependence of eco- and bio-systems, but also of a consciousness that is making this planet into a global village in the minds of local people.

This consciousness has external manifestations. Economic institutions cover the globe and wrestle for the appropriate structural forms to embody inter-related enterprises. Politically diverse bodies form alliances with emphasis on cooperation more than defense. World conferences are called to deal with major social issues. Scientific and technological advances are shared around the globe. Society is constructing forms which allow for both participation in the globe and for integrity of diverse cultures. These are all attempts to embody the globality which exists in the minds of people.

Today one reality stands as a block to this trend: The gap between the 15% of the population who, in their affluence consume three-quarters of the world's resources and the 85% who eke out a bare subsistence on the remaining quarter. The resulting absence of self-sustenance, self-reliance and self-confidence deprives local people among the 85% of experiencing their full human potential. This gap means that the world contains two universes of life-style, of thought, and of values. Today the two are being thrown together. The "rising expectations" which once characterized the dispossessed have now become "rising determinations" to share in the goods, gifts and decisions that are constantly paraded before them through the media. Local man is determined to participate more fully in the human venture. The formation of an operating global village is inhibited until the gap can be bridged, the suffering of the 85% can be relieved and local man in every situation can become a creative participant in building a human future.

This disparity between the 15% and the 85% has emerged as the moral issue of our time. To sensitive and caring people everywhere it violates the ethical principles of the great religious and humanistic traditions: it must not continue. According to evidence from geo-social analysis, it is a threat to the future of human life on the planet: it cannot continue. In the determination of awakened people of compassion and decision, creative solutions are even now springing up: it will not continue. The issue is moral, not in the abstract sense of violating an ethical principle or a religious dogma. It is moral because it provides meaning and purpose to life. When people engage this issue, they experience passion, vitality and a sense of making their one brief life count for history. No other issue of our time even approximates the power of this one, either for affecting the destiny of mankind or for releasing human creativity.

Engaging this issue is difficult. Developing appropriate technology, education, transportation, distribution, medicine and agriculture, for example, requires not only professional expertise, but also sensitivity to cultural differences that prevent a neo-colonialism, a paternalism or a cultural imperialism. Naive engagement can be harmful by leading to failure, cynicism and deepened despair.

And yet this is a time of possibility. Resources are available for dealing with the issue as never before in history. The 85% themselves have the resources for their own sustenance, confidence and reliance. They await only the catalyst that will evoke the energy and provide the know-how for its effective use. The 15% have the energy and the know-how and await only effective programs through which they can be used to serve mankind.

Responses to the moral issue are already at hand, both among the 85 and the 15 percent. They take many forms and have many different emphases, but certain factors have emerged as directions for further exploration.

A shift in orientation towards local community has occurred. Recent Western movements stressing individual self-awareness and small group sensitivity have about run their course. In both rural and urban areas, people are re-discovering the local community as the major vehicle for participation in global concerns. Neither the individual nor the family is capable of providing the participation which is longed for. On the other hand, the local community has emerged as the best operating context for sustaining both individual and family. Already there are signals of this new social care for local community. In Lorne, New Brunswick where living space is a block to corporate motivity, people are not only concerning themselves with economic development. They are also beginning to care for the local environment and so to demonstrate their ability to get things accomplished corporately.

Massive programs have been launched for awakening and training people to be involved in local development efforts. These programs assume that local man is the solution, not the problem, and so focus on providing methods, materials and motivation that release him. Some countries, notably South Korea, Kenya, India and the Philippines have full blown "New Village Movements" to catalyze their rural citizens. Training schools for the 85% which provide practical methods, corporate experience and motivational events are springing up to initiate and sustain effective change. Their underlying conviction is that this is the historic moment for local man around the world to claim his future.

Local village development projects represent a leap from theory to demonstration that historically, local man has come of age. They embody the wisdom of Confucius: "I hear and I forget; I see and I know; I do and I understand." The village is a laboratory where practical tasks of social and economic reconstruction engage the villages of the world. These projects are based on the assumption that comprehensive economic and social development in delimited geography with indigenous leadership can release the 85% to engage in their own reconstruction. The role of the 15% is to provide tools, skills, expertise and methods which allow the indigenous leadership to function effectively.

Symbols, icons, myths and rites affect a community's life and have a subtle effect on development. Unless they are objectified and affirmed, they can be a demoralizing hindrance. For centuries the people of an Indian village lived under the heights of an ancient mountain fort with no story of significance except a vague rumor of past greatness. When the broken dams at the foot of the fort were repaired, the people could once again grasp that their ancestors were the farmers who fed the fort. Their heritage came alive and their efforts at agricultural development took on new significance. One task for human development is to find ways to deal practically and objectively with local man's symbol system.

As the people who live in the developed sectors of the globe awaken to the gap between the 85% and the 15%, they find a need for constructive channels of engagement. People's care is being expressed through programs dealing with world hunger, over-population, appropriate technology, women's rights and energy conservation. Churches, corporations and universities are seeking ways to engage their human and financial resources in programs responsive to the moral issue. Technological and methodological consultants are frequently being sent to local development projects. Some colleges are initiating ventures to involve students in village projects and so to allow them to grasp first hand the moral issue of our time.

Technology that has been the great invention of the West is being used to serve the globe. In the future massive technology will require resources of energy that are becoming depleted. But appropriate technology can be developed, both for dealing with the energy crisis and for assisting the 85% to move towards the future within their present limitations. Technology is a powerful tool for eliciting creativity in using the resources that are available for building the earth.

The tides of history are turning. The destiny of the planet lies in the hands of the 85%, whether they will be empowered to work creatively alongside the 15% in building a human future for the global village or whether they will attempt to seize what they have been denied, throwing civilization into a mahem in which there are no winners. The times are at hand and the resources are in place for a massive and effective assault on the contemporary moral issue. No more must mankind tolerate the suffering that comes from a denial of humanness either from deprivation of basic sustenance or from isolation from life's issues. The time has come for mankind to experience the profound fulfillment that comes from creative engagement in the predominant moral issue. The following pages sketch out a two-pronged attack on the moral issue that stresses the human factor in world development. The second set of essays offers some profound and practical aids to the emerging network of Those Who Care and use their lives on behalf of a human future.

THE RISE OF PRIMAL COMMUNITY
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The concept of the independent individual is a relative newcomer to the stage of history. A product of the Enlightenment's rediscovery of the powers of reason and a cultural weariness of ideological warfare, the notion was a welcome and creative relief from stale traditions and hidebound ideologies that pitted community against community and man against man in a series of wars that devastated Europe. Now the individual was freely responsible for his decisions and actions. Now he was capable of standing over against his community. But like all revolutionary changes, this one presupposed its opposition. The notion of the independent individual has no meaning apart from the existence of communities of tradition against which to react.

In our time the pendulum has swung the opposite direction. In the Western world local community has long since vanished as an operative influence on consciousness. Mass communication and rapid transportation expanded people's sense of community to include the globe. National community which temporarily replaced the local has lost its influence after the vivid experiences of war and corruption. The marvels of technology have thrust man into a global citizenship which renders him suspicious of any parochial ties. But global community is an abstraction, and living out of that image alone removes from one a basis for identity and selfhood. Traditions, historical roots, cultural practices, mores and morals alike become matters of indifference when all varieties of each are equally valid and optional. Sociologically, one lives in a plurality of communities--family, neighborhood, job, club, etc--deriving a portion of his identity from each. This is sociological schizophrenia, however sane a person appears psychologically. It is also a manifestation of anarchy. Of course, no one ever actually operates that way. Community is a primordial dimension of selfhood. Even the current search for authentic community is evidence of that fact, a search which varies from the psychological thrust of encounter groups to the sociological thrust of the communes to the religious orientation of the Jesus Freaks, the "Moonies" and the Hari Krishna sects. Today people are searching for forms in which to activate the dynamics of community without which there is no selfhood and life is like the "night of which all cats are gray".

But that form has not yet emerged. Rural towns are suspect because of an isolation and parochialism that negates effective participation in the larger currents of society. Suburbs are bedroom villages whose civic structures are shams and whose economic and cultural identity comes from the city. And the cities are too large and complex to offer the individual a sense

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of belonging--he is the taxpayer, the consumer, the object of social services, but not the participant in or member of the city. Before appropriate forms of primal community are recovered, their dynamics must be identified and their functions specified.

Primal community is the set of local social structures and relationships that provide for its members activities that awaken and sustain consciousness and which provide avenues through which local man can engage in the civilizing process. In this sense it is the intensification of awakenment and engagement.

But while these factors define primal community, their intensification creates another dimension, an invisible "glue" which is the critical element for which people are searching. It is the element of profundity which transforms geographic settlement into human community. It is the element sought after by churches, fraternities and corporations alike; but which has as yet eluded attempts to give it form--perhaps because of a concentration on one or several components of this profundity to the exclusion of others. The "plus factor" in primal community is itself a complex reality, and it is totally unreachable apart from the dynamics of awakenment and engagement.

The five factors which are necessary components of primal community are: 1) Significant Space; 2) Historical Time; 3) Corporate Care; 4) Futuric Cause; and 5) Dramatized Profundity.

Significant Space. The land and the people comprise primal community. The space a people occupies is not only influential because of geographic features. The way a people cares for and respects its space communicates a story of self-respect or self-contempt. Desecrated property is a clue to the absence of primal community. The land has a history of its own, quite apart from the particular people who happen to occupy it at a given time, and in a sense, their participation in the history of the place links them with the primordial. The land is also a direct link with the rest of the world.

Historical Time. A primal community reveres its roots. The history of both the land and the people gives primordial identity and significance to a group. This history takes on life in the form of festivals, seasons and celebrations which further provide a rhythm to life. The absence of festivals and the isolation of elders from the mainstream of society are clues to the lack of primal community.

Corporate Care. A primal community respects its members structurally. Frictions are present, but they are "within the family" and are not the business of outsiders. The sense of being

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a "chosen people" with a specific historical destiny encourages structural respect for one's colleagues. Those structures ensure adequate sustenance, both physical and otherwise, among the people and prevent a paralyzing individualistic competitiveness. The presence of radical deprivation alongside affluence is a clue to the absence of primal community.

Futuristic Cause. A major unifying factor in primal community is its sense of a task to fulfill or a contribution to make to history. This factor draws the attention of members away from the internal tensions always present in a group towards that which moves beyond them. And in working on the external task, the longed-for fraternal sense emerges as a by-product. This is probably the least understood factor in primal community; a land and people who lack a destiny are not capable of being a primal community, however close-knit they may appear to be.

Dramatized Profundity. A primal community has ways to dramatize and rehearse its identity. This "liturgical" factor maintains a self-consciousness among the community and thus is dependent on the presence of the other four factors. Without them there is nothing to rehearse--which is why so many church services and national holidays are so devoid of contact with "real life". But without this factor, identity is lost in the barrage of experiences and purposes that beset one in the multiplicity of demands he confronts daily.

After six centuries of the reign of individualism, civilization is showing signs that it is ready for a rebalancing of the scales. The phenomenon of global citizenship and the renaissance of local communities, some here, some there, are pointers to the mobilizing of consciousness and energy toward renewing the sense and structure of primal community. When this happens, the "we" will no longer be seen as a contradiction to the "I" but as the larger self of the individual. Primal community will become the native land of awakened consciousness, the arena of intense corporate engagement and the place where the depths of humanness are known, dramatized and acted out.

THE TIME OF LOCAL COMMUNITY

Resurgence of local community is seen springing up in the economic, political and cultural arenas of its social fabric, in urban and rural settlements alike. Grassroots people are aware that they are experiencing a structural revolution, and are seeking and willing to pay for methods and practical training that offer them and their communities a way to maintain their integrity and produce practical results at the same time. There is an emphasis on long-range thinking and planning most evident in rural areas and small towns. Alternatives are being sought to outmoded ways of making and implementing decisions. Local communities are experiencing a critical time of decision, and are seeking fresh ways of expressing their community identity.

The urban community is in the midst of a morass of structures which does not give local man a way to participate in decision making. Most city dwellers are helplessly tied to bureaucratic systems for services with little recourse when services fall short of expectations. On the other hand, the social structures of the urban give an illusion of care and thus change is difficult. The trend in the urban is either toward reclaiming neighborhood organization or adopting a neighborhood plan. In both of these is the expressed need for methods of eliciting citizen involvement.

Rural communities are experiencing the loss of economic self-sufficiency as agriculture employs fewer people each year. Economic development is a deep concern for the future. Adults want to remedy the forced flight of youth to the cities so that young people can have open options for working either in rural or urban locations. Rapid and unexpected growth comes as both a threat and a possibility. Local people want to participate in the decision making that affects the future of their community. The feeling of being backed against the wall by economic needs forces difficult choices, such as, between a new factory to provide jobs, and clean air. The memory of the gathering dynamic is still present in the rural community. People can recall the time when everyone participated in community events as the way they cared for one another. Now people are more insular in their living and working patterns, and are not dependent on their neighbors to get their jobs done. The question now is how people take charge of their destiny.

LOCAL ECONOMY

The economic challenge faced by local communities is most obvious in their incapacity to sustain the community's economy on the resources available. The scarcity of key resources such as water, fuel and power prevents more comprehensive community development. Small towns are suffering from crippling unemployment and the

collapse of a self-sustaining local economy. A welfare mindset has developed which encourages the dependence on outside economic support. Many communities are at a loss for a consensus methodology that holds individual desires over against community priorities so that planned economic growth can happen and the fabric and quality of its life are not compromised.

Local communities need planned economic growth to encourage the development necessary to provide present and future services without relinquishing local control to outside investors. In small communities there seems to be little hope of keeping local dollars flowing within the community. The tendency is to go to the nearby city to do most of the purchasing. The media flowing into the small towns beams in advertising and images which encourage this trend. At the same time, owing to urban complexity and high taxes, some major industrial plants, corporations and organizations are moving to smaller cities which offer more workable situations. Though intrigued with the possibility of a strong, local economic base, local residents are suspicious and fearful of the prospect. They are clear on the urban problems that inevitably accompany big business. Local people are wrestling with the issue of how to maintain political control in their township and at the same time enjoy the employment opportunities that big business offers.

Much greater citizen participation is seen to be necessary in decisions relating to the local economic organization. Local people are not willing any more to allow the nature of their economy to be dictated by outside pressures, city ordinances and individual arbitrary decisions. They want to be members of economic commissions and advisory boards in order to shape the direction of commerce and industry. They want the chance to experiment with credit unions and cooperatives to maximize the use of available finance and keep it in the community. They are proposing incentive programs to subsidize small businesses, remove restrictions and provide tax breaks.

Urban communities are pressuring the city authorities to keep their neighborhoods economically viable by encouraging the continuance of present commerce and industry, expanding job services and employment training and counselling and installing industrial parks to provide local employment. Underneath all this, local man is sensing the need for a new local form of the economic system.

LOCAL POLITY

The contradiction within the political life of communities lies in the fragmentation of local groupings. This prevents the corporate resolution of social issues. A gap has arisen between the leadership and the citizens. Distrust or indifference characterize the relationship between communities and external political structures. Agencies and political organizations designed to deal with community problems are handicapped by their own unclarity and paralysed by their

incapacity to engage local citizens.

These conditions have produced a ferment. The cry of local man is to participate in local government, and the cry of local government is for feedback and support from local man. Where these cries go unheard, the political structures are immobilized or ruptured. Local communities are trying to invent an effective inclusive polity. This has to do with finding a way to elicit creative responses from the total community through such means as the local newspaper and local organizations. Local participation in the planning process, through formulating goals, devising models for the future, and coordinating services, is seen as a dire necessity. It is also observed in the clamor for forums and town meetings to allow open treatment of the general and specific issues facing the community.

Greater access to the whole political process is being demanded. Communities want to see published requirements and processes for running for public office. They also want public office recruitment committees, and methods for increasing voter turnout at election time. Some communities want ombudsmen, various forms of liaison structures, and other ways to dialogue with elected officials. Open public meetings, grassroots feedback mechanisms and courtwatching are all seen as necessary to hold government accountable to the people. Access to information on health services, government agencies and legal aid is a vital need for making existing services available to citizens who are deterred from using these services by lack of information and guidance. In the immediate geographical neighborhood, citizens see the need for localized structures for care such as block clubs, ward meetings and cultural events to signalize solidarity in caring for the neighborhood.

Communities know the value of the radio and newspaper media in familiarizing local people with current issues and coming events. Other communications systems are needed, such as community calendars, bulletin boards, Information Bureaus and publicized meeting agendas. Special-focus organizations are seen as necessary to move on issues of order, vandalism, street cleaning and wider engagement forms. Ways are being found to break down the barriers between citizens and police for the purpose of tightening law enforcement and providing ways for local residents to cooperate with the police in the prevention of street incidents and vandalism, by means of citizen patrols and CB radios.

By many different avenues and in many different ways, citizens are seeing that it is not enough to present their woes to the powers that be, or even to demand that elected government and civil servants do their jobs; finally, the citizens see as real for them, what has always been true: their town depends on them. In whatever direction popular weight leans, the current of power will flow.

LOCAL CULTURE

The cultural malnutrition of local community today is bound inextricably to the collapse of economic and political opportunities. In the educational arena, the local school has been a strong community cultural center and a focus of community life. Both rural and urban settlements feel the need for a vital local school yet feel that their schools have slipped out of their local control to the detriment of students' education and common cultural life.

Rural villages whose populations have severely dwindled find that they are unable to induce teachers to live in town. Professional educators are not immune to the pull of the urban life style with the promise of the "good life." Many have fallen into treating their profession as an eight-to-five job and rejected any bonds to the community outside those of their classroom. This trend has resulted in a change in the image of the local school from its former symbol as a community gathering place and focus of activity to a symbol of community fragmentation and urban drain.

Many rural schools are unable to qualify for funding due to low enrollment. Towns which have lost their schools experience a depletion in community morale. In urban communities, whether or not the citizens believe philosophically in bussing students to achieve ethnic integration, people personally prefer not to bus their own children; tensions are also raised by government policies to provide funding for minority activities to the exclusion of other students.

Large or small, communities want to control their schools locally. However, the local people have not been able to effectively state the content they want taught. They want to know how to teach human values, how to engage students in the excitement of learning and how to create ways for university students to be actively related to the issues of the local community in which the university is situated.

Those youth who remain in formal educational structures till the age of sixteen find their area of responsibility limited to study, extra-curricular activities and sport. Young college graduates at the conclusion of specialized training, frequently cannot find employment. Uncertainty about the future results in experimentation with alternate life styles unacceptable to many parents and elders. Significant engagement for this age group is a crying need. Youth who do succeed in finding a more challenging, appealing life style than that of their parents show a propensity for self-discipline and creativity: they respond to opportunities of worthwhile service in their community and beyond it.

Significant concerns of communities in the arena of style relate to age groups and the family. The value of elders in the community is often underestimated because their ideas are regarded as out-of-date. There is current resistance to urban elders being housed alone in small apartments or in elders homes with their own age group rather than with their own families. This isolates them from other age groups,

decreasing their usefulness and encouraging frustration at the prospect of an empty future; involvement in the community through elders clubs allows them to use various skills learned in earlier life which would otherwise remain unexercised. Their energy and concentration on a given task can surpass that of younger citizens.

The gap of separation between the age groups is being more and more deplored. Ways to bring youth and elders together are being sought through the organization of common recreational and discussion events and co-operative community-wide recreation and dialogue programs. In urban neighborhoods citizens want to see youth involved in concern for elders and shut-ins and to lend their energy to community beautification campaigns, public meetings and celebrations.

The family is a critical area of concern. The evident breakdown in the nuclear family is world-wide and a by-product of the twentieth century revolution. On the one hand, everyone sees the need for an increasing variety of ways to engage families as a whole in caring for the community and on the other hand more effective ways of sustaining the stability of the family. They see that families need to support one another. Citizens want more forms of family education, care structures, and informal ways of bringing families out of their isolation through such events as picnics, fairs, sporting and recreational events. Key families in small communities are more and more deciding to take total responsibility for their community coming off. Other emphases being suggested for family renewal are the initiation of "family nights," family educational curriculum (as a supplement to the local school), the beginning of child and preschool centers for daytime child care and even the institution of family stability awards. Beyond all this, the key for reformulating family life is seen in the total dedication of scattered families here and there to the task of building the earth.

The centrifugal patterns of life style in local settlement are especially visible in the community's relation to its space and identity. The way in which a community designs and cares for its space tells the story of the neighborhood and has a direct relationship to its power to operate effectively. A community strung out for five miles along a road with a single row of houses and no visible center has within the design of its own space the seeds of its own disintegration. Likewise, a settlement where housing is chaotic and uncared for, where public roads, parks, and walkways are littered with garbage, where public buildings are either too small or unmaintained, is dying internally. For re-establishing the confidence of the community, space is far more important than the story the community tells of itself. Human living space is a question of comfort, attractiveness and substantiality. Comfort has to do with adequate housing, utilities and transportation. Attractiveness is related to appropriate landscaping and trash disposal. Substantiality is more subtle. It is a question of overt, identifying icons and physical symbols such as public buildings, monuments, signs and parks which focus the face of the community and contribute to making it an

attractive place to live in. Every community needs a symbolic center for its meetings and public functions that communicates the gathered unity of the citizens even when they are scattered. It acts as the scene of corporate decision making and celebrations.

The second area of concern is a concomitant of this. The rapid growth of small local communities and their transient population has resulted in a forgetfulness of its roots and the watershed events of its past. Some communities experience themselves bypassed by the march of urbanization and deprived of any mythology that would relate them to the sweep of time and the totality of space. Others have forgotten how to gather as a community, lost as they are in the ancient prejudices of individualism and insularity. There is, nevertheless, a deep longing to recreate their culture and recapitulate the past in simple forms such as slogans, logos, flags, symbols, and songs. There is a longing for a way to grasp a destinal sense of their future so that a local community can stand tall as a significant unit of global settlement. In overcoming ancient prejudices, the formal, liturgical, cultic ways of working together and celebrating the work are crucial for revitalizing engaged social passion. More and more, local villagers are finding ways of visiting other communities, not as tourists, but as active co-workers who do something to contribute to that community's life so that it is signally affected by their visit. Recreating the space-time relationships of the local settlement is key to its own morale and the contribution it has to offer to the globe.

CONCLUSION

The most frequently identified underlying challenge to local communities is limited citizen participation. Most proposals made by communities have to do with motivating public spirit and providing the means for effective citizen participation in community affairs.

The kind of participation being called for is not so much narrow-based special-interest participation, but involvement in programs, activities or groups designed to enable a cross-section of people to deal comprehensively with their community issues.

It is significant that the overwhelming majority of proposed activities require neither major funding nor complex legal or bureaucratic changes in order to be implemented. They are activities which can be initiated and carried out by the decision of the people themselves.

This suggests that the key to community renewal and progress is to be found in the first instance, neither in the arena of funding availability nor in governmental reform, but among local community residents themselves, with their own available resources, their own vision and their own decision.

The following paragraphs contain an initial pull-together of contradictions faced by depressed local communities participating in the comprehensive socio-economic development projects of the ICA. For this analysis 9 of the 24 projects were chosen representing a wide diversity of culture. From SEAPAC, Oombulgurri (Australia), Kelapa Dua (Indonesia), and Sungai Lui (Malaysia) were chosen. From North America, Delta Pace (USA), Inyan Wakagapi (USA) and Vogar (Canada) were selected. Caño Negro (Venezuela), Kreuzberg Ost (West Germany) and Maliwada (India) completed the list. Each of these communities is a minority community among the "poorest of the poor" in its particular culture; their geographic spread suggests that they might be representative of Fourth World communities everywhere. A far more extensive sampling would be required to substantiate that claim, but even so, some remarkable insights emerged from an analysis of these nine.

Each of the 9 communities hosted a week-long Human Development Consultation during the 18-month period between December, 1975 and June, 1977. The consult, described elsewhere, included an analysis of the contradictions facing the community. The concept of "contradiction" is an attempt to get behind surface problems or perennial issues to the fundamental blocks to the community's development. Once a genuine contradiction has been discerned, effective focused action can be taken to deal with it. The method for discerning contradictions involves community residents, volunteer experts and outside consultants in a corporate process of listing all the subjective irritants and objective deterrents in the community, organizing them into arenas, and pushing through to the underlying contradiction that gives rise to the issues. The result of this process is a clear delineation of what the community is up against in actualizing its own vision of the future.

The comparison of contradictions from the 9 villages revealed a striking similarity. The 9 communities identified a total of 100 separate contradictions. But when compared, 14 groupings included 98% of the data, and only 2 contradictions were unique to the particular community. Even more noteworthy is that 5 major contradictions contained 56% of the data.

I. The major contradiction identified as a result of a review of the contradictions arising out of the nine consultations is "The deteriorating structures of essential corporateness". Noncorporate operations of existing groups appeared in areas such as limited involvement of neighborhood residents and fragmented modes of citizen engagement. A trend appeared in the overall review of this contradiction in relationship to the ineffective structure for local consensus which diminishes village participation, thereby causing fragmented community operations.

II. Ineffective mechanisms for functional training appeared as an overarching concern. Not only was limited access to educational resources cited by consult participants as a contradiction, the narrow scope of existing practical training was also apparent. Minimal adult educational opportunities along with limited learning structures signaled the depth of illiteracy.

III. The isolating factors in cultural patterns may well be caused by: Rigid entrenchment of social traditions, obsolete ground for cultural identity, severe limitation of cultural exposure and unclarified procedures for transposing ancient traditions. In some areas of concern there were oppressive effects of prevalent images with some feeling relative to intentional rootlessness of basic populations. A conclusive statement on the effects of inappropriate applications of traditional values could not be verified but may well result in what might appear as haphazard forms of social ethics.

IV. Restrictive patterns in business activities stifle economic development. Even when consult arenas had minimal economic development it was noted that business operations were confined in scope and ineffective in goods supply and distribution. One consult reflected a deliberate non-participation in local purchasing. A clear result of the above generated a subsistence approach to the economy and a precarious basis for family economics.

V. The correlation between economic deprivation and minimal employment options is a stark reality. There was a stated concern about the narrow range of practical skills in technical arenas. There appears to be a relationship between limited opportunities for significant work and the death of the human spirit.

VI. Limited economic development is further stunted by the constricting level of capital development. Whether we cite unopened channels of financial capital, or limited availability of capital reserves, consults responded that the overriding observed restriction is a lack of an access to capital funds primary to economic development.

VII. Lifestyles reflective of humanness call for basic support systems. However, fragmented, impeded, and inflexible support systems are the character of representative villages. In spite of the call for social caring, those persons in need imaged only partial access to what might be labeled as social benefits.

VIII. Local citizens found that their physical space lacked the focus that would contribute to community. Such phrases as "architectural obsolescence of building structures", "insufficient care of village property", along with "aimless design of public space" sharpened the contradiction related to corporate living arenas.

IX. Inadequate systems of transport and communications reinforce insular modes of interaction and dialogue. A contradiction which inhibits mobility of persons and their ideas may well be poor road conditions, insufficient land vehicles, low-grade radio communications and even no telephone contact.

X. Without a vision of the future, obvious useable resources remained visible and yet hidden. Villagers described productivity as unrealized and the development of basic resources as neglected. Unrealized potential resources is the gift of the environment to support life. Any contradiction related to this arena is regressive self-destruction.

XI. Stagnated development of agricultural production as a contradiction captured the attention of people related to undiversified production of market crops, lack of facilities for raising local cattle, poultry, and underdeveloped approaches to local food production. Agricultural methodology to meet the needs of substantial caloric intake by every human being is blocked both mentally and physically by nondeveloped agriculture.

XII. Nonexisting, outdated, inadequate and debilitating are adjectives used to describe the status of health care in the representative demonstration projects.

XIII. The relationship of less than acceptable health care standards to unsystematized methods of water distribution and control has strong implications related to longevity. That is, inadequate management of water resources undercuts the struggle for survival.

XIV. Fragmenting patterns of family relationships emerged as a contradiction, with a particular emphasis on the unfocused direction of village youth.

XV. There were two contradictions identified as singular notations and they are: "The reduced scope of celebrative life", and "the demoralizing constraints on housing rehabilitation". Both of these contradictions related to aspects of humanness and the good life and should not be viewed as afterthoughts but as authentic concerns of persons in need of a victory and a future.

The contradictions shown on the chart and described in the paragraphs are not listed according to priority but according to the frequency of times mentioned. One might quickly assume that the contradiction mentioned the greatest number of times may well be hindering the most profound vision that speaks to humanness. Certainly this would be the case as one reflects upon the surfacing of the deteriorating structures of essential corporateness as the emergent contradiction. Corporateness is the oxygen of community life, an essential ingredient for the future. There is, however, an element of the unexpected as the items mentioned the least number of times were related to the health, education, and welfare of humankind. The total thrust of the comments presents a wholistic view of contradictions to be dealt with so that global life styles can allow the emergence of profound humanness.

CONTRADICTIONS IN REPRESENTATIVE COMMUNITIES

Deteriorating Structures of Essential Corporateness	16	
Ineffective Mechanism for Functional Training	13	
Isolating Factors of Cultural Patterns	11	
Restrictive Patterns of Business Activities	8	
Minimal Options for Local Employment	8	
Constricting Level of Capital Development	7	
Limited Access to Social Benefits	7	
Inadequate Systems of Local Mobility	6	
Unfocused Design of Community Space	6	
Unrealized Potential of Village Products	5	
Stagnated Development of Agricultural Production	4	
Debilitating Practices of Community Health	3	
Unsystematized Method of Water Distribution	2	
Fragmenting Patterns of Family Relationships	2	

THE STRATEGY OF HUMAN DEVELOPMENT.

PROLOGUE

LOCAL
RESURGENCE

Human development has become the social priority of the present age. Every society is passing through great transitions which challenge all social structures. Advancing technology and global interdependence have made rapid economic and social development both profoundly necessary and practically feasible for local communities everywhere. At the same time, local people around the world seem newly determined to participate in reshaping their social forms. Governments are finding and creating new avenues through which this local resurgence may be encouraged. Those deeply concerned about the future of human community know that the key to any society's future is the emergence of practical signs of new hope for local socio-economic advance.

In response to this profound trend of history, the Institute of Cultural Affairs has implemented a series of 24 human development projects around the globe. Each project is intended to be a demonstration of comprehensive human development at the grassroots level, as well as an appropriate model for rapid replication in other locations within a given society.

ICA
ROLE

The Institute of Cultural Affairs is convinced that effective human development must be initiated on the local community level and yet must be replicable across a whole region and nation. The 24 projects are located in the less developed communities of the globe. They occur in both rural and urban communities of extreme poverty and are pilot projects intended for replication by regional authorities.

SOCIAL
DEMONSTRATION

The function of the demonstration village is four-fold. In the first place, it shows that rapid social change is possible at the local village level. Other rural villages of the state and the nation are ready, even eager, for comprehensive change if they can see that it is feasible. Secondly, it provides a laboratory where methods can be refined for mass replication in the next phases of the state-wide project. Thirdly, it serves as a training centre where both catalytic staff and other villagers can gain practical experience in the methods used to initiate and sustain effective change. Finally, the village itself will generate a force of people qualified to serve the statewide project as auxiliary staff in other villages, as they begin their projects of development.

I.

THE PROJECT PRESUPPOSITIONS

PROJECT
FORMATION

In the past 20 years, the work of the Institute of Cultural Affairs in inner city neighbourhoods, suburban towns and rural villages across the globe has confirmed the fact that wherever there is local community, there is the readiness and the need for creative social change. There are five guidelines which serve as reference points in the formation of Human Development Projects. First, the selection of the community is guided by the understanding that the project is a demonstration of the possibility of comprehensive development in any local community. A project site has maximum demonstration potential when it is representative of other local situations, is visible and is accessible. Second, a potential location will be characterised by apparent hopelessness and the absence of other community projects. The initiation of a project in the midst of visible human suffering dramatizes the possibility of dealing with human need. Third, both social and economic development must be undertaken simultaneously to assure the project's comprehensive-ness and depth. Fourth, local residents and outside consultants must participate together in planning a Human Development Project to assure that the project is locally authentic and globally relevant. Fifth, it is necessary to discern from the beginning the viability of systematic replication of the pilot across a more inclusive geographical area. This provides a context for anticipating the demonstration power of the pilot and projecting the acceleration required if the pilot is to function as a training base for replication forces.

ECONOMIC
DEVELOPMENT

Effective economic development on the local level rests upon five principles. First, the local forces must imagine that the particular community is a self-contained, independent economic unit. Second, schemes must be devised which will dramatically increase the flow of monies into the community to enlarge the local working capital. Third, as much of the externally injected monies as possible is to be retained in the community for as long as possible. Fourth, such monies need to be rapidly and continuously circulated before leaving the local situation. Fifth, though the community must build its own economy, it must in turn function in advantageous relations with the more inclusive economies of the district, regional, federal and global levels.

SOCIAL
DEVELOPMENT

Within the arena of local social development, there are five principles as well. First, the geographical boundaries must be clearly delineated in order to build the community's identity and focus its efforts on the project locus. Second, all human problems are dealt with simultaneously, since they are always interrelated within any community. Third, the depth human issue must be discerned and addressed by confronting the specific and unique human contradiction beneath all the socio-economic contradictions. Fourth, all existing social groups, and people of all ages, need to be intentionally involved in the effort to recreate the community. Finally social symbols become key to profound social alteration, as they provide the sense of unity that enables people to engage in the practical work of the project.

PROJECT
ACTUATION

The actuation of the Human Development Project involves the application of five guidelines to establish the support for effective implementation. First, the co-ordinated effort of both the public and private sectors is needed. The combined assistance of both sectors in the form of consultant services, funding and material contributions provide sustained support for the project as a whole as well as its specific parts. Second, community residents must be involved from the outset in planning and actuating all aspects of the project if it is to be realistic and enduring. Third, the presence of a catalytic staff of consultants is necessary for a period of time to generate momentum for leadership development. Fourth, actuating agencies are required to oversee the social and economic development programmes and thereby ensure the co-ordination and direction of all implementation efforts in a unified thrust. Fifth, although the acceleration and stabilization of leadership training and programme implementation must be phased over a number of years, dramatic signs of socio-economic development are required during the first year. These demonstrate the actuation of a comprehensive plan and thereby serve to constantly broaden local engagement and build human motivity. These are the marks of effective development.

II.

THE PLANNING METHODS

GENERAL APPROACH

The key to initiating a Human Development Project is the Planning Consult involving the ICA staff, outside consultants and local community people. The purpose of the Consult is to shape a comprehensive practical model for the community's renewal. The social methods employed in the Consult have been developed by the ICA through its 20 years of experience in community development work around the world. In contrast to approaches which begin by establishing ideals or superimposing goals, the methods are fundamentally indicative. They draw upon the local people's wisdom and creatively build upon what the given situation indicates is necessary. The methods described in the following paragraphs comprise six major steps. They emphasize tactical thinking in relation to sociological contradiction rather than creating goals to resolve catalogued problems. Although analysis and careful planning are important, the methods focuses on actuation. The same methods used in the Consult to shape the project model are subsequently employed by community residents and project staff in the weeks and months of implementation which follow.

A. Analysis

OPERATING VISION

The first phase of the method and of the Consult involves a form of social analysis. Here the basic operating components within a given local situation are identified and brought together to provide a new comprehensive picture of the community's unique socio-economic dynamics. The first step involves discerning the community's Operating Vision. Such a vision for any people is never explicit. It is woven through their hopes and fears, frustrations and yearnings. It is concealed in their stories and symbols. All of these are deeply a part of who they are and indicate what they hope to become. The Operating Vision represents a community's attitude toward itself and its destiny and therefore plays a critical role in the direction of future development. However, for any community, the Operating Vision is initially latent. No community by itself can clearly grasp or articulate its Operating Vision. Only when the latent vision is objectified and a community becomes conscious of it in its entirety, can effective local development occur.

The second step of the method involves locating the basic social contradictions which prevent the Operating Vision of a community

UNDERLYING
CONTRADICTIONS

from being realized. The term "contradiction" as it is employed here, does not refer to obvious problems but to underlying foundational blocks to the people's vision of the future. Contradictions are closely related to the fundamental historical trends of a given time and are not always readily discernible. First, it is necessary to identify the irritants, deterrents and obstacles to the various aspects of the vision and rationally organize these in order to disclose the basic blocks to the total model. It is by looking through these blocks and the trends of history that the Underlying Contradictions are located. If the Underlying Contradictions are not at least roughly discerned, there is little chance of effective social change. Effective socio-economic development is not the result of attempts to achieve the explicit or implicit components of the practical vision in a direct fashion; instead, it occurs by the creation of practical proposals to deal with the Underlying Contradictions to the Operating Vision. In this respect, contradictions are not negative, but provide the context for directed, creative action.

B. Planning

PRACTICAL
PROPOSALS

The second phase of the Consult focuses on creating the practical plan for local action based on the Operating Vision and the Underlying Contradictions. The third step of the method involves formulating Practical proposals, or broad actional strategies, in response to the Underlying Contradictions. Proposals are based on the actual social situation, and stand in contrast to abstract goals or superimposed ideals. While the Operating Vision reveals the community's conscious and unconscious images of what the future might be, the Practical Proposals provide the image out of which the community needs to operate in order to deal effectively with the contradictions. In this respect, proposals are judgments or decisional resolutions about the future. However, a proposal is never something which is done. Instead, it points to the crucial arenas or directions for the implementation of specific tactical actions.

TACTICAL
SYSTEMS

The fourth step of the method involves building the Tactical Systems required to realize the directions called for by the Practical Proposals. At this point concern for the Operating Vision and Underlying Contradictions becomes peripheral, except as together they provide a broad context for designing the tactics. The Tactical Systems describe and rationally organize the concrete actions required for the actuation of the project. They are both inclusive and necessary; they are both creative and relevant. Because the Tactical Systems provide the practical substance for actuation, their delineation is perhaps the most crucial step in the method.

C. Actuation

ACTUATING PROGRAMMES

The next phase of the Consult deals with forging the actuation model which is implicit in the work of the planning phase. The fifth step of the method deals with organizing the sub-tactics of the Tactical Systems into the Actuating Programmes of the project. The Actuating Programmes provide several essential functions. First, they make possible a broad cost analysis of the project and thereby become crucial instruments for its funding. Second, they enable the creation of a relatively accurate phasing design for projecting the acceleration of the total demonstration over a period of four years. Third, they serve as a framework within which to organize both the local forces who do the actualization and the extended forces who create the back-up support systems. Fourth, the programmes rationally simplify the task of the local forces as they begin to create the implementing procedures of the project. Finally, by reflecting the realistic possibilities, the inclusiveness and the unity of the project, they release an imaginal power that motivates the local people, the project and the public at large.

IMPLEMENTARY TIMELINE

The sixth step of the method involves building the implementary time-line, or projecting the concrete steps to be taken by the Local Forces in doing the tactics and programmes. The implementaries indicate what must be done and accomplished. Each step required to implement the project model, once determined, is placed on daily, weekly, monthly time-lines for a two-year period. During the earlier stages of the method, the role played by the outside consultants is critical to the comprehensiveness and viability of the model's development. Building the time-lined implementaries, however, is the particular task of the local forces who will live in the project area and bear responsibility for the model's actuation.

BASIC PROCEDURES

The methods of the Human Development Consult described above are more a dynamic process than a fixed structure. The encounter with new methods and the necessity of dealing comprehensively with all the issues facing a community, places exceptional demands on both the local residents and the visiting experts. Consequently a certain flexibility is essential for the flow and length of the Consult. The time necessary for a Consult ranges from four to six days depending upon the degree of village planning that has preceded the Consult. The orchestration of time is as un-complicated as possible, and is based on a rhythm of small group field exploration and workshop sessions, and full consult plenary sessions for each step of the method. The particularities of each day's efforts are modified in relation to the time design of the community. A maximum amount of time is spent in team work. This permits a latitude within which the teams may create their own designs to include field trips and other activities according to their specific requirements.

III.

THE SUPPORT SYSTEMS

LOCAL
FORCES

The Actuating Programmes of each project provide the framework for local participation and give direction to the necessary organization of local residents who do the work of implementation. A series of working groups called "guilds" are formed to do the particular jobs of implementation, continued planning and on-going evaluation. These guilds are comprised of residents of all ages. Commissions responsible for co-ordinating the unified focus of the economic and social aspects of the project programmes are also established. Such commissions, made up of guild representatives and community residents, comprise a representational cross-section of the community. The operation of the commissions also allows for the participation of the auxiliary staff and the guardians who catalyze and support the project.

A net-work of guardians and patrons assure the continuation of external support to the Human Development Projects. Already such a net-work has begun to emerge through the participation of professional and business people from across the world. The cultivation of these project supporters from the private and public sectors will provide information, advocacy and access to services and expertise not presently available within the villages.

AUXILIARY
CORE

The support of the projects further requires the presence of a resident auxiliary staff who catalyze motivity in the community at large and provide the villagers with on-going training as they work together in a common task. The project auxiliary includes international Institute of Cultural Affairs staff members and people of various backgrounds from villages and cities, who have decided to give two years of service to the nation's rural development effort. National auxiliary members receive training in actuation methods at a Human Development Training School prior to service in a village. Each member of the auxiliary is charged with the responsibility of training one or more local under-studies in his arena of expertise. The under-studies, in turn, will then be prepared to assume leadership and training responsibilities within the community.

PROJECT
FUNDING

Finally, a comprehensive funding scheme is required for the implementation of all project programmes. While each community must move as quickly as possible to assume responsibility for the cost of its development, outside financial leverage is initially necessary to build economic momentum. Each project requires direct assistance from both public and private sources in the form of grants, long-term loans at favorable rates, lines of credit and in-kind contributions of goods, services and personnel. It is crucial to bring external resources to the services of the communities at once, and to maintain them only for the period of time necessary for generating local economic activity. The programme budgets for each replication project are built on the basis of local necessity and can be supported to a large degree by allocated funds made available through the normal channels of public and private support. It is understood that local people in each situation will participate directly through contributing time and effort as well as direct cash support.

Task Force V: Future Engagement

IV.

THE REPLICATION DESIGN

NATION-WIDE
NET-WORK

One renewed village by itself is a curiosity. Only through the rational, systematic replication of the pilot project across the total geography of the nation can comprehensive human development be effectively demonstrated. None of the villages of the nation should be over-looked or prevented from participating in the benefits of a comprehensive social, economic development programme instituted over 10 years. Such a programme will prove to be of value not only to the villagers, but to the nation as a whole. The overall intent of this new village effort is to enable each village to recover social self-reliance and economic self-sufficiency. It will open up a sizeable internal market that will accelerate the overall economy. It will expand and intensify agricultural and industrial production. It will enlarge and up-grade the labour force. It will raise the educational level of the citizens. It will contribute to the solution of the problems of hunger and malnutrition. It will improve the overall health of the masses. It will create new, effective delivery systems to the grassroots for goods, funds and services. It will enable the population control. It will directly and significantly engage local man in the building of his society and nation. Finally, it will improve the quality of life in the sense of discipline, co-operation, mutuality and self-reliance. These consequences together will allow the nation to serve as a social demonstration in itself.

Task Force V: Future Engagement

REPLICATION
PHASES

The 10 year phasing design of the project is three-fold. Phase I, requiring one year, is completed with the launching of the pilot and its replication in each of the divisions of the nation. Phase II first involves establishing pilot projects in each of the districts. Then the district pilots will be replicated in 10 locations across each district. The rational location of replication villages in this way will allow for the participation of each county of the nation in the project. Phase III escalate replication by initiating 10 additional projects for each of the villages of Phase II. Subsequently these village projects will be systematically replicated in a similar fashion until every village of the nation is a participant in the village renewal movement.

SITE
SELECTION

The implementation of systematic replication involves the operation of six practical components for each village. First, a team of three persons - a village project resident, a member of the staff of ICA and a concerned person from outside the community will be engaged in site selection. They will visit villages to speak to the local residents about work in the pilot, the division and district pilot projects and their participation in village renewal. The selection of the district pilot sites during the second phase of replication will be guided by certain criteria. An inclusive variety of cultural occupational and agro-climatic settings will be sought. Locations which are easily accessible and therefore can maximally function as renewal demonstrations are preferred. Careful consideration will be given to sites which are eligible for special services or which have already attracted public or private sector interest. Villages selected will be representative of typically depressed communities in the area in which there is large under-employment or un-employment and whose obvious need will allow for rapid, socio-economic change. A selected village's population will normally fall between 500-3,500 people; in the case of a village with related hamlets, the population of the central node will typically fall within the designated population range and serve as the initial forces for development efforts. Selected sites will be finalized only upon the approval of appropriate public officials.

TASK FORCE V: Future Engagement

DEMONSTRATION
VISIT

The second replication component is the Demonstration Visit whereby a group of at least ten concerned residents from a selected village will spend two days on site at an on-going Human Development Project. During this time the visiting villagers will be hosted by the local residents and have an opportunity to see for themselves the practical operation and style of a renewed community. A critical role is played by the village residents who tell the story of socio-economic development and talk at length with the visiting guests.

TOWN
MEETING

Following the Demonstration Visit to an on-going Human Development Project, a one-day village meeting is scheduled in each selected village. This event provides a structured occasion for the whole village to gather and begin to identify the present challenges facing its common well-being and state initial resolutions for future action. The village meeting is an event which awakens local people to the fact that they possess the ability and concern to effect a new direction for their community's life. As such it both imaginably and methodologically prepares the residents for the locally based planning and implementation which forms the basis of a Human Development Project. The village meeting also catalyzes a willingness across the community for people to begin to work together to implement a corporate event.

TRAINING
SCHOOL

The key component in replication is the Human Development Training School, without which it would be virtually impossible to raise up and quickly train the required leadership for village development. Initially the School is held for an eight-week in-residence period in the pilot village. In the future it may be located in close proximity to a pilot project in one of the Divisions. Each village intending to be a human development project sends ten to fifteen of its residents to participate in the School. These participants are joined by men and women from urban situations who have also expressed concern and need for training in local development methods. The School is staffed by a global faculty. Its curriculum is designed to equip participants with images, methods and skills needed for village work and to train community residents to assume leadership responsibility. The pre-requisites for participation in the school are a profound care for the village and a willingness to seriously consider giving two years of service working in replication villages. The School is designed to enable village development and, therefore, in the first instance is not intended to be centered on the individual improvement of the participant. The participants work with the curriculum as students in preparation for becoming leaders and teachers. At the conclusion of the School, as many participants as decide to serve the villages are assigned to the auxiliary staff of the village projects.

Task Force V: Future Engagement

AUXILIARY
RESIDENCE

The fifth component of the replication model calls for establishing the residency of the auxiliary force in the village. This step will be taken in most instances in the weeks immediately following the completed session of the Human Development Training School. In any case, it is to be at least two weeks prior to the village consultation. Although the auxiliary is prepared to live in almost any accommodation made available, it is most conducive to its work if a place is adapted for common residency within the village. Providing such accommodation often affords an opportunity for the village to dramatize its seriousness in being a project. However, auxiliary residence should be in keeping with village style.

VILLAGE
CONSULT

The sixth component of the replication model is the village consultation which is designed to be the occasion with which the human development project is launched. The methods used in the consultation are fully described in Section IV of this report and constitute the basic methods utilized throughout the project. The consultation brings together the subjective wisdom of village residents who are the local consultants and the breadth of experience, objectivity and technological know-how of the outside consultants who come from other nations. It is a great event in the life of the village and includes not only the creation of the national plan for its future development, but also a celebrative occasion for the affirmation of the villagers and the uniqueness of their village. The consultation normally begins on Sunday evening and concludes on Thursday evening and requires of all consultants all day participation including meals. It is desired that the local consultants will be highly representative of the whole village and will include both men and women, youth and elders, official and potential local leaders.

ACTUATION
PHASES

The actuation of each project's programmes begin immediately following the village consultation. Rapid, effective development depends upon initiating all the programmes at once. Each project is phased over a four - year period. The emphasis of the first year is placed on initiating the project by launching all the programmes and training a core of community leaders who will guide and direct the expansion of the project. The second year stresses the acceleration of project programmes and the village's increased participation in district replication efforts. This requires particular emphasis on training capable leadership. The third year focuses on establishing the local autonomy of the Project. As local leaders assume greater responsibility for the total operation, the auxiliary staff can be released to work in other villages which have become part of the replication effort. The fourth year demonstrated the maturation of the Project. At this point external assistance is considerably reduced and local initiative maximized in both the economic and social development programmes.

June 1977

PROGRAMMATIC CHART

ICA

Toward the Actuation of Comprehensive Human Development Projects on the Local Level

thirty six programs — nine structures — three dynamics — one project

A ECONOMIC DEVELOPMENT LOCAL PRODUCTIVITY —toward self-sustenance			B HUMAN DEVELOPMENT LOCAL MOTIVITY —toward self-confidence			C SOCIAL DEVELOPMENT LOCAL SOCIALITY —toward self-reliance		
Enabling local— COOPERATIVE AGRICULTURE			Reconstructing local— LIVING ENVIRONMENT			Creating local— PREVENTIVE CARE		
1	expanded cultivation		13	domestic housing		25	intermediate sanitation	
2	intensified production		14	public facilities		26	total nutrition	
3	water delivery		15	village design		27	systematic immunization	
4	equipment pool		16	essential services		28	primary treatment	
Developing local— APPROPRIATE INDUSTRY			Catalyzing local— CORPORATE PATTERNS			Establishing local— FUNCTIONAL EDUCATION		
5	cottage production		17	total employment		29	early learning	
6	agro-business		18	community commons		30	formal schooling	
7	processing plants		19	village consensus		31	youth training	
8	ancillary industry		20	corporate work-force		32	adult education	
Initiating local— COMMERCIAL SERVICES			Recovering local— IDENTITY SYSTEMS			Instituting local— COMMUNITY WELFARE		
9	common marketing		21	community self-story		33	family development	
10	local merchandising		22	symbol systems		34	women's advancement	
11	system process		23	corporate rituals		35	youth task-force	
12	lending channels		24	village celebrations		36	elderly engagement	

PROGRAMMATIC ACTUATION OF
COMPREHENSIVE HUMAN DEVELOPMENT PROJECTS
ON THE LOCAL LEVEL

INTRODUCTION

Comprehensive human development projects demonstrate that local people with appropriate methods, training and tools, have the ability to quickly achieve dramatic social and economic transformation of their communities. Each project moves toward program actuation in the arenas of economic, human and social development. Economic development occurs when local productivity increases, bringing the community greater self-sustenance. Human development is visible in the motivation and self-confidence of the people. Social development is seen when social structures operate to bring about community self-reliance. Comprehensive transformation of human settlement happens when rapid and simultaneous program actuation occurs.

SECTION A: ECONOMIC DEVELOPMENT

The economic development of a local community is the basis of human development. As a community increases its local productivity, it moves toward a self-sustaining economy which reduces the drain on its own resources and on the larger economic system of which it is a part. In order to accomplish this, structures and programs are created to broaden and undergird the economic base of support for the community. Cooperative agriculture is designed to enable the community to produce more of its own food as well as to provide marketable commodities. Appropriate industry is initiated in order to bring more money into the local economy and to provide employment. Local commercial services keep money circulating within the community, multiplying purchasing power.

COOPERATIVE AGRICULTURE

One keystone in economic development is the expansion of cooperative agricultural productivity to maximum capacity in order to reduce dependence on outside suppliers of basic commodities. The amount of land under cultivation needs to be expanded through corporate farming methods and adequate irrigation techniques. Increasing the yield encourages small landholders and gardeners. Developing the system of water delivery through new wells and creative irrigation schemes ensures a favorable environment and maintenance decreases the overhead and allows the community to put more resources and energy into agricultural production. In Maliwada, India, the village has begun to irrigate arid land which has not been under irrigation for several hundred years, and it is now beginning to turn green.

APPROPRIATE INDUSTRY

Industry appropriate to a community's style and larger economic environment brings more money into the local economy. The Cottage Production program, which involves many people, arranges necessary capital and equipment, and provides transport and market development for distributing locally produced items. The Agro-business program upgrades present grain and animal production, introduces new techniques, researches the use of by-products, and markets local agricultural products. Processing plants keep the production process within the community for at least one additional step. The introduction of packaging, in addition to growing the produce, is an example of this. The economic base is broadened by sub-contracting with outside companies. In Sudtonggan, the Philippines, 30 men are employed in a profitable furniture manufacturing enterprise, which is sub-contracted to a larger distributor.

COMMERCIAL SERVICES

Commercial Services programs assist local business development through ensuring a lower price structure for residents and more effective management procedures for merchants. Common marketing involves giving local commercial enterprises access to cooperative purchasing and selling, such as the "farmers market." Upgrading local merchandising through merchants sharing effective advertising and display models, and coordinating items for sale, attracts the community toward patronizing available services. A system of savings involving the entire community gives investment opportunities to all and makes capital available for future use. Opening of lending channels from larger banks and institutions, as well as creating local lending vehicles such as credit unions, builds an accessible base of financial resources and credit power. In Kwangyung Il, Korea, a commercial services union has been created to conduct capital fund drives, enlist families in savings plans, secure low interest loans for the community, and provide financial advisory services to families and businesses.

SECTION B: HUMAN DEVELOPMENT

The human development of a community has to do with engaging the creative energy of the people. This builds motivation and a greater sense of self-confidence. Three broad functional arenas are included: first, reconstructing the basic elements of the living environment; second, catalyzing new trends of corporate patterns that engage people's time and energy; third, promoting the cultural and social identity of the local settlement within the modern global mosaic.

LIVING ENVIRONMENT

The design and reconstruction of the living environment in both private and public space, reflects the pride and the promise of the people living there. Domestic housing includes modernization and new construction of adequate living quarters. Minimal cost, cooperative labor, simple and replicable designs, and local procurement of materials are emphasized. Public facilities are constructed and rehabilitated, including schools, stores, clinics, recreation and community centers, tool sheds, and offices. The basic space design and ongoing systems of care, maintenance, and clean-up make for an attractive, inviting community. The essential services of transportation, road improvement, health delivery, communication, legal and consumer aid, pure water, electrification, and resource referral are made available for delivery. In Lorne d l'Acadie, New Brunswick, a desperately needed fire truck, providing locally effective fire protection, was bought by the residents.

CORPORATE PATTERNS

The engagement of large numbers of people in work situations, corporate activities, decision-making, and local improvement projects involves the entire community in developing the new patterns of their environment. New workplaces are developed to provide full adult participation in income-producing employment. The commons is a community operated food production center, with herds and small animal and poultry facilities. Community forums discuss local issues, build consensus, and create action proposals. A corporate work-force organizes various groups of citizens in major public works projects in frequent work-days. In the Aboriginal village of Oombulgurri, Australia, everyone receives two balanced nutritional meals every day at the Community Kitchen, which is supplied by the local gardens and animal stocks.

IDENTITY SYSTEMS

A wide range of activities are designed to strengthen the community image, build a new sense of cohesion, and encourage interaction within the community. The story is continually rehearsed through heritage courses and story-telling events. Visible symbols express in artistic forms the rich past and hope-filled future. Rites, songs, and slogans are created to sustain enthusiasm. Major celebrations, festivals, pageants, and religious and national holidays encourage the recovery of cultural traditions; they allow people to appropriate new images of themselves and their role in the world.

This isolation of the island village of Majuro in the Marshall Islands is being overcome by the slogan "Diamond of the Pacific." Traditional crafts, songs, and dances are being taught to the youth to give them pride in their heritage.

SECTION C. SOCIAL DEVELOPMENT

Conditions can be improved in local communities when the residents take responsibility for their own social development. Creating local preventive care systems releases people from the destructive cycle of unsanitary environment and disease. Functional education and community welfare programs provide all the people with opportunities to learn practical and intellectual skills, and engage fully in family and community life. Activating social care structures is a key to building community self-reliance.

PREVENTIVE CARE

Residents of developing communities are frequently sapped of their vitality by diseases and malnutrition which could be reduced by creating systems of preventive care. An intermediate sanitation system minimizes the spread of disease and harmful bacteria through proper disposal of waste, installation of public water facilities, and confinement of animals away from food preparation areas. A total nutrition program is established to maximize use of locally available food items and educate residents in basic nutritional needs. A systematic immunization program is necessary to control the prevalent diseases. This may be initiated by para-medics trained to give routine health examinations and administer inoculations. Primary treatment consists of providing emergency services and opening referral networks to facilitate hospitalization. The people of El Bayad had been plagued with liver flukes for centuries. A water well was drilled for fresh water and a ditch was dug to remove sewage. Each resident then required only one pill to get rid of the flukes.

FUNCTIONAL EDUCATION

Education in functional skills for all ages is foundational to community development. An early learning program equips children with the basic skills to operate in diverse social situations. Faculty effectiveness in formal schooling is upgraded by scheduling regular teachers meetings and training, while students are aided by the provision of tutorial help and special education classes. Youth training, in a program based on action, travel, and community service, guides youth into significant community roles. The adult education program offers practical skills to those who never before had access to training. Chicago's Fifth City operates a Preschool which supplies outstanding care and education for more than 300 children, with teachers enrolled in college-level training. The Commercial School Program trains men and women in secretarial and business management skills.

COMMUNITY WELFARE

A community welfare structure provides forms for all ages to participate creatively in total community life. Family Development provides instruction

in budgeting, early child care, food preservation, and general hygiene. A Women's Advancement Program develops effective domestic skills and introduces ways to supplement home income, enabling women to assume more meaningful community roles. Youth task forces provide a constructive channel for youthful energy, and ways to contribute to community life. Engaging the elderly in community tasks and providing a way for them to share their life wisdom with the whole community releases a powerful human resource. Delta Pace, Mississippi, Youth Service Corps, wearing their green T-shirts, schedule workdays to install trash-cans and collect trash. They participate visibly and effectively in the community events.

CONCLUSION

The programs provide a precise frame within which specific tasks are carried out. They make possible a broad cost analysis of the project and thereby become crucial instruments for its funding. They enable the creation of a relatively accurate phasing design for the entire demonstration project. They serve to organize both the local forces who implement the project and the extended forces who form the support network. Finally, they release an imaginal power that motivates the local people, the project patrons and the public at large, by reflecting the possibility, the inclusiveness, and the unity of the Human Development Projects.

GLOBAL HEALTH ACCELERATION

During the last six months several colleagues and I have been part of a global health acceleration team which visited six of the social demonstration sites and five of the replication sites in India. I've been asked to report how we put the health acceleration team together, what we learned from the trip and what it felt like to be on a health acceleration team.

As a movement we have created a vision out of which we have decided to initiate 24 social demonstrations around the world in the past two years. We seek to demonstrate that it is possible for a village to reorder its wealth, production, service delivery and polity system to allow every person to experience the fullness of life, or to name it another way, to experience the spark of human dignity. This is very hard to talk about in the abstract. Let me provide some illustrations. Imagine yourself as an Indian farmer following after his oxen as you plow the field. You are plowing using the same method used by your people for many generations and yet you know that somewhere in the world there are other ways of producing food which will yield more food per acre. You know there are people in the village who are hungry. The farmers have always plowed their fields this way but now you know there is something different possible, that somewhere in the world, it is possible to raise more food. Somewhere in the world it is possible to not have people hungry. This realization produces a tension and it is resolved in one of two ways. Either that farmer gets the tools he needs to produce more crop per acre or he experiences himself as powerless, ineffective, or emasculated. A deep resignation sets in and the flame of interest or enthusiasm or lust for life becomes very dim.

Now, our friend the farmer never wanted to be an American-style farmer. That's not what he is asking for. That is not what he is thinking about. He just wants a chance to meet one challenge in his life and feel he had won, to feel he was doing a bit more than simply keeping alive during his years on earth. Because he is denied this option, a certain unexcitement, impossibility and impotence sets in, which is the opposite of the fullness of life that is our vision for every man.

It is not that everyone in every country experiences it this way. However, I am trying to create a concrete picture so that you can understand what I am pointing to. The quote from one of the Maliwada elders said, "Last year I was an old man waiting to die. Now I greet each day as a young lion." That transformation points to what I mean by the fullness of life and the spark of human dignity. As a movement, we know a lot about imaginably educating people to consider once again that they might be able to move beyond plodding through life to something that looks a little more like lusting after life. We know a great deal about organizing people into guilds which work together and in so doing share a power much greater than they had ever experienced before as individuals. We know a lot about setting up stakes for the purpose of dealing in a rationally comprehensive way with every last person in the community. This all has to do with reordering the polity of the village. The consultation which we use to initiate a local community project is a very fine tool for getting imaginations going again, to organize people into groups which can work together and identify the problems of the community in such a way that people begin to feel like they could work with those problems. They could experience themselves as effective once again.

Now, imagine yourself as a man who lives on the island of Jeju, South Korea. You are 24 years old and essentially unemployed because your five years spent in the army is over. The women do nearly all the farming, and take care of all the children. You've been in the Korean army for five years and you've seen the way it is on the mainland. You know that on the mainland there is industry that provides jobs for men. The people of the mainland participate in creating a better way of life. You could identify with that. You could experience some kind of excitement, some kind of meaning in your life. But Jeju is an island and transportation of raw materials to an island is expensive and transportation of finished products off the island is expensive. With those extra costs, it would be too expensive to set up industry on Jeju island. So, there are very few jobs for men on Jeju. Precious few jobs, and once again we see despair. On Jeju itself there has been an epidemic of suicides in the last five years. In Kwangyung Il, it shows up more specifically as a terrific rate of alcoholism. Most frequently, it is seen among the brightest and most hopeful of the young men.

Imagine yourself a Sudtonggan mother, whose child is dying of tetanus, a disease for which technology is already available for both prevention and cure. You could accept dying of some disease that strikes equally at everyone. But to die of something that you know could have been prevented produces a sense of incompetence, of personal failure that we have talked about. People can not maintain hope or their belief in themselves unless they see a realistic way to work to gain control in these areas of their lives. The spark of human dignity will lose its brightness.

As a community, we hold the vision that every man and woman might carry himself with that spark of dignity. Our practical proposal for that is to create situations around the world where in spite of harsh environmental situations, people walk with that spark. We are assuming that what it takes is one or two or maybe twenty experiences in which a person grasps himself as powerful, effective and assertive, or perhaps he finds his community to be powerful, effective and assertive and that spark will burst forth. We are not saying that every person in the community will ever discover that spark for himself. It has never been that way. And we are not saying that the person who does respond will win every time he goes into battle. But he will have restored the will to fight once more, or, as Kazantzakis puts it, "To do battle with the abyss", to experience himself as in charge of his situation at least within those limitations that are limitations for all of us as part of being human.

All the resources of the world belong to all the people of the world. I believe that. I believe that one of the resources of the world is technical expertise. Technical training allows people to gain the kind of control which we in the Western world have in many areans of life. I believe it is possible to share that technology with developing nations, in a way that does not compromise the cultural identity and integrity of the recipient people. I point to Japan, a country which is clearly as Japanese as it ever was, yet which has adopted much Western technology. One guideline for adequate sharing of the technology is that our respect for the humanness of the person we share with requires that we put together a system which he can be in charge of, one that he can operate out of his own resources, one in which he needn't feel dependent on anybody. Across the globe people are coming to the conclusion that unless you produce the wealth and resources to provide health care at the level where health care is

consumed, you quickly run out of money no matter how much money was available at first. So the system must be capable of being run on the basis of the resources that the community can produce. Not just money resources, but also manpower resources. Today 80% of the physicians in this world live and work in the industrialized nations. That statistic is not going to change. Therefore, the people resources and the money resources for local health systems must be within the capacity of the local to produce. So, it is not only a moral issue that a health care system must be within the resources of the people who use it, it is a pragmatic issue as well. Getting food to a child in the Philippines who is underfed costs only centavos a day. Once the underfed child with minimal resistance gets pneumonia, the cost of hospital admission, drugs, and salaries for the highly skilled personnel is all prohibitive, even if it were generally available. Teaching people to prevent illness puts them in charge of their life. We call that preventive care. Trying to get people curative care automatically creates dependency and drives the cost of care beyond the resources of the people who need it. This is true in both developed and developing nations.

Much work has been done already in determining what people in developing nations are getting sick from. What would you do if you had limited resources and wanted to get the most mileage out of the money and time you did have? Using medical literature, the health team quickly became aware that in the developing world as a whole, probably 40% of the preventable deaths occurred secondary to problems of sanitation. These are things that could have been prevented if there had been an adequate sewer system and an adequate clean water system. It is this statistic that has led the World Bank to list sanitation systems as its number one priority for making loans in the area of health to the developing nations over the next several years. It is also this fact that results in the statistic that fully half of the deaths that occur in the developing nations are deaths of children. For it is the children who die of diarrhea and dysentery. The second cause of preventable deaths are due to faulty nutrition. Not enough food results not in direct starvation but in non-resistance to what should otherwise be very mild illnesses - colds, flu and measles. Finally, another 20% of deaths could be prevented if an adequate system of immunization was provided. Only four million out of the eighty million children born each year will ever be immunized. Altogether the current medical literature supports the contention that 80% of

the deaths in the developing nations could be prevented if the communities were organized to have adequate water supply and toilets, adequate food supply and distribution, and an adequate organization to ensure that everyone in the community received a full series of immunizations. None of these, interestingly, really requires a physician's skills. The requirement of medically trained persons such as nurses to give immunizations must be held in perspective. Compared to the job of rounding the people up and getting them in line for the injections, the job of the nurse is minimal.

The argument for preventive care is bolstered by historical perspective. If you look at the history of North America and Europe, you see that there is a very abrupt decline in the death rate from such diseases as plague, cholera, typhoid, yellow fever and tuberculosis that happened about the 1800's. We now have curative forms for all these diseases, but hardly any of them predate 1945, the time when penicillin was discovered. Why, then was there a sudden drop in the rates of death of those illnesses way back in the 1800's? Long before we were able to provide curative care for any of them. The answer is very clearly that in the 1800's all through Europe and North America water systems were installed. There began to be sanitary codes that were enforced and you could be put in jail if you threw your garbage out of the window. Toilets were insisted upon and the food supply of the era became stabilized to the point that the majority of the population was well fed most of the time.

Convinced that preventative care was the arena in which it had to operate, the health acceleration team moved quickly to identify the four arenas of activity necessary to get this job done. We felt that the following four things had to be done in every location.

First, you had to build a grassroots health infrastructure, a network of people in the village who knew a little bit about health. We call those people Home Health Visitors. We said there had to be one for every 30 families in the village. They had to do very simple things. They had to weigh every baby in the village every month and record its weight. They had to know what to do if the weight wasn't going up, that is, where to refer the baby. They had to know what an adequate immunization schedule

was and be ready to check immunization programs of the children in their area. They had to know what it took to be admitted to a local hospital, what kinds of things were appropriate for admission, how you'd get there and who you would speak to when you got there. They had to overcome their fear of that system so they could make entry into it. They had to know very minimal first aid - how to wash off a cut and how to stop bleeding. These are very simple things. Now that system requires a coordinator. We called the coordinator the Health Outpost Worker. The Health Outpost Worker is full time, and is in fact stationed in the health outpost. She has to have enough selfhood that when the immunization nurse does not come to the village when she is scheduled to, the health outpost worker can find out where she is, find out what happened, and go get her. She needs to be able to coordinate the Home Health Visitors. She could learn a bit more basic first aid and perhaps midwifery. We found in most countries that we did not have to train this person. A government program already existed to do that training. We did have to identify and motivate that person and put them in the midst of a system of Home Health Visitors which is the piece that was missing from most government programs.

In the second arena of engagement, we talked about the bridge or liaison between the village system and the establishment health service. This meant visiting the director of the local district hospital and finding out what kind of services he was able to provide. This meant finding out which of the multiple divisions of the government health service were supposed to provide services to the community. All of this is a remarkably complex area. It is not unusual to find four or five different ministries, each of which has some kind of health responsibility and each of which in theory provides health care to the village. We called that liaison work.

The third arena of engagement was mass education - teaching everyone in the village something about health service to make the community a little more receptive to the initial work of the Home Health Visitors. This also made everyone feel that they were participating in this whole business.

The fourth arena of engagement would be building whatever physical structure seemed most needed to further the current health situation in the community, and to symbolize the concrete work that

had been done elsewhere. So from the very beginning, we had a screen of training our network of health caretakers, building the bridges of liaison, doing mass impact teaching and doing a physical sign, such as a building.

The most radical decision we made was that we would spend no more than one month in each location. The pressure of time put that constraint upon us. Yet, that pressure created a certain radicality about what we were doing. Most of what we were doing was very much in line with what is recognized around the globe to be the necessary deed but we can't find anyone who thinks he can train health workers in less than three months. We are doing it essentially in three weeks.

The final step of preparation was our battle over curriculum. In retrospect this allowed us a time to think through just exactly how we would transfer what we knew. And since we had learned it under a system of training which was highly technical and in a system of practice which was highly technological, to transfer what we knew into a system in which that technology simply did not exist, was a new challenge. It is very difficult, without going into great detail about the specifics of what kinds of things we argued about, to explain what step this was, and yet this was a critical step because it really did help us get to the point where we were able to operate in a developing situation where there was minimal technology. Where, for instance, you couldn't count on sanitation at all, where you knew there would be no electricity and therefore no refrigeration. It taught us to operate where your selection in terms of food, for instance, to give an infant who had diarrhea, was very limited. These kinds of decisions are ones you have to make and agree upon really before you start out.

On the trek itself, El Bayad, Egypt was the first stop. The team arrived the day the food subsidy riots began in Cairo. Egypt is an ancient land: the Felaheen, or peasants, continue their labor and life much as depicted in the murals of the pyramids. This area happens to have stone housing. On the second story cow dung is piled up for storage. It is put there to sun dry as fuel, but the family collects more than it needs and eventually the dung will be plastered over with mud to serve as a second story sleeping chamber for children or as a pigeon coop. Cooking the traditional flat bread is done over a cow-dung fire on the floor.

Lack of ventilation contributes greatly to eye irritation and the pus in the eye attracts the flies which carry trachoma. Probably a quarter of Bayad's women have lost one eye.

Bayad was the place where the team first confronted malnutrition as something more than statistics. We found there are two kinds- the obvious starvation of the children in a family that has somehow fallen out of the traditional family patterns; for example, a family in which the husband has died and which has no relatives in the village. Then there is the less obvious but more common malnutrition of families chronically falling a little short of the food they need. Life goes on, but never achieving full potential. The Cairo Nutrition Institute came to El Bayad and did a survey on request. Ninety percent of El Bayad's children fall into the lowest three percent of height and weight groupings by Egyptian standards. Because the dam broke the annual flood cycle, there simply has never been enough food in the village. The trek in Bayad began with a great community forum. The one innovation was that the proposals from the final workshop were assigned directly to various guilds for immediate action. The point gets made that all the guilds are responsible for the health of the community. In response to the malnutrition the baby-weighing program was initiated as part of standard operations. It works well and was taken almost without change from other programs and adopted for use in the stake system, which strengthens the whole concept. But the most highly symbolic job was the participation in the work days to get the water pipe to run from the well down by the Nile up to the village. A great victory was celebrated on the first day the pump was running as women crowded around the open pipe to take clean water into their houses.

In Kwangyung Il, South Korea the team experienced being even closer to the reality of the situation as experienced by local man. I was called about 1:00 in the morning to attend a young woman who was bleeding after child birth. She had been bleeding for about five hours. She was already in shock when I arrived. The family knew that they should have taken her to the hospital, but the road was terribly rough and the jeep was out of gas. She died on the way to the hospital in the back of the project jeep. The local provincial hospital would have been adequate to do the D and C she needed five hours earlier. It was entirely inadequate to deal with the extensive resuscitation procedures

that we employ in this country. In spite of our well laid plans for the trek, this event occasioned a deep vocational cry. If only the team had come on this trek prepared to do curative care we might have saved this woman. Yet, the truth is that two or three women a year will bleed to death in this village until the transportation to the hospital is made more possible. Much has already been done to avert such tragedy in the future.

An observer at the Health Fair would have noticed women beaming as they examined a model of a fetus in utero. Such displays allow women to understand the anatomy of birth. This gives them confidence to secure the help they need when there are problems during childbirth.

One of the mundane tasks in Kwangyung Il was placing stones around the entrance to the public toilet. The stones were carried out of the nearby river bed and placed on the floor allowing a public nuisance to be dried out. No job is too humble when you are out to demonstrate possibility.

Nam Wai, Hong Kong, is a much more affluent village. Malnutrition is unknown and health problems are much more urban. Preventative health in this case consisted of measures which would keep the young people in the village and prevent them from drifting into the slums of Hong Kong. The team spent only a week in Nam Wai, working mainly with the auxiliary, but in that time symbolized the hopes for future steps in working to improve the outlook of the village by planting a bush in the public space courtyard.

Sudtonggan in the Philippines was a painful encounter. Poverty was everywhere apparent and people were much more conscious that it doesn't have to be this way. It was here we realized that the auxiliary is often unaware of the extent of medical problems because it is the healthiest, the most able, who participate with the auxiliary in building the new village. It is the starving children of the poorest families who never get sent to pre-school to benefit from the meal program. The acceleration team must have methods of seeking out the problems of the whole village.

The classes for health workers went especially well in Sudtonggan. The health workers came in uniform to the health fair. Also at the health fair there was a display of Sudtonggan products - a booth of the small industry guild which made the point that the success

of Sudtonggan products meant more income to provide for the health of the entire community.

The team saw the newly constructed fishing boat complete and sea worthy and the nets 60 meters long, all of which had the floats and sinkers tied on by hand in preparation for use on the boat. This was a great sign for the health team as the worst malnutrition was consistently in the stakes inhabited by the fishermen of the village. The fisherman's guild, along with the industry guild, have structured into their plans a significant portion of their earnings to support the health and welfare needs of the entire village.

In Kawangware, Kenya, the first weekend of the health trek was spent in visitation with the elders of the village. The second weekend was a Community Forum with the social process triangles in the Swahili language. The Health Fair was the third weekend event. It went especially well with two tents filled with some 36 displays. The final weekend was the time of commissioning, a great event, a rite of passage for the village people, after which they are recognized as community health caretakers.

Maliwada, India, was the oldest project visited. The physical signs of change were everywhere, from the entrance of the village enhanced by a mural of the community symbol, to the stone-paved, straight road and gutter that will allow people to feel less like cattle slogging through a marsh when the monsoon time comes. The team saw Pundik, the silversmith (who quit his job in the nearby town because he wanted to be an Iron Man in Maliwada) using an ingenious metal straw with a right angle at the tip to blow through a kerosene flame to produce a hot jet that softened the silver on the tray. He was pounding the silver into a wedge-blade ring.

In all these sites, the vitality and optimism of local man was everywhere noticeable. In spite of the over-whelming problems facing these people in their communities, the predominant impression one gets in the villages is the hopefulness, and the resilience in the face of adversity, and coping with stress. Facing the health problems of the more urban situations, will depend on the lessons learned in the poorest countries.

Throughout the trek, emphasis was placed on simple nutritional education. Every village received a little lesson about the five food groups.

The first screen for a community's diet is that of sufficient calories. Although this is the reverse of what most of us learn, the truth is that in most of the projects we have been working with, getting enough calories into the village is the first priority. It is not just a matter of looking at the caloric requirements for just one person, but for the entire community. The agricultural guild was encouraged to set up production targets for food self-sufficiency. By multiplying 3,000 calories per day by 365 days a year, and then again by the number of people in the village, the total caloric requirements for the whole village for one year were calculated. By US Minimum Daily Requirements and FAO recommendations, 3000 calories is slightly high. But it was calculated that 3000 calories left enough margin for the rats and insects to get some and still leave enough at the end of the year for the people to eat.

The second priority in a diet is enough protein. 50 grams of protein a day was the calculation used. This is slightly higher than the FAO requirement. The Food and Agricultural Organization is a UN agency which established its level in the context of developing nations where protein is in tight supply. The critical data is the minimum amount of protein needed to be healthy. Setting the figure at 50 grams, allows a slight margin for error, and covers the recommendations for a lactating mother as well. The US Minimum Daily Requirement recommendations, on the other hand, are established in the context of a country where protein is plentiful and it seems easy enough to allow a generous measure, just in case. This is a lesson relevant to anyone trying to work with Western-trained experts in anything: the figures they are using are not necessarily appropriate to other contexts.

Protein measurement is tricky. Some sources of protein are comprehensively adequate in themselves, such as meat, milk and eggs. Other sources contain perfectly good protein, but not the full range of proteins needed. Most proteins can be put together from more basic components obtained from eating plants. But there are 8 proteins which must be eaten ready assembled since the body needs them but cannot put them together. Plant sources carry some of these, but never all 8 from the one source. So, to get your protein from plants, it is necessary to eat several plant sources together. Plants like seeds from grain are not only good sources of calories, but carry a significant amount of protein. But these proteins have to be completed by adding to them the proteins from the groups called legumes or dahl and nuts. In Mexico, this looks like corn tortillas and beans. In

India it looks like rice and dahl. In Korea it is rice and bean curd. In the U.S. it looks like wheat bread and peanut butter. Every successful culture has settled upon some such complementary pattern without the slightest idea of the theory behind it all. We clearly need to encourage this kind of nutritional wisdom in our teaching.

The third priority is sufficient vitamins and minerals. This is no small issue. Over a million people are blind in India owing to lack of vitamin A, and yet vitamin A is relatively common in fruits and vegetables that are easily available in India. The key here is simply getting people to eat a variety of fruits and vegetables. Even small amounts are adequate for furnishing the need. People don't have to be taught the technical difference between a vitamin and a mineral. This is reason for teaching the five food groups. The foods are identified by qualities which are evident to the farmer's family. Once you teach someone about the five food groups, they benefit from complementary proteins, without having to worry about all the technical complexity. Eating something from both a fruit and a vegetable at each meal will give 4 to 6 chances a day (depending on how many meals are eaten) to get in the vitamins and minerals needed. The addition of food from animals, although theoretically not necessary, makes the protein source more likely to be adequate and balanced. Teaching about food from animals allows working equally well in a meat-eating or a vegetarian community without changing images. A meal a day is provided for health workers as a break in their classes. This is an ideal time to teach the five food groups. There is evidence that the health workers begin to change their family eating patterns after exposure to a system which they are able to initiate themselves no matter how small their food budget. Traditional food patterns were probably as unconscious as the tortillas and red beans of the Mexican but they were successful. But when two or more cultures get together in the same auxiliary, their traditional food patterns are shifted and at that point, some rationale is needed to pick out what must be preserved from each food pattern.

The health delivery problem in rural projects has been solved within the bounds of information readily available within the discipline of health professions. The primary issue has consistently been practical application. The solution has always been found consistent with our presupposition: All the ages and all the problems are to be dealt with in a limited geographical area with emphasis on the depth human problem and the use of symbols as key.

HEALTH ACCELERATION TEAM

OPERATIONAL ASSUMPTIONS FOR ACCELERATION TREKS:

Direct Community Impact:

1. The trek globalizes images of the people in the village.
2. The trek builds and reinforces guilds and stakes.
3. The trek is out to increase the responsibility of the village people, not of the auxiliary.
4. The trek will train local people to carry on the structures started after the trek leaves.
5. Each trek assists the project in seeing that all guilds are related to the trek's arena, thus assisting in integrating the project components.
6. The trek builds liaison between the area establishment structures and the village through personal visits to appropriate local establishment figures.
7. Trek personnel avoid use of equipment or methods that they are unable to leave with or teach to village people.
8. Trek marks the end of their work with a dramatic event which allows the village to indicate their thanks for the work done, while at the same time serving as a rite of passage for villagers who are assuming new responsibility in the wake of the trek's work.

Trek Auxiliary Collegiality:

1. Trek coordinates its action with the auxiliary, but provides action beyond the existing auxiliary plans.
2. Trek absolutely avoids making comments on the internal life of the auxiliary.
3. Trek participates in the enablement design of the auxiliary.
4. Trek lives the same life style as the auxiliary.
5. Trek imparts its expertise to auxiliary through training collegiums.
6. Trek brings news of the global campaigns through collegiums and materials from other projects.
7. Trek maintains a separate identity by such means as accounting for itself at meals as a separate team and holding its own planning meetings.

Maintaining Trek Objectivity:

1. Trek maintains objectivity through the pre-established design of events.
2. Early in its timeline, the trek publicly lists 10 to 15 accomplishments for which it will stand accountable.
3. The trek does one physical visible sign such as a building at each site.
4. The trek completes everything it starts and leaves the project with a list of future steps.
5. The trek team's expertise is manifested through pre-established common strategies used by each unit for dealing with problems in the trek arena.
6. Trek works entirely within the village consensus as articulated in the consult document.
7. The trek team members establish among themselves specific strategies for dealing with problems in the trek's arena and rely on those common strategies rather than individual opinion.

Trek Communication Network:

1. The different treks communicate with each other about every location they visit.
2. Trek writes reports with standard formats and includes copies going to the auxiliaries and appropriate centrums.
3. Trek writes informative letters to the guardians involved in the arena of expertise and has these letters mailed out soon after each site is visited.
4. Trek personnel take advantage of traveling to visit globally recognized experts in their assigned arena.

Trek Assignment Principles:

1. The trek team is assigned sufficient number of personnel so that it may divide into several equally competent units.
2. Four persons per unit is the recommended minimum to maintain internal flexibility and objectivity.
3. At least one old hand serves in each unit and provides trek continuity.
4. Treks train personnel from other projects by having them assigned as part of the trek team.

5. Trek teams cut across the tendency to hierarchism by rotating team responsibilities at each site.
6. At least one person with relevant expertise and formal credentials serves in each unit.

Appropriate Trek Funding:

1. Treks include development in their overall team schedule and assume responsibility for raising global funds equal to the team's expenditure.
2. Treks have their funds allotted directly from the Centrum and thus are able to finance the necessary activity in the village.
3. Treks are accountable for budgets and funds to Chicago Nexus.

GLOBAL AWAKENMENT

The globe in the 20th Century has 4 billion people living in 2.5 million communities. Most of these communities are in a state of social sleep and impotence. They are blocked from being able to act out the globality, consciousness, responsibility and corporateness that are part of the 20th Century revolution, innocent participants in the individualism and liberalism that have local man by the throat. They are mute spectators of their own incapacity to move. It is not that social passion and a longing for action and community are not there. They are, but are stifled by the atmosphere of negativism that pervades the times. Many have made individual efforts and participated for a time in moving on isolated issues and found that it all came to naught. Small villages are over-awed by the massive complexity of dealing with the power structures. If they do attempt something positive, there is always the chorus of, "It can't be done." Cities are over-whelmed by the sheer mass of agencies and bureaucratic strings that seem to loom large in front of any creative efforts. This is as true in an Indian village as it is in Shaker Heights, Ohio, or the suburbs of Rio. The challenge of cutting a swathe through the dark cloud of negativism and paralysis in order to reveal the sunlight of possibility and a burst of creative energy is the task of awakening.

THE MEANING OF AWAKENMENT

Every local community is a life-and-death situation. The function of awakening is not simply to allow communities to see their real situation. Many see it all too clearly; it is the acuteness of their lucidity that is so paralyzing to them. The result of awakening is to pick up on the resurgent forces and trends that already exist in the local and affirm them. Every community to some degree already has elements of resurgence in it. A key to awakening is the declaration that the community with all its irritants, blights, problems and blocks, is not a mistake. These very deterrents are the doorway to the future. Affirmation of the local community, just as it is, opens its citizens' eyes, takes away their excuses and releases them to deal with their common problems; not as "problems" but as the gift of history.

Task Force V: Future Engagement

Then again, most local men and women want change in their community but have not the tools to bring it about. Giving them the gift of 20th Century trans-rational methods allows them to grasp their own innovative possibilities and see that they can create whatever future they decide. Finally, they see themselves as they really are - a community of diverse, ornery, but great human beings. A new sense of collegiality is birthed, even between different races, generations and groups that have a long record of alienation.

THE GLOBAL CAMPAIGN OF AWAKENMENT

The 20th Century is inescapably global. Man lives on Space-ship Earth and every single inhabitant is inextricably bound to the whole planet and all its parts. Awakening is a local task, but on a global scale. Every single one of the two million local communities that make up the globe are waiting for this kind of awakening. Nothing less than a campaign that is global in scope and local in application will bring it. The whole globe is awakenable, community by community, county by county, state by state, nation by nation. Waking up one individual here, or one individual there, will not do it. Even working on selected communities and hoping awakening will happen by osmosis, will not do. Visible demonstrative awakening events must happen in each neighborhood, community and town in every nation of the globe. This campaign is an autonomous, independent entity of its own, both in intent and execution. It stands on its own bottom, irrespective of what it might lead to. The task is to awaken the consciousness, authenticity, freedom and corporateness latent under the skin of every global village. Every man has the right to know himself responsible for the well-being of his whole community as a significant unit of global settlement. But there is no time to communicate this to each person individually. We may not have a thousand years, let alone a century. The March of Awakening will happen rapidly, town by town, and village by village, in a massive, accelerating campaign. The urgency is too great for gradualism.

THE GRAND STRATEGY

Carrying awakenment across nine geo-social continents to 4.2 billion people, will not be done perfunctorily, routinely or rationally on a thousand year time-line. What we are talking about are hundreds of thousands of town and village meetings that bring communities together and put the dynamite of their own creativity, possibility and collegiality underneath them and explode it. These meetings will gather a sizeable representation of the whole village together for the event. Such meetings are going to happen in massive sweeps across the whole geography of the Planet. Initially, certain countries are chosen as strong-holds for the initiation of the campaign. As awakenment accelerates in that nation, the most awakened will form forces to carry the campaign to selected nations of that continent, whether it be Africa, Latin America, South East Asia and Pacifica. Pincer movements can then be made on those continents that are less open and accessible, and link-ups will be made between successive sectors of the global campaign. Rapid massive coverage of continental geography in grand sweeps across the terrain by highly mobile, disciplined teams, will shift the mood of local man and of officials to the point where town meetings become a way of life, and corporate planning becomes a part of the global imagination. Eventually, the awakenment events will be picked up and conducted by local bodies themselves as a normal part of life so that awakenment reaches the Last Fat Lady.

GLOBAL COMMUNITY FORUM

One laboratory experiment in awakenment currently being done is the Global Community Forum, also called Town Meeting. It is a community meeting taking several hours, which gathers a cross-section of the community together for a day's talks, work-shops and celebration. It **workshops** the challenges facing the community, partakes of common refreshment and entertainment, writes proposals that creatively deal with the challenges, and compose a story, song and symbol that recreate the community's past, present and future greatness. A document produced on site and in session, captures the results of the Town Meeting proceedings. As the diverse body of people faces one another and hears talks on "The New World" and "The New Human" it sees itself, as for the first time, whole, with a common context and the indicative approval of its alienation, separation and depreciation.

The common task of deciding the future direction of the community assumes this grouping of people to be a community and in the process it becomes one. Futurically and indirectly, naming its irritants and problems as challenges, absolves them. The interlude of feasting, singing, dancing, proclaims that having challenges is normal and human. The process of framing creative proposals and proclaiming them to the world in the document and the plenary closing session, is a sign of the town's willingness to deal with its future and a strangely healing event for its separation. The Town Meeting leaves a community without props and without excuses, free to face its future as a part of the global community.

RESIDUE OF THE TOWN MEETING

Three kinds of results have been noticed in those towns and neighborhoods which have had Town Meeting. Minds are blown wide open to a new sense of possibility and greatness. People talk about having re-captured their faith in one another, of having "found something". One citizen said Town Meeting had "integrated Johnny Citizen and the government in the same boiling pot." The distrustful relation between government and local man is often healed at Town Meeting. A new spirit and motivation pour forth. Observers remark on the positive energy generated in the work-shops and the blow dealt to apathy. They talk about seeing their own corporate effectiveness manifested. One citizen said: "This whole day is a miracle. If I were a politician, I'd feel better after seeing Town Meeting. We blame the politicians too much." The second kind of residue has to do with catalysis of common action in the community. Further Town Meetings get sparked, special programmes for Senior Citizens and youth are generated. Needed public buildings, hospitals, gymnasiums, and civic centers get planned, funded and built shortly after. The specific programmes relating to crime, public space beautification and community celebrations are initiated. The document gets fed into the city, municipal, and county planning process. Some communities find that the Town Meeting becomes a launching pad for a major community reformulation project. This is happening especially in India. The third kind of souvenir from the Town Meeting is the change in the

imagination, heart and will of the community. For example, one mayor said, "This day we became a community for the first time." In individual citizens there is a positive change evident in their openness, confidence and motivity. Others have talked about the shift in the over-all morale of the local area. One way or another, or in all three, awakenment has occurred.

Somebody said this august journal needed an article on Town Meeting, or on Community Forum, which is the generic name of the creature. What kind of Article? Well, some sort of statement on the intellectual roots and scholarly methods employed in the Community Forum.

But Community Forum, or Town Meeting, isn't an intellectual subject. Or, its intellectual like gas stations and county roads and Dottie's Grill and Highway 62 out of Putnam. Or its scholarly like his honor, the bull-headed Mayor of Wewoka who retired to his home town last year as an Air Force Colonel. Or like Councilman "Pop" Dupopolis who drives an ancient blue pick-up (that's how you know if he's in town) and has a library of the most incredible usable junk out front of his two room house (where his wife grows 53 varieties of cactus on the guest room bed, literally, because that's the best place in the house to catch the sun). Anybody who can write intellectually about putting 1000 miles a week on a car that's turned over the speedometer at least once, has got to be good.

Which is not to say that Community Forums are not real: they are intensely real, and intensely rich. Nor is it to say that some kind of statement on what lies behind the Town Meeting phenomena is not required, because it is. People got burned out doing that campaign last year, even though they were winning every step of the way, and it was probably because they had no way of talking to themselves about why what they were doing was really working. This writing is a kind of relaxed way to explore what there is to say about Town Meetings.

In the first place, we did lots of Town Meetings last year. The first year, we beat our heads against the wall, corporately speaking, trying to grub up 435 of these fine little events. Last year, the official count was that we had done 1500 or three times what we had done before. One fun bit of statistical twaddle is that we did, in June of 1977, 70 Town Meetings on each of four successive weekends.

Whether we did 150 or 1500 Town Meetings is immaterial. We did do a lot of them, and we will do a whole lot more, and nobody doubts that any longer, no matter who they are. We confused ourselves, and tied ourselves into knots early on by making lots of hoopla about doing 5,000. Small wonder that the first six to ten Town Meetings we pulled off with great struggle and strife, were not too awfully satisfying. We'd wiped ourselves out before we'd begun with that accursed number! 5000! The top dog in at least one area came back to council after that first year with 35 under his belt, six or seven times the accomplishment of most of his buddies, and the earth shook beneath his feet as he walked! 5000 what?!

The popular opinion now is that the whole thing began to fall together around the Oklahoma:100 campaign. The ideas were simple, and in most ways what we had been saying all along. "One-on-one" Town Meeting set-up was over. Everything aimed at the mass approach. We got good letters from Governors. We got good letters from everybody. We were awash in a vast sea of authorization. Brochures, workbooks, backup materials were available in quantity.

Briefcases loaded and ready for bear (or bull), we divided the state into quadrants, each quadrant into two sectors. Word went out across Area Houston, the troops gathered, assigned themselves to teams, and prepared to reap the harvest.

The story we had to tell was fabulous: Town Meeting: ONE-day event. Saturday, 9:00 to 5:00. 200 people. (Press, T.V.) Welcoming by the mayor. Analyze the problems. Lunch celebration. Proposals (solve problems). Talks (not loud). Final plenary. Closing celebration. And good results for your town. Only \$600 for a \$1200 program the workbooks alone cost... Training! lot's of training. 8 people for four weekends of workshop leader training. Orchestrator training. The seven weeks of set up are all part of the total event. We leave trained leaders behind. The story was really so good that we hardly believed it ourselves. It was all true. It was all varifiably true! 100 of them on one day!

Nearly everywhere we went, the reception was fine. ("Oh, you've worked with Kiwanis." "Well, if the governor wants it... "It wouldn't work here, but so nice of you to ask." "What a nice workbook!" "You're going to send two people? And we can lead our own workshops?"") Occasionally there were skeptics, but they were cautious: ("Where did you say you were from?" "Who's financing this?" "Are you being paid by the government?").

Once in a while people came up with the really hard questions: "Why are you doing this? What are you getting out of it? Come on now, what are you really getting out of it?" "By the way, who has the publishing rights on the Town Meeting results when you're finished with all of this?" "You're volunteers, eh? Don't you work?"

Circuiters all over the country quickly learned that no one is ever more at a loss for convincing defense than an innocent man. How do you explain that your car runs on a credit card, that you are not being paid a salary, that there are no prizes being given for more Town Meetings, and that everytime somebody says "yes" to having a Town Meeting, it's going to cost more money? People don't do things like that.

The first week of circuiting was great. More than a hundred towns said that they would do a Town Meeting during that first week. The promises were confirmed during the second week. The circuiters all went home in the third week, knowing they had done a fine job, excited because Oklahoma:100 was really going to happen. The three teams left in Oklahoma knew they had lots of work, but after all, they were winning.

A month later, there was almost nothing left. In town after town: "This is really great, but \$600?" "You know, lots of things are going to happen in this town in March." "Well, yes, I thought I had the people to lead this all lined up, but it turns out they're going to be out of town for that whole month." "We've talked about it, and we don't really think we need a town meeting in our town." "What you're doing is great, but it really is meant for Tulsa and the City, isn't it?" "What you're doing is great, but it really is meant for the small towns, now isn't it?"

Never was so much creativity invested in saying one little word, "no." When pressed, it always came down to the same thing: too much work, and too much money. Oklahoma: 100 was dead, and nothing remained but to retell the story so you covered your back as much as possible. That we could do with imagination. If we had 15 town meetings on March 26, it would be some sort of a miracle.

The miracle came in mid-February. 25 people showed up from the ICA office in Chicago. They would do the circuits... by implication, the way they should have been done in the first place. Oklahoma: 100 would win. Definitions flipped all over the place. A Town Meeting became anything that would move and wear the name. "Money? No problem... We got this grant... Could you pay for the materials?...\$1.00 a head?... At the door?...Discount for elders?... and families?... well, if you really can't afford to pay anything...!"

"What set up? School cafeteria... bring your own lunch...but city hall hasn't been used for years...scavenger hunt for the kids... we'll run it, you be there... We'd love to do one for a highschool class... Not 50? Bring 25--bring 10."

ICA staff were furious with each other. "That's not a Town Meeting--that's a freebie. Who's paying? It won't work here, and it won't work in New York." "Where do these guys get off?" "Who said don't worry about the entertainment?" "Are we going to use the workbook?" "Why?" "What mileage money?" "How can we eat? There aren't any MacDonalds in most of these towns." For some people, asking for in-kind rooms, and in-kind meals was like dying a little, over and over again every day. But people were really willing to support this kind of effort. It was a good thing. Nobody had money.

But the towns started saying yes again. Most of them weren't the ones that had said yes the first time. We talked with towns of less than 1000, less than 100. There were towns whose industry had closed, and there were towns who never had any. There were towns with open sewers, and towns with no paved roads. There were towns where nearly everyone was either retarded or over 60. They had one store, sometimes two. Most of them had nice schools, but they all wanted new city halls.

Yes, they wanted a Town Meeting. Yes, they would put up the posters. Yes, they could do something about lunch. Yes, they would take up a collection. Yes, the mayor would make the introductions. YES, THERE WOULD BE AN OKLAHOMA: 100. The miracle occurred.

Oklahoma: 100 had the effect of the first falling domino in the chain. There was the Wisconsin campaign, and there was Michigan, and East Texas, and the Mississippi Delta campaign. There was the New Jersey campaign that took everything learned in Oklahoma: 100 and refined and intentionalized it.

Some there are who say that Town Meeting hasn't recovered from Oklahoma: 100.

Certainly the days are gone when the effort required to set-up a Town Meeting was the rough equivalent of what it took to stage the Boston Pops in Barnsville. Those were fine Town Meetings, what few of them there were. But when you got to the end, somehow there was an impression of mis-spent or misplaced energy. That kind of thing couldn't happen very often. Effort got focused on the mechanics of the day, rather than the happenings of the day related to decision making and primal community. Still, all the circuiters experienced a demotion from selling new Cadillacs to hustling used Datsuns. The transition cost us something, even though it is hard to say exactly what. Now, perhaps, it is simply altogether too plain that Town Meetings, or Community Forums, belong to the towns and to the people of the towns. Even the kind of minimum self-satisfaction that came from orchestrating a Town Meeting in the earlier days is now gone.

We are now in a position to declare Town Meeting a success in 60 kinds of ways. That's irrespective of whatever is to come next year. Town Meetings have been re-established as a viable means of mobilizing the community consensus. People may forget quickly who did the Town Meetings in the first place. But they won't forget the events, nor the fact that they are usable methods.

But some of us are still beset with nagging questions about broader significance of Town Meeting, or Community Forum. In a way, they are ungrateful questions. Out of the 1500 Town Meetings, you could count on the fingers of one hand the number of towns that were not simply overwhelmed and delighted with what they had accomplished, and who were not looking forward to a creative future. After all, success is its own

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THE COMMUNITY FORUM

July, 1977
Chicago

significating factor. But it still doesn't settle things. Why do Town Meetings cause all the excitement that they cause? And, when you add up the cost, both in financial terms, and in terms of the sheer number of man-hours poured into the campaigns, can you still say that Town Meeting was "worth it?" Those may be the wrong questions, but there are questions there, and they are legitimate ones.

Try this on: Town Meetings are inevitable. It doesn't matter who started them or named them, because history itself required them at this particular moment.

You can get that sense rather easily, if you just keep an eye on life in North America. For instance, look at the kinds of things communities pre-occupy themselves with. Every major city has its contingent of historically minded renovators tucked away in some run down, but otherwise attractive urban neighborhood. They set up historical preservation societies. They renovate libraries, and houses belonging to famous people, and rebuild monuments. For investors, anything goes; old warehouses become plush restaurants. Obsolete bridges become shopping markets. The appeal of the historical, on the one hand, and the mawkishly nostalgic on the other, is tremendous. The theme is, 'look backward.'

Try another. Neighborhoods everywhere have do-it-yourself-ers crawling out from under rocks. Renovation work is largely amateur, except in things like plumbing and electrical work, where the city codes prohibit non-professional adventuring. Sometimes the do-it-yourself impulse spreads into the public domain. Public flower gardens, children's parks, murals on large, unadorned walls. It's less frequent, but it can be seen in nearly every medium to large city.

Or another: the nearly eternal neighborhood protest movement. They occur over modified traffic flow; "Why'dja hafta put a stop sign there?" or over insensitivity of public officials; "Whydja decide to enforce codes on li'l ol' ladies and not the developers?"

The point is, that totally apart from the ICA, friends and volunteers, human community is everywhere seeking ways to surface. In lots of places, it's nothing but unformed bubbling. But it is there, and it is making itself felt.

Town Meeting, or Community Forum, is an expression of that longing. It's as much a part of the times as Jimmy Carter and 747's. Community Forums are inevitable. Had ICA not developed a form for them, someone else would have had to come along and do it.

What makes Community Forum difficult to do for the consultants is their indirectness. In the Human Development projects, the ICA consultants are employed directly at the site of need. The work on the project is harder, and the operating conditions worse than most on Town Meeting circuits can ever imagine. But when action is taken, it's addressed to the need. But when you're involved in Town Meeting set-up, there are at least three major phases of activity between the consultant and any immediately perceptible need. There's permission getting, and then there's help getting, and then there's the Town Meeting day, and then there's the leap from proposals to action, and then there's often disparity between the expressed desires or the proposals and any visible, tangible need. No matter how exciting the Town Meeting day, the consultant has a million turns in which to get lost in skepticism, and cynicism.

But again, the indirectness is the only reason the forum works. Let an outsider, or an insider, for that matter, attempt to tell a community what it learns about itself in the first few hours of the Town Meeting. The indirectness, and the consequent sense of ineffectiveness, is simply the cost of doing that which is necessary to do.

Work needs to be done on the maneuvers of Town Meeting. Much remains to be said about the grand strategy relating to the globalization of Community Forum. Save it for another occasion.

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