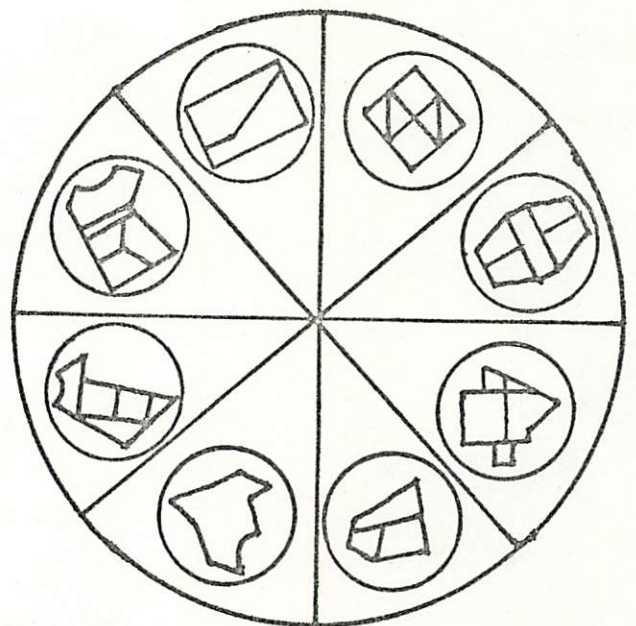


SOCIAL DEMONSTRATION



WORKING DRAFT
for Assembly distribution only

**SOCIAL
NEED**

Social demonstration is a practical and total human response to our era of social transition. Throughout history great cultures have flowered, embodying for their people a transcendent vision of purpose and wholeness. These cultures rose out of chaos and collapse of preceding eras through the efforts of those who desired to capture in tangible forms a new social vision. In the 20th century, demands of "Freedom Now," "New Frontier," and "Power to the People" signify frustration with the old, and a vital but inchoate yearning for the new. The purpose of social demonstration is to engage the restless vitality of this age in building the new society at the local level.

**GLOBAL
- PROJECTS**

In response to this need, social demonstrations are planned at strategic locations around the world and are designed to show through practical methods the possibility of restructuring society and its institutions. The intent is to establish a band of 24 demonstrations, one in each time zone. These projects are to be activated over a three-year period, beginning in 1975-76, with eight initiated by the end of each year. The basis of these projects is a social model for reconstructing local communities which can be adapted and reduplicated anywhere.

**METHOD
DEVELOPMENT**

The first social demonstration began in 5th City, Chicago in 1963. In a series of meetings of neighborhood residents with ICA staff, thousands of problems were listed, grouped and regrouped. Out of those listings, five basic arenas were discerned and named. These five—economic, political, education, style and symbol—are acted upon by a total of 80 community "agencies" created to deal comprehensively with all the originally listed problems, and at the same time provide structural means for dealing with new situations in the future. The same methods and models were used in Australia where an aboriginal village demonstration was begun in 1970, leading to the demonstration in Oombulgurri, and again in the Marshall Islands of the Pacific Trust Territory where a demonstration was begun in Majuro in 1972.

UNIQUENESS

The unique aspect of these demonstrations is their comprehensive scope and specific focus. It is presupposed that to be effective, a social demonstration will work within a delineated geographical area and will address itself to all the problems of all the people in that area, dealing with the depth human problem out of the operating assumption that the symbols before which a people live are the key to real change.

CRITERIA

The social demonstration community is chosen where there is an absence of community projects and in which the apparent hopelessness of the situation has resulted in local frustration. Into this situation, social demonstration injects a sign of hope, and demonstrates to the world the possibility of local man regenerating new leadership and using his resources to shape the future of his community for the sake of the whole world.

IMPLEMENTATION Social demonstration is initiated at the invitation of the local community and with the approval or tacit approval of the established authority. In a consult with local leadership, concerned citizens, and professional advisors, a plan is created that defines the guidelines within which social demonstration will take place. Within those guidelines social demonstration proceeds with periodic evaluation and redesigning. A period of two years is projected for training local leaders to operate the model independently.

PRACTICAL OPERATION The model of social demonstration is both universal in concept and unique in application to a particular community. Such a social model works through or alongside the existing agencies, organizations, and social structures already in the community. At the same time, it motivates the indigenous community which engages in assuring that the model is responsive to the people it serves. The ICA staff, which is drawn from around the world, are consultants to the community, living in the community and sharing the community's life and style. In addition, several hundred professional consultants and technicians are available to donate their time and knowledge for the initiating consult or in subsequent short-term task forces.

FUNDING The social demonstration projects are supported through a coalition of public and private sources, both local and national. The securing of adequate funding suited to each local demonstration project is one of the concerns of the initial consult. Within a particular demonstration, most of the projects will eventually become self-supporting, achieving reductions in overall costs through a comprehensive approach which eliminates duplication of services to the community.

I. PRECONSULT RESEARCH

7. Several kinds of research need to be done on site before a consult takes place. First, historical, contextual and geo-social research is needed to be done in relation to the community. In order to develop the community story, significant and sometimes obscure elements of its history need to be uncovered. This includes the meaning of the community's name and location, and important historical figures, events and symbols. Contextual data revealing the community's relation to the larger social units such as the nation need to be pulled together. Second, research on the community's sociological makeup including statistics and a detailed map will be important. Third, a grid of the structure of the national government and projected funding sources along with copies of funding guidelines will be needed. Progress reports on development work in operation or proposed will be necessary during the consult and in writing up the results. The following chart provides a checklist for these items.

8. PRERESARCH CHECKLIST

HARD GEO-SOCIAL DATA	SOCIO-CULTURAL MILIEU
<ul style="list-style-type: none"> objective background data grid of political structure other development plans national, provincial, local maps acreage population statistics economic statistics health statistics national statistics land ownership 	<ul style="list-style-type: none"> continental/national context national development efforts current development philosophy history current story
PRECONSULT OBSERVATION	LOCAL ADAPTATIONS
<ul style="list-style-type: none"> field visit screen site grid needed expertise potential signs underlying problem 	<ul style="list-style-type: none"> orientation tour celebration—Wednesday, Saturday part time participation song writing language

J.W.M.
August 4, 1975

SOCIAL DEMONSTRATION

A social demonstration project is to be distinguished from a geo-social pilot project. The latter is centering on a particular dynamic in the social process such as education and creating a pilot experiment toward enabling change in the whole social dynamic. A social demonstration project is a comprehensive socio-economic community development enterprise. It is also to be distinguished from a Primal Community Experiment which is the actual building of local community wherever one is. The Social Demonstration Project is a special social area set aside, rationally related to the total globe where intensified demonstrations of community development are created for the sake of envisioning, equipping, and motivating public and private institutions as well as concerned individuals relative to the broad rebuilding of local community toward an inclusive NSV. All three of these are of course intimately related. The PCE is foundational and more final. The other two are in its service as means to the end. The two come and go in history; the PCE is forever, though in ceaseless change.

GUIDELINES TO SOCIAL DEMONSTRATION

1. Does it have provincial, national or beyond possibility.
2. Does it reflect a basic national need.
3. Is there some national or provincial relation.
4. Can local advocacy be immediately developed.
5. Is there some possibility of both Private and Public fundin g.
6. Is the area adequately circumscribable.
7. Is there some symbolic or church support.
8. Are there adequate local staff available.
9. Are the present O:E staff ready and enthused.
10. Does it fit into the global symbolic time zone.
11. Does the O:E have the necessary catylist staff available.
12. Is there some kind of guardian support net.
13. Are there indications of some patron back up.
14. Is it feasible to set a consult up.
15. Is there general good will in the nation/province/city.
16. What is the future intent of the city, province, nation.
17. Do we have legal status sufficient to move.
18. Is there adequate indiginous front men or staff.
19. Do we have trained social demonstration staff in O:E.
20. Is there adequate Religious House facilities in community.
 - a. Have we figured out self support.
 - b. What is the estimated cost of project.
 - c. What does the tentative time line look like.
 - d. Is this the best location in the decided area.

SOCIAL DEMONSTRATION

A SOCIAL DEMONSTRATION IS:

1. Social Demonstration is areal or continental.
2. It is the presence of Hope that doesn't go away.
3. It is a catalyzing instrument for the NSV.
4. It emanates vision, method and motivity.
5. A Social Demonstration is love incarnate.
6. A Social Demonstration is faith enacted.
7. is a national-provincial entity.
8. is a sign.
9. is large and intensive/extensive
10. is a model to be replicated
11. is a training devise.
12. is corporateness, tactical thinking, motivity.
13. is a way of life
14. is a forshortening of the future.

V. FRAMING A HUMAN DEVELOPMENT PROJECT

PUBLIC
SECTOR
SUPPORT

Every human development project requires the enlistment of both public and private sector support systems. Both must work together if the project is to succeed. The public sector support is three-fold. The first is the support of the village government. This is important because it allows for the expression of local concern and forms the foundation for local actuation of the project. The second is the support of the provincial government which is important in developing advocacy for the project. The second is the support of the provincial government which is important in developing advocacy for the project. The third is the support of the national government. Project actuation depends upon the endorsement of the top-level leaders.

PRIVATE
SECTOR
SUPPORT

The private sector support is also three-fold. First, there is the support of local guildsmen or those who care on the local community level. They provide the local drive and energy to actuate the project. The second is the support of the guardians who are disciplined business and professional leaders. They relate the project to a wider geographical arena through their contacts and provide the needed intensive drive and practical expertise. The third is the support of the patrons who are friends of the project. Their interest in the project leads them to contribute money and put up certain kinds of security. Patron support needs to be drawn from all around the nation, the more the better.

PROJECT
ACTUATION
FORCES

To actuate socio-economic development three kinds of forces are needed. The first is a catalytic core which is a relatively small body of highly disciplined people who are like leaven. They keep going when everyone else falls under the horrifying burden of the impossibility of such a project. A disciplined person keeps on marching. He is the one who changes the world. Then there are two entities which are called actuating agencies. One has to do with actuating the social programs and the other has to do with actuating the economic programs. Just as these two are interwoven, the two agencies have to always operate together. If such structures do not already exist in a community, an economic commission and a social commission need to be created. Each would be a small group comprised of some village leaders, some members of the catalytic core, some local guildsmen and some guardians. If economic and social structures already exist, they should be used as the actuating agencies.

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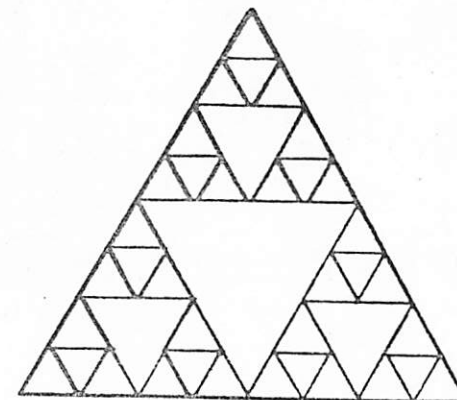
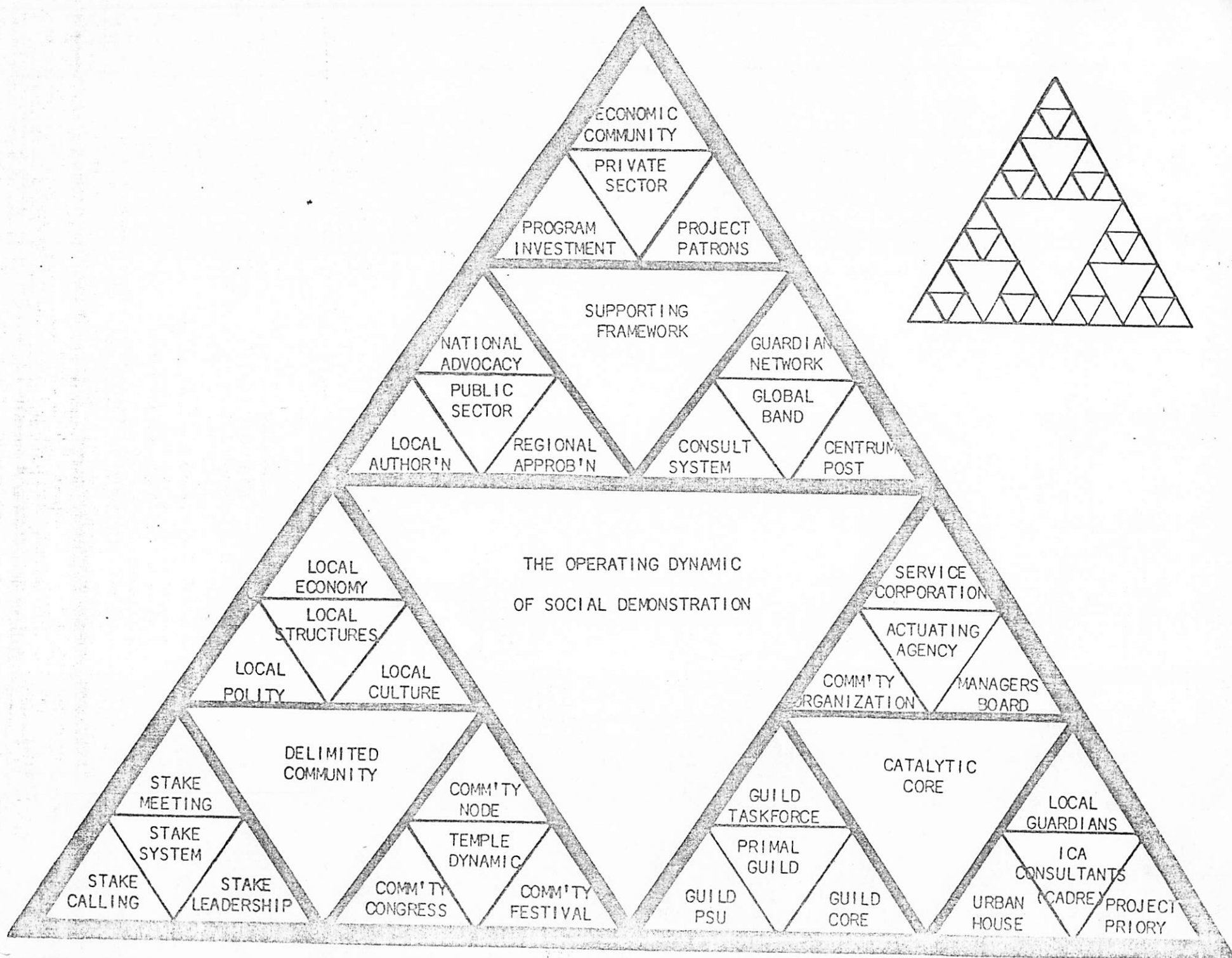
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NAIROBI

24 SOCIAL DEMONSTRATION GUIDELINES

Quarter IV
1974-'75

ORDER: ECUMENICAL	ADVOCACY	FUNDING	REPLICATION	LOCATION
1. Adequate local staff available	1. Local support developed in community	1. Possibility of private & public funding	2. Provincial National International Soc. Dem. Possibilities	1. Area adequately circumscribed.
2. Present order staff ready and enthuziazed.	2. Some support from symbolic and religious leaders.			
3. Fit global symbolic time zone.	3. guardian network.			
4. Necessary order trained catalysis staff available.	4. Patron back-up.	2. Operational self-support.	2. Reflect basic national need.	2. Best location relative to broad community
5. Institute in adequate legal position to move.	5. Consult possible in near futute.			
6. Trained social demonstration staff available.	6. Government good will developed.	3. Estimated cost for 1st. year.	3. National provincial replication possibilities	
7. Adequate religious house facility available in community	7. Future intent of the government.			
8. Developed tentative timeline.	8. Adequate indigenous front men.			



SDCT

SOCIAL DEMONSTRATION SITE SELECTION SCREEN

The dynamics of virtually any local community in the world today provide the elements which are required for an effective, challenging human development project. In the past twenty years the ICA's work in inner city neighbourhoods, suburban towns and exurban villages across the globe has confirmed the fact that wherever there is local community there is both the readiness and the need for creative comprehensive social change. To create a visible sign of response to this reality, the first eight human development consults were scheduled to initiate eight community development projects in locations around the world. This first series of initiating consults and projects are seen as a demonstration of the applicability of the methods and models in widely variant socio-economic settings. Plate A and the accompanying discussion summarises the rationale employed in selecting the first eight social demonstration project sites. Although some of the elements comprising the screen were particularly important to the demonstration series, most will be applicable to successive project series as well. The screen provides a helpful guide for selecting a project site in an area or continent which is beginning its first demonstration; it is also an effective aid in determining the transnational model for replication patterns within a district, province, state or region.

PROJECT SYMBOLISM

The first twenty-four demonstration projects are based on a rationale which calls for locating one in each of the time zones that band the globe. The first eight have been initiated in Majuro, the Marshall Islands, Trust Territory of the Pacific; Oombulgurri, West Australia; Kwangyung Il, Jeju Island, So. Korea; Maliwada, Maharashtra, India; Kawangware, Nairobi, Kenya; Lapu Lapu, Cebu, Philippines; the Isle of Dogs, London, England, and Fifth City, Chicago, U.S.A. Four criteria related to the symbolic role of project location will be employed in selecting the sites for the sixteen projects to be initiated during 1976-77. First, they will cover the balance of the time zones not represented by the first series. This will symbolise the global applicability of the model and the concern for human development on a world-wide basis. Second, within the geography embraced by each time zone, community locations which exercise influence in relation to the life of the nation and province or state, will be preferred. This value is important for both project authorisation and funding. Interest in the development of a community by the public and private sectors expands the use of the support networks and lines of access to essential services and personnel crucial during the demonstration phase. The selection of Maliwada village in India, as opposed to an urban community, for example, was a response to the rational trend toward concern for village renewal. The fact that this village is located 15 miles away from the growing industrial centre, Aurungabad, lent the likelihood of proximity to private sector support sources. Third, the project's proximity to a national shrine of cultural or historical significance is a further value in selecting its location within a given time zone as it increases the likelihood of visitors from the nation and the globe learning about the human development project and stopping to see it. The proximity of Maliwada to the historic Daulatabad Fort and the ancient rock-hewn temples of the Ellora Caves makes project visitation an option for the thousands of tourists who visit the area each year. Finally the community in most instances will be one in which there is an absence of community projects and the apparent hopelessness of the situation has resulted in local frustration. A location in the midst of visible human suffering symbolises the project's intent to meet the real situation of human need and heightens the focus of accelerated, systematic replication during the later phases.

SDCT

the need for community development present in larger socio-political levels, is important to discerning replication trends. Second, available channels for leadership training through which sufficient numbers of replication troops can be tooled is important. Third, the viability of systematic visitations from official, state and international figures is also key to establishing momentum. Finally, the relationship between the community and larger neighbouring constituencies must be discerned in anticipating patterns and directions of Replication.

ADEQUATE FUNDING

The adequacy of potential programme funding can begin to be discerned as early as the site selection stage. One clue is the degree to which local self-help initiative is already operative within the community being considered. This allows for a projection of likely local funding input. In Kawangware, for example, the reality of the Harambee Movement through which local funds were periodically raised for community projects strongly suggested the continued availability of local participation. A second area for investigation is government agency appropriations for local development projects. Often the public sector's provision of materials and equipment is readily available for local development construction and improvement programmes. Thirdly, a determination of private sector interest in community development will assist in assessing likely funding from business, industry, corporations, and key individual givers. Finally, the strength of an urban circuit development network adequate to catalyze, anchor and accelerate funding efforts as the project gets underway needs to be assessed.

LOCAL FEASIBILITY

The local feasibility of the community as a project site must be looked at in depth. This consideration goes beyond what the likelihood of local advocacy is. First, prior to selecting a site a clear invitation to the ICA from the local leadership is necessary. Second, the population contained within the prospective project area should be of manageable size. The population figures of the first 8 demonstrations ranged between 200 in Oombulgurri and 12,000 in the Isle of Dogs. Third, the level of community residents' motivity must be looked at again and measured in relation to the likelihood of people's readiness to radically expend themselves in social change. Fourthly, socio-economic structures available to use as actuating agencies for the project through which the programmes can be instigated is a crucial element.

In applying the values of this screen to a given local situation, both initial impressions and carefully researched data are important elements. It is very helpful to consider 3 or more locations at once in order to build objectivity into the process of comparative analysis and lessen the trap of tunnel vision. Finally, then the comparative strengths and limitations of the various sites can be weighed once again in relation to the global and national trends and a decision made.

IHDP

SYMBOLISM	EFFECTIVE FRAMING	GEO-SOCIAL SUITABILITY	IMMEDIATE REPLICATION	ADEQUATE FUNDING	LOCAL FEASIBILITY
Global Time-zone Position	Appropriate Local Advocacy	Viable Geographic Insularity	Realistic Project Acceleration	Local Self-help Initiative	Local Leadership Invitation
Provincial-National Influence	Official National Support	Local Community Identity	Leadership Training Channels	Government Agency Appropriations	Managable Community Population
Symbolic Site Proximity	Required Legal Status	Accessible Urban Services	Systematic Visitation Viability	Private Sector Interest	Community Residents Motivity
Obvious Human Suffering	Supportive Guardian Network	National-Global Visibility	Extra-Constituency Relationships	Urban Circuit Network	Available Socio-economic Structures

RECOMMENDATIONS FOR THE CONSULTS

1. CONSULT PURPOSE

The purpose of the PCC is to weld those who are engaged in the local task into a global network of catalytic forces by rehearsing the global context and providing global interchange of models, while at the same time renewing the cadre for the local task through planning and reflection. The form of the PCC is a powerful, symbolic event. The decision regarding the use of secular or religious rituals and symbology is left as a strategic decision to be made with consideration of the particular metro cadre configuration. As the primary means of providing a global context, a quarterly PCC is strongly recommended.

2. CONSULT AUDIENCE

The primary audience for the PCC is the metro cadre and the local catalytic movement troops in the primal community. The consult is designed to accommodate anyone who wishes to engage. Others who could be invited around this cadre are: guardians, potential community support forces, and active movement. Two screens for discerning new contacts to invite are (1) appropriateness of PCC as first exposure to movement and (2) their strategic participation in the task.

3. CONSULT CONSTRUCT

We recommend that the consult be structured in 5 sessions beginning Friday evening with globalizing reports of miracle stories, edge insights, and new models from Global Social Demonstrations, Global Community Forums, and other Primal Communities. There should also be a laying out of the Week II to enable total participation. Saturday morning and afternoon will then be workshop times to look in depth at the edge global strategies as they relate to the local primal communities. Saturday evening will be some form of celebration after the ending of the day of workshops. Sunday will include an evaluation session involving the cadre leadership with possible next steps as a result.

PRIMAL COMMUNITY MANUAL

Form

We recommend that a yearly PCE manual be printed that includes:

1. Both universal and Christian rubrics for symbolic life and decor;
2. Movement conversation formats, and a reference guide to past conversations and study guides;
3. Steps for Indicative Battleplanning and screens for the practical vision (ie. congregational tactics, parish tactics, pentagon, 20 programs and social process triangles);
4. Short courses, conversations and 4X4's for spins for contexting new forces (ie. G.S. Demonstration, G.C.F. singing, sodality format, rituals, acct/absolution, corporateness, discipline);
5. Imaginal yearly T/L with titles and rationale statement.

We recommend that quarterly PCE manuals:

1. Be published to arrive in sufficient time to allow for local reproduction;
2. Clarify intent of quarterly study, weekly focus or key paragraphs with rational objective and existential aim;
3. Provide rationale for conversation/study flow from quarter to quarter and the flow between conversation and study within quarter;
4. Design a weekly meeting time design showing primary focus for quarter;
5. Phrase conversation and study questions so that they are useful for any group;
6. Be refined each quarter on basis of data gathered during previous quarters consult.

PCE DATA EXCHANGE

1. It is recommended that a global grid be created with PCE's indicated for January 1976 decor.
2. It is recommended that a comprehensive data exchange sheet be created for use in Quarter II consults.
3. It is recommended that there be a creation of a tactic-model retrieval system for each nexus: Research Centrum for common availability.
4. It is recommended that there be experimentation with a variety of troop exchange methods.
5. It is recommended that there be a common PCE reporting form to be used by each PCE emcee. This would be compiled by the house and sent to centrum with the Global Order Report. The questions could include: the major tactic and the significant breakthrough. One PCE report should be sent by centrum to each house for duplication and distribution to each PCE emcee.

GLOBAL PHASING

1. We recommend that the selection of three power parishes and the nine related parishes be completed for each of the 92 remaining North American metros by using the workshop in the GRA Metro Cadre Report, and holding the values of signality, geo-social spread, troop readiness, and a comprehensive frame of support.
2. We recommend that each power parish identify three key community leaders who consult on a regular basis.
3. We recommend that, relative to the Global Phasing Chart of initiating Primal Community, the entire globe be gridded into power parishes using the four-year vision workshop in the Metro Cadre Report and the GRA '75 task force documents U and W.
4. We recommend that the present PCE commonality be held by the use of consensed tools, engagement methods and terminology from the Primal Communtiy Task Force Report, GRA '75.