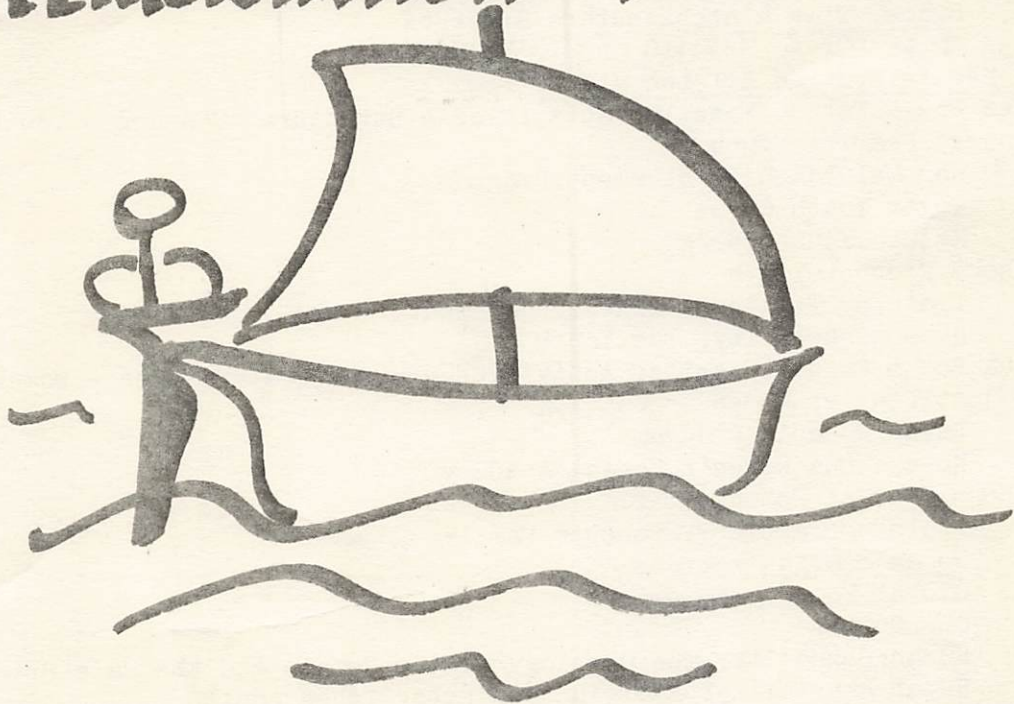


COMMUNITY LIFE

IMPLEMENTATION TOOL KIT



Global Research Assembly
July 1977

COMMUNITY LIFE

IMPLEMENTATION TOOL KIT

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COMMUNITY SYMBOLS
UPHOLD THE VISION

GEOGRAPHIC
CARE

RELEASES THE POWER

POLITY
STRUCTURES

GUIDE THE DESTINY

COMMUNITY LIFE

ALL THE PEOPLE
PROVIDE ALL THE GIFTS

TRANSFORMED SPACE
CAPTURES THE HEART

TRANSFORMED SPACE - CAPTURES THE HEART

- . visible, physical transformation captures community and individual imagination thus catalyzing change
- . beauty calls forth the deepest response
- . new resolve comes from claiming new corporate space
- . make assignments for the care of space

ALL THE PEOPLE - PROVIDE ALL THE GIFTS

- . engage all the people (ages, sexes, cultural groups)
- . honor all men, women and children
- . keep local officials informed
- . action spurs action
- . understanding follows accomplishment
- . participation precedes commitment
- . economic signs lead to commitment
- . it takes more than a village to do a village
- . doing it for the globe is the key to motivity
- . stake leaders make assignments for their stakes
- . work days involve everyone
- . use all possible media to keep everybody informed

GEOGRAPHICAL CARE - RELEASES THE POWER

- . implement geographical care
- . emphasize stake development
- . make sure all stakes are represented
- . make assignments by stakes
- . develop a node in each stake
- . celebrate by stakes

COMMUNITY SYMBOLS - UPHOLD THE VISION

- . renew symbols for identity
- . pay attention to corporate life
- . use rituals
- . sing a lot and learn new songs
- . every event is an occasion to celebrate
- . use the indigenous symbols of the community
- . rehearse the new community story
- . art center gives depth to community life

POLITY STRUCTURES - GUIDE THE DESTINY

- . take local leaders on development visits
- . encourage self support
- . operate from the consensus of the community
- . pay attention to the document
- . include existing village organizations
- . honor existing leadership

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 awakening 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 awakening and engagement.

The five factors which are necessary components of primal community are:

- 1) Significant Space; 2) Historical Time; 3) Corporate Care; 4) Futuristic 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. Degraded 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 reverts 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 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 a 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.

Project Name:

WEEKLY DATA SHEET

Date:

Country:

COMMUNITY LIFE

Year:

The Arena	The Activity	Attendance	The Leadership
TRANSFORMED SPACE			
YOUTH TASK FORCE			
WOMEN'S ADVANCEMENT			
ELDERS' ENGAGEMENT			
STAKE/GUILD CARE			
COMMUNITY CELEBRATIONS			
COMMUNITY PROMOTION			
POLITY STRUCTURES			

PROJECT NAME:

I YEAR COMMU

COUNTRY:

MONTH						
CALENDAR	List here: nat'l holidays religious observances local cult. events school graduations sports days parent/teacher mtgs arrival dates of special guests & visitors					
	TRANSFERRED SPACE	Project Grid in cm'ty plaza National Map in cm'ty plaza, with location of Project designated Turn Symbol Pictures of other GSD's Begin WORKDAYS	Global Grid in cm'ty mtg hall Village Design demolition/construction erection of signs landscaping Stake Nodes stake symbols WORKDAYS	Iron Man in sacred space WORKDAYS	Arts Workshop display artifacts create label for local products using Project logo design cm'ty brochure WORKDAYS	Community Node established, decorated dedicated WORKDAYS
	COMMUNITY CELEBRATIONS	Film or Visiting Dance Group Social Events Calendar	Film or Visiting Singing Group Trip for Stake Leaders	Film or Handicraft Demonstration Stake Celebration "open house" commissioning of caretakers Trip for Women	Film or Instrumental Group Trip for Youth	Film or Visit of a Mobile Museum Exh: Trip for Elders
ACTIVITIES	COMMUNITY PROMOTION	Obtain Printing Press Start Cm'ty Newspaper Activate Cm'ty Bulletin Board Get Access to Gov't info Schedule Development & In-Kind Visits	Utilize Radio/TV Add column on stake activities to newspaper Publish results of Stake Visitations Establish Stake Bulletin Boards	Begin using indigenous expertise from outside cm'ty--"guardians" Obtain use of library (mobile?) as cm'ty resource Begin bi-monthly report to Project sponsors, in-kind patrons, grds	Schedule Participation in workdays of people from outside cm'ty	Establish Resource Center--names of people, info about newspaper, taken gov't agencies, a cates in business cm'ty, tools, equ Bi-monthly Report sponsors, patrons
	DAILY COLLEGIUM	START-UP				
	WEEKLY STAKE/GUILD MEETINGS	START-UP				
STRUCTURES	WEEKLY PLANNING YOUTH TASK FORCE	START-UP				
	BI-WEEKLY PLANNING WOMEN'S ADVANCEMENT	START-UP				
	BI-WEEKLY PLANNING ELDERS' ENGAGEMENT	START-UP				
POLICY STRUCT RES	GSHSLT Economic Issues Forum	Stake Visitation pre-visit by work-visit by artifacts inventory Business & Ind. Trek	COMMUNITY ASS'NMT youth planning visitations for stake leaders Project Evaluat'n--Aux.	Stake Visitation health info update of info Health Trek	Global Women's Forum	

COUNTY LIFE GUIDE

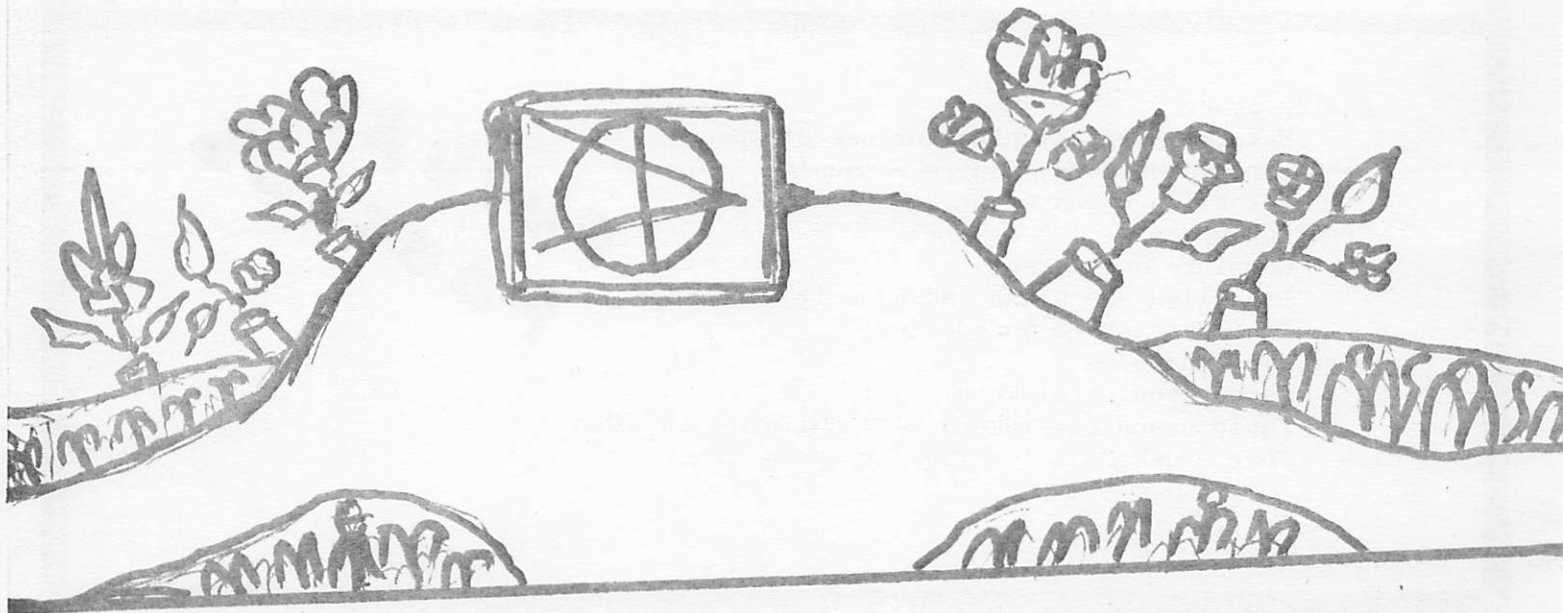
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YEAR:

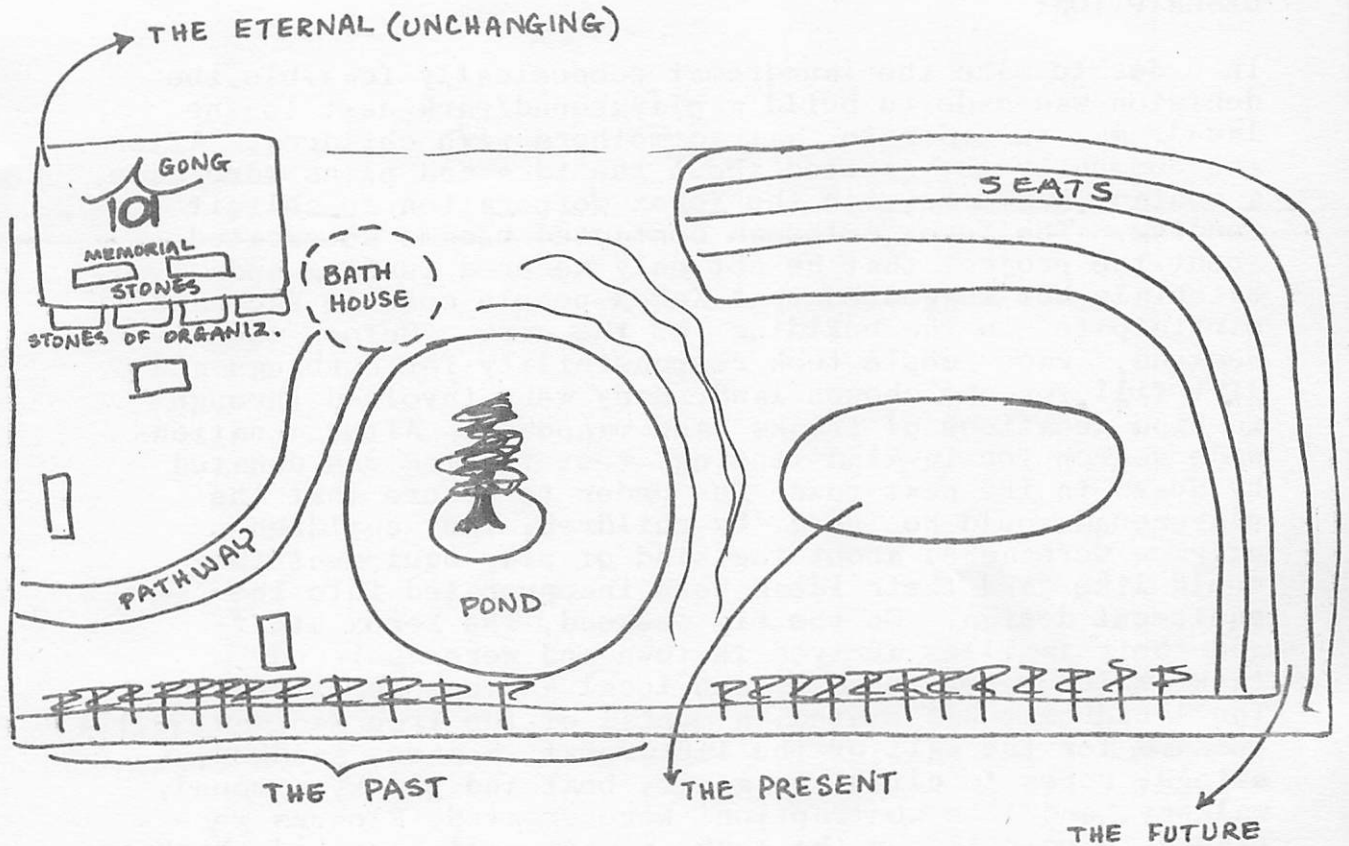
<p>Pictures of heroes/heroines displayed in cm'ty nodes</p> <p>Landmark designated</p>	<p>Create Mural</p>					
<p>WORKDAYS</p>	<p>WORKDAYS</p>	<p>WORKDAYS</p>	<p>WORKDAYS</p>	<p>WORKDAYS</p>	<p>WORKDAYS</p>	<p>WORKDAYS</p>
<p>Film or Puppeteer</p> <p>Heritage Event combined with promotion of local products</p> <p>Stake Celebration</p>	<p>Film or Visiting Drama Group</p>	<p>Film or Visiting Lecturer</p>	<p>Film or Art Show/Crafts Display</p> <p>Stake Celebration</p>	<p>Film</p>	<p>Film</p>	<p>FESTIVAL OF GREATNESS celebrating the year of miracles</p> <p>awarding of certificates of recognition</p> <p>consult reunion</p>
<p>Schedule Participation in workdays of people from outside cm'ty</p>	<p>Bi-monthly Report to sponsors, patrons, etc</p>	<p>Schedule Participation in workdays of people from outside cm'ty</p>	<p>Bi-monthly Report to sponsors, patrons, etc</p>	<p>Invite people from outside cm'ty to Festival of Greatness</p>	<p>Bi-monthly Report to sponsors, patrons, etc</p>	
<p>COMMUNITY ASSEMBLY</p> <p>daily planning</p> <p>Citations for women</p>		<p>Youth Forum</p>	<p>COMMUNITY ASSEMBLY</p> <p>daily planning</p> <p>Citations for youth</p>		<p>Town Meeting</p>	<p>GLOBAL RESRCH ASSEMBLY (Chicago)</p>
<p>Project Evaluat'n-Aux.</p>			<p>Project Evaluat'n-Aux.</p>			<p>Project Evaluat'n-Aux.</p>



TRANSFORMED SPACE



Project: KWANGJUNG IL
 Arena: SPACE TRANSFORMATION
 Event: MEANINGS OF "THE PLAZA"



The Plaza was designed out of the dynamics of historical participation. The External or unchanging was that section which contains the memorials of the Tragedy and recovery of the village, where the gong representing the 24 demonstrations is in place. The park immediately below the monuments holds the past, being landscaped as a traditional park with a pond which was often the center of ancient Korean villages. The staging area or field of the plaza holds the present, where life is played out, and the stands represent the future, waiting to come on stage. This is the overview; there are detailed descriptions of the meanings of each part. The meanings of "The Plaza" were all worked out before any drawings were done.

Project: Delta Pace

Arena: TRANSFORMED SPACE

Event: Creation of a Playground and Park
in the Centre of Town

DESCRIPTION:

In order to make the laundromat economically feasible, the decision was made to build a playground/park next to the laundromat in order to attract mothers with children. After the community got excited about the idea and plans were made, a contact was made with the Xerox Corporation to solicit funding. The Xerox salesman contacted became so excited about the project that he not only secured funding and materials but suggested that Xerox people come to Pace and participate in the building of the park. Before the weekend, Pace people took responsibility for curbing and dirt fill for the chosen land. Many were involved through in-kind donations of trucks and manpower. After a nation-wide search for in-kind fencing, test fencing was donated by Sears in the next town. In order to ensure that the playground would be used by children, the children of Pace were asked about the kind of play equipment they would like and their ideas were incorporated into the equipment design. On the big weekend, The Xerox staff and their families arrived in town and were assigned tasks which were gunned by one local and one Xerox person. The laundromat was painted, a mural of the Iron Man was ~~created~~ ^{created} for the wall of the laundromat, a maze, sandbox, swings, ropes to climb, imaginary boat and plank, a mound, walkway, and 'the contraption' were created. Flowers were placed in pots. After the work, a soft ball game and barbeque celebrated the event. Sunday morning worship in the street and dedication of the park by the mayor completed the event.

PROCEDURES:

- Commission dynamic conceived the idea.
- Land was measured and an architects plan drawn.
- Community looked at plan and became excited.
- Budget created.
- Equipment and supplies developed in-kind
- Xerox troops volunteered.
- Children asked about play equipment design.
- Design for play equipment created.
- Community meeting to excite town about Xerox people coming to Pace.
- meals and other practics secured for Xerox troops.
- Blue prints for each task were drawn up with very specific instructions on tools and supplies.
- Local and Xerox guns were selected.
- Barbeque preparation roles assigned.
- Supplies were prepared and collected.
- Ground fill task completed and mounds created.
- Troops arrived.
- Random assignments made to tasks.
- Work began.

PROJECT: IJEDE REC

ARENA: TRANSFORMED SPACE

EVENT: Ijede Reconstruction Day

^{we} Discussed workday concept with the Qba to gain his support.

Called a general meeting at which specific skill arenas were ^{re}represented ^{with a} as well as a wide representation from different stakes.

^{we} Brainstormed list of tasks that needed to be done ^{and}

^{we} Sent out those at meeting to discuss ideas with others.

^{we} Next meeting, 2 days later, discussed the tasks from the brainstorm and gave them a valence (1-5). ^{we} Decided which 3 were most crucial-could be done in one day ^{and} Consensed on Bus-stop shelter, preschool equipment, road grading. ^{we} Prepared and distributed. ~~these things.~~

Next meeting ^{we} coordinated the workday-final leadership assignments, ^{we} purchasing, ^{we} publicity, ^{we} and celebration ^{we} plans were made.

^{we} Workday held from 8 to 3 followed by feast.

MEETING FORMAT-1½ hours.

RECONSTRUCTION DAY PLANNING

15 min.	SONGS ACCOUNTABILITY (more like 'attendance') to go and find missing people
10 min.	STORY CONTEXT (Miracle stories from El Bayad, Maliwasa etc.) REFLECTION - What do you see us doing? m What needs to be done here?) What difference will it make?) (how will Ijede be different)
Task 40 min.	e.g. corporate brain storming or individual task-force work.
REPORT BACK Assignments	
25 min. Song	
Send-out	

PROJECT: SHANTUMBU HDP
ARENA: TRANSFORMED SPACE
EVENT: VILLAGE ARCHITECTURAL DESIGN

PROJECT PEARL

14

SHANTUMBU HUMAN DEVELOPMENT PROJECT

PREPARATORY ARCHITECTURAL DRAWINGS

The Republic of Zambia has taken an historic step in committing itself to supplying needed services to its rural villages. Practicality requires that scattered compounds and tiny settlements be regrouped into more centralised villages. The Shantumbu Model Village is designed expressly to ensure that basic public services can be effectively and economically provided to the rural population of the area. The Model Village has the full support of the people because it is set in the midst of a comprehensive plan--drawn up by the people themselves--which provides local programmes to meet all of the economic and social needs of the community.

PROPOSED LAYOUT PLAN: This initial architectural sketch has been approved by the nine village Headmen who represent the nine villages in the Shantumbu area. It shows the village proper within a surrounding Community Farm, which provides food for the Nutritious Meal Programme as well as being a demonstration area for agricultural training and techniques. At the centre of the residential areas are the traditional Insakas, the gathering places of the community, where village meetings and celebrations are held, and where village services, offices and stores are located. The residences are grouped in sets of four homes with a common washing and toilet area in the center of each group of four.

TYPICAL HOUSE: This drawing shows the round, traditional-shaped home, approximately ten metres in diameter, which is the basic living unit in the Model Village. The cost for this permanent and healthful dwelling for a family of six has been kept to a minimum in order that it may serve as a prototype for possible future replication anywhere in Zambia. Local materials and labour are the keys to a total cost of K800, well within the ability of an employed village family to purchase with the aid of a long-term, low-interest loan. A compressed, soil-cement brick is the basic building material for the walls, which support a roof made of local materials plus a coating of bitumen for waterproofing. Expense of construction is further curtailed by centralising all plumbing (except one water tap per house) in a toilet-shower block for each four houses.

INSAKA: This sketch shows the possible utilisation of the space at the centre of the Model Village. The traditional village gathering place forms the centre of the building, providing a sheltered meeting place for the community. Surrounding this, the essential services for the community find their office and operating space: stores, co-op offices, small industries offices, etc. The cost factor is minimised again by the use of the same local material and labour. The external design, as shown in the elevation sketches, is designed to be a handsome symbolic centre for the village as well as to blend with the surrounding residential housing.

SHAN TUMBU MUDA VILLAGE.

← TO LUSAKA

MAIN ROAD

TO KAROTE →

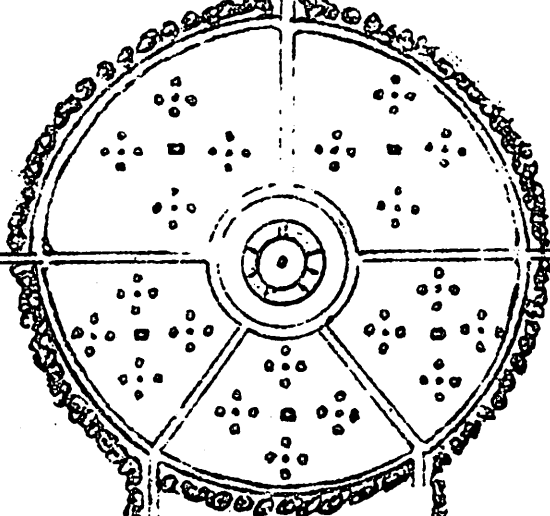
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LIGHT INDUSTRY

ANIMAL SHEDS

AGRICULTURAL SHEDS

FEEDING LOT



COMMUNITY ORCHARD

VEGETABLE GARDEN

PLAYING FIELDS

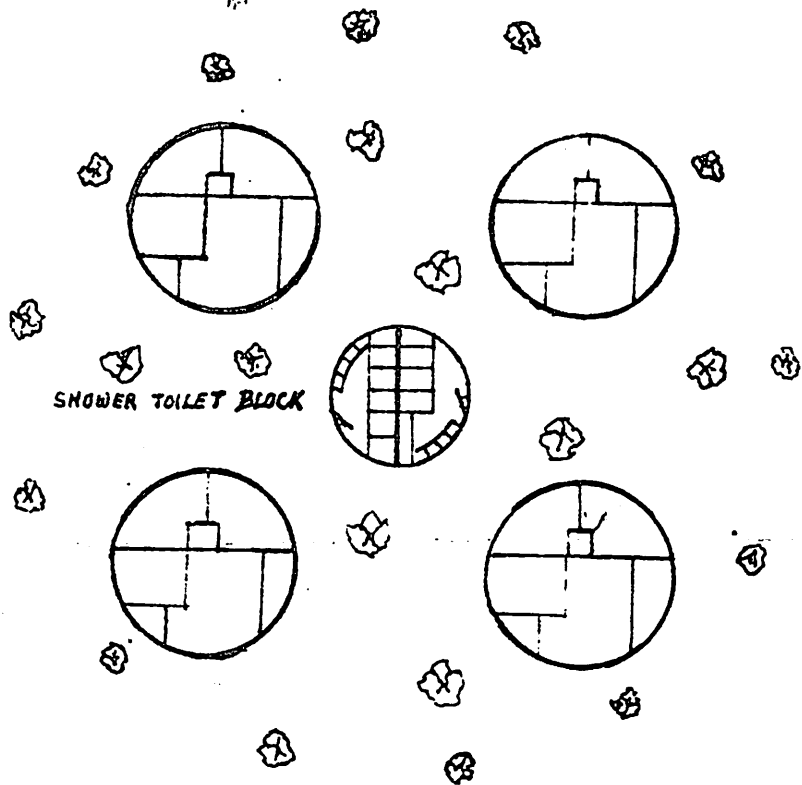
VEGETABLE GARDEN

POULTRY FARM.

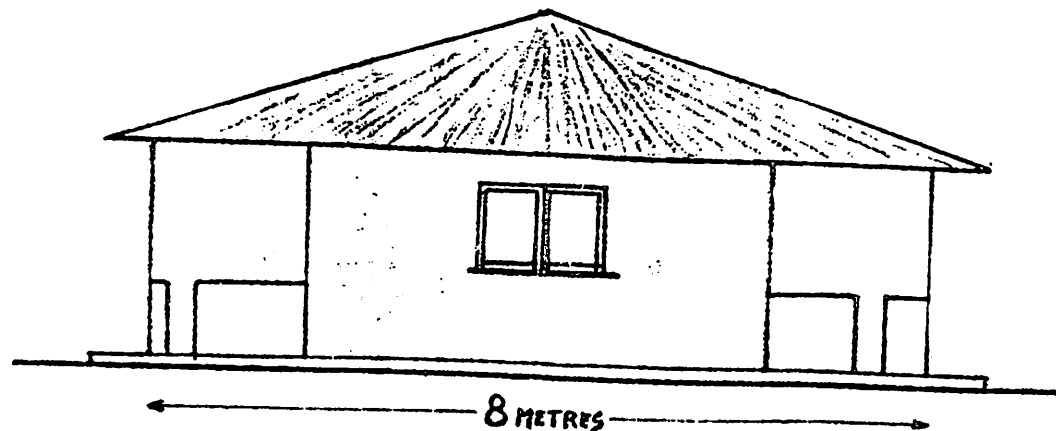
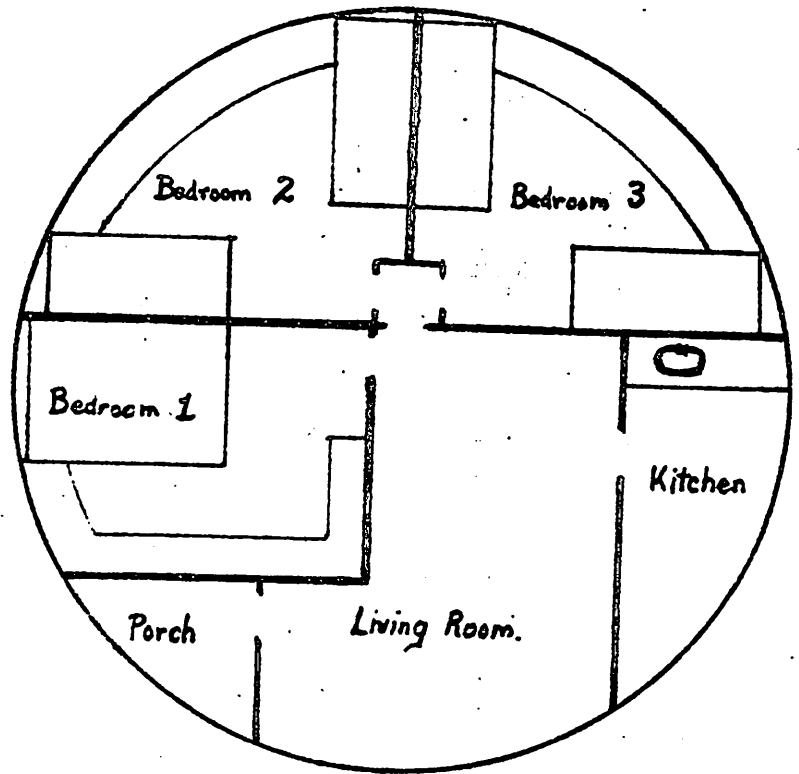
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SHANTUMBU HUMAN DEVELOPMENT PROJECT ZAMBIA.

TYPICAL HOUSING CLUSTER.



3 BEDROOM MODEL HOUSE.



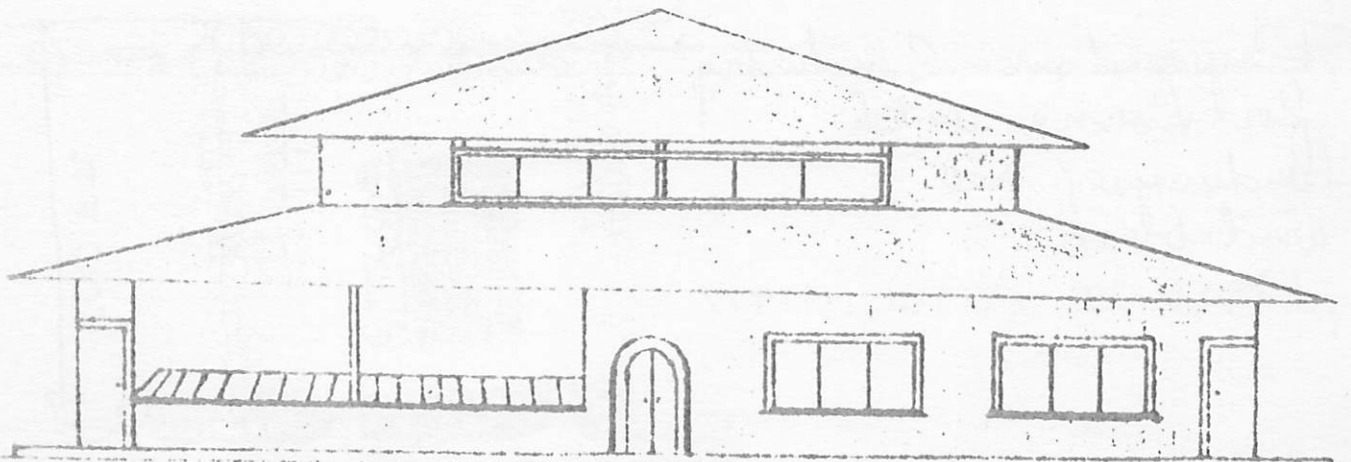
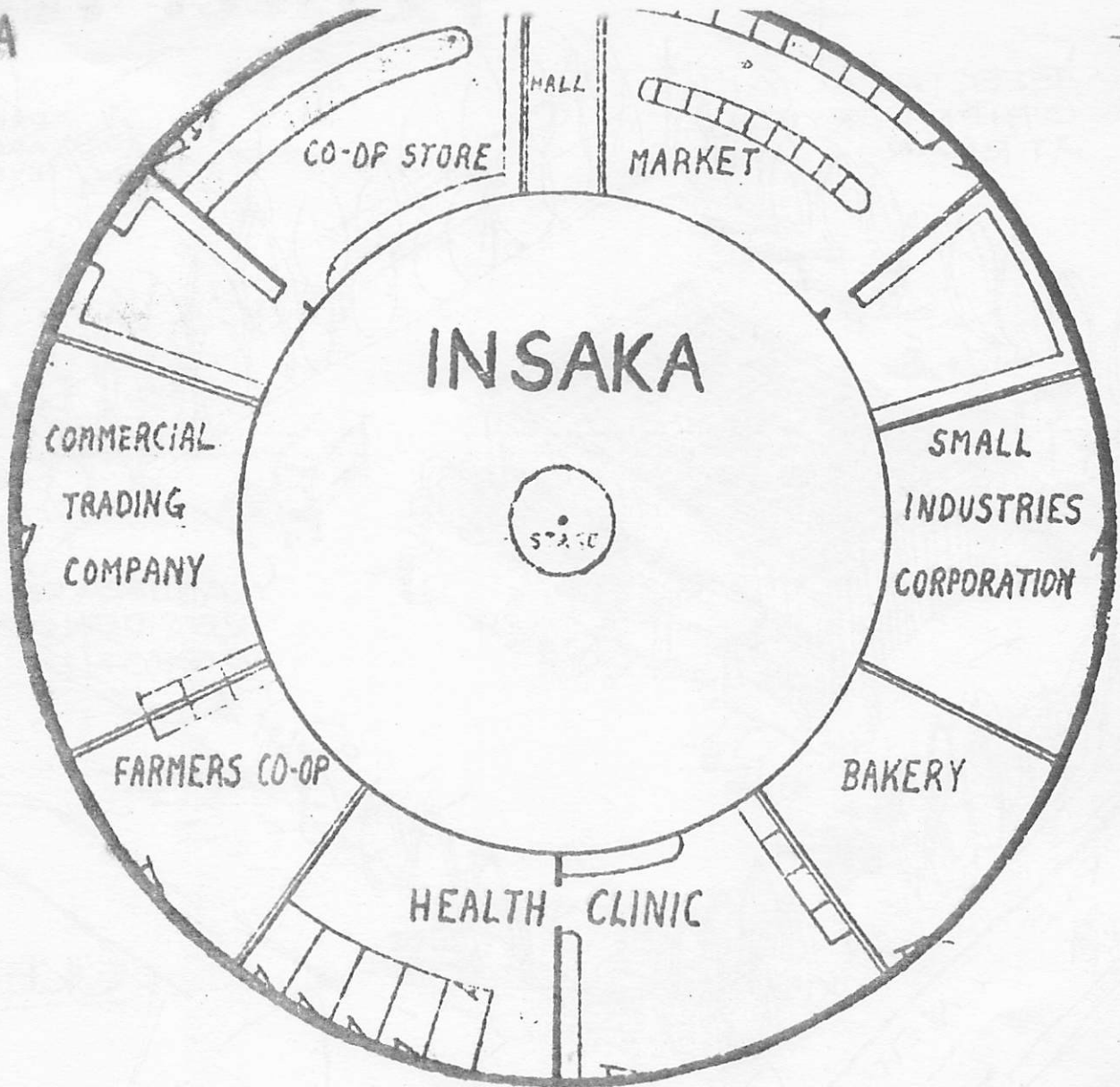
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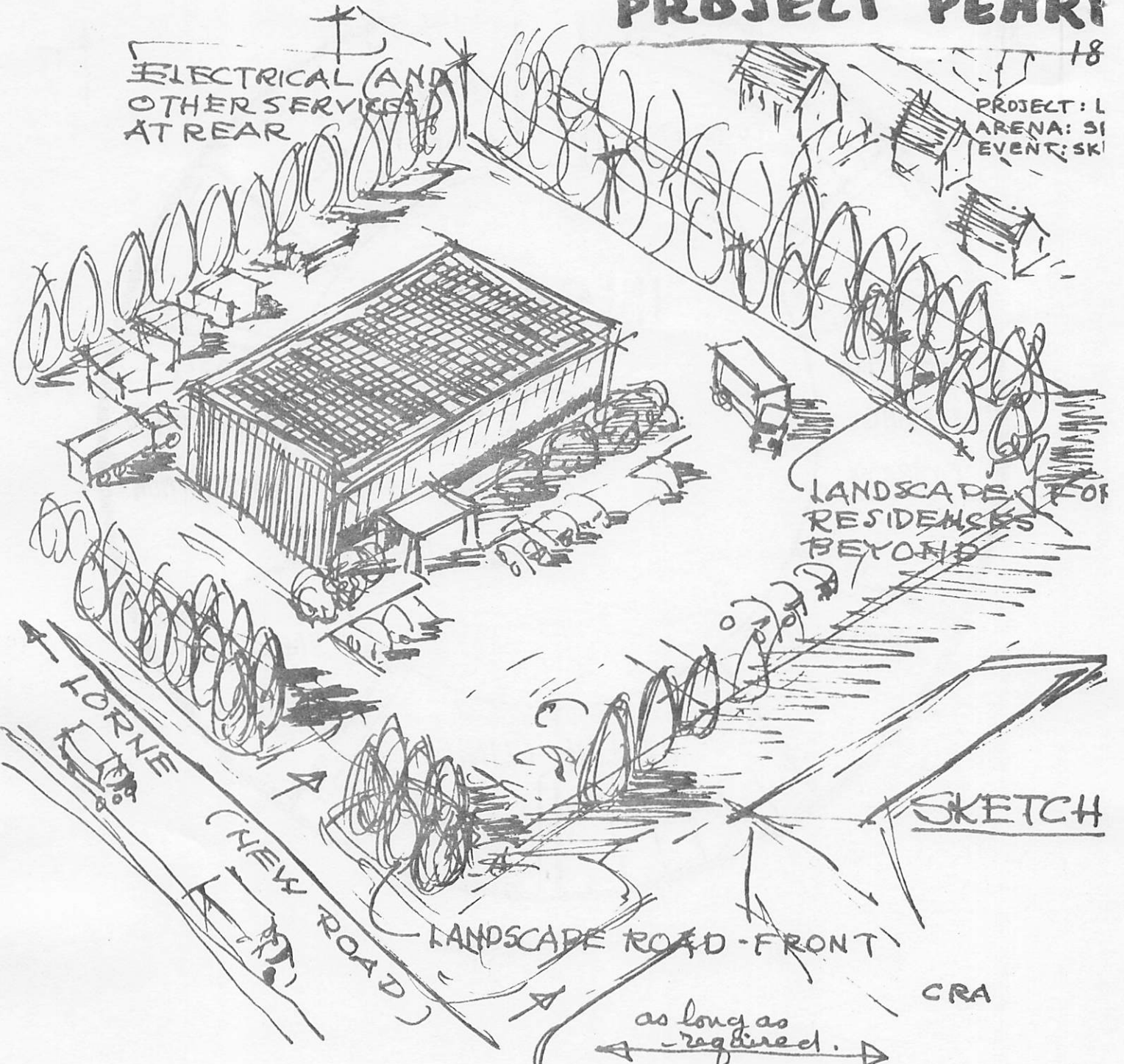
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PROJECT PEARL

18

ELECTRICAL (AND OTHER SERVICES) AT REAR

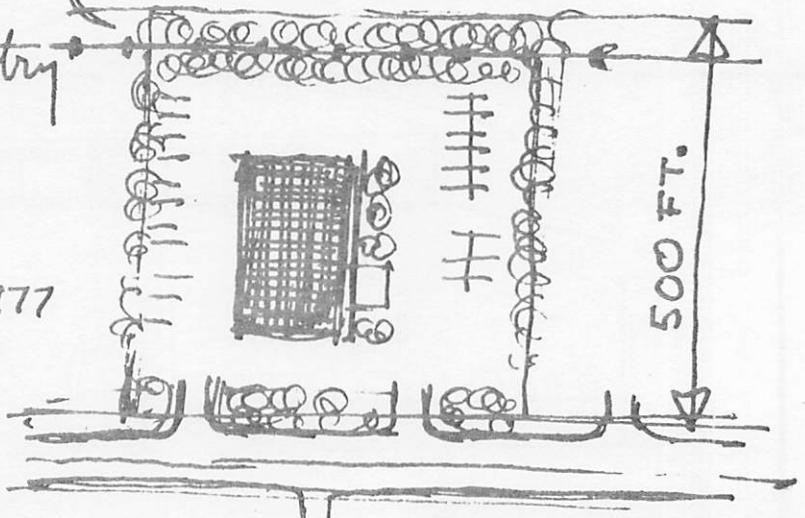
PROJECT: L
ARENA: SI
EVENT: SKI



Proposed small industry for Lorne with landscape (tree) wind-break

TEAM III APRIL 15, 1977

PLAN



PLAN

School

requirements: ① right angle ¹⁹ intersection at Albert Street
② remove hydro pole at face of new road. safety and appearance

Albert Street

Village Road

New Road 2

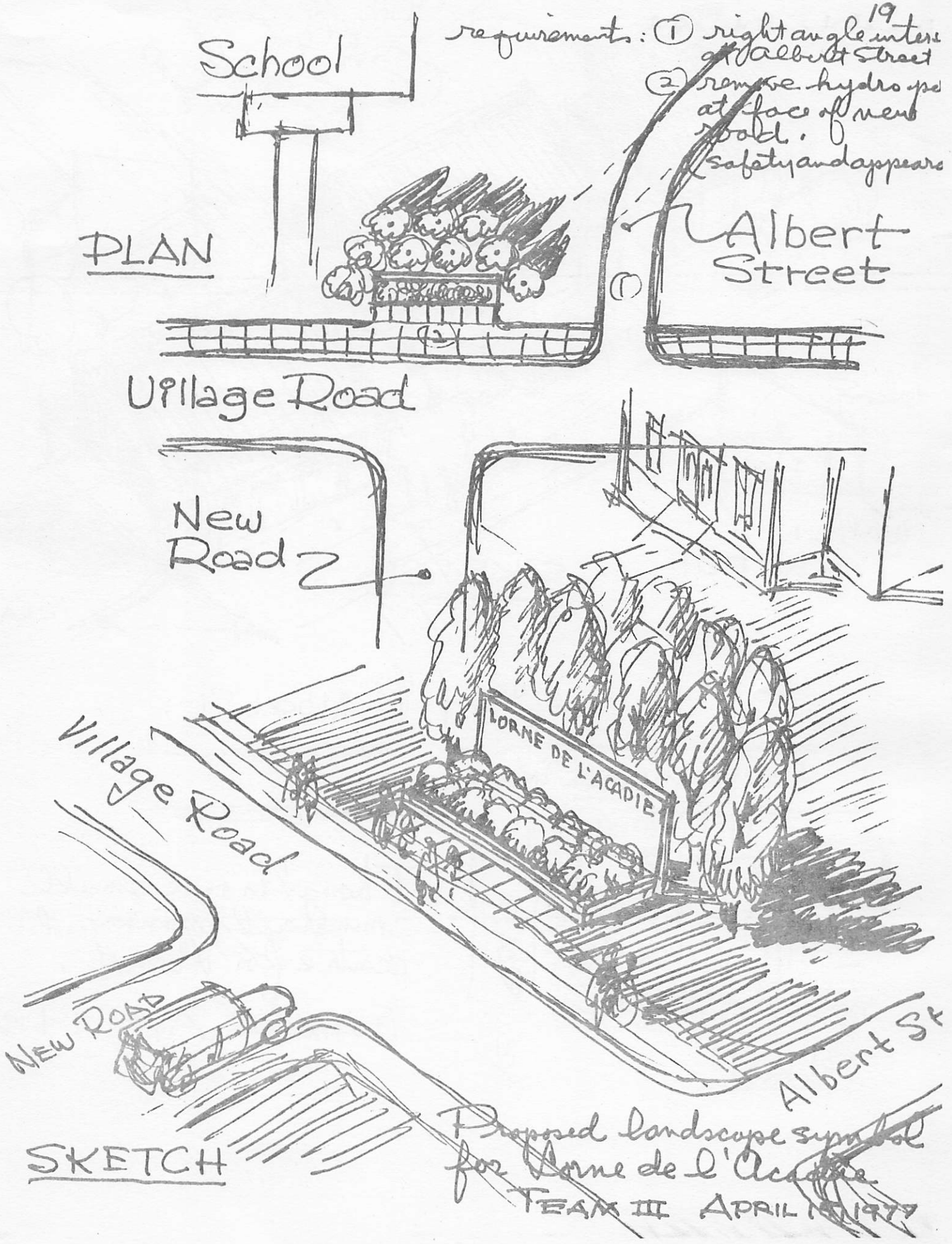
Village Road

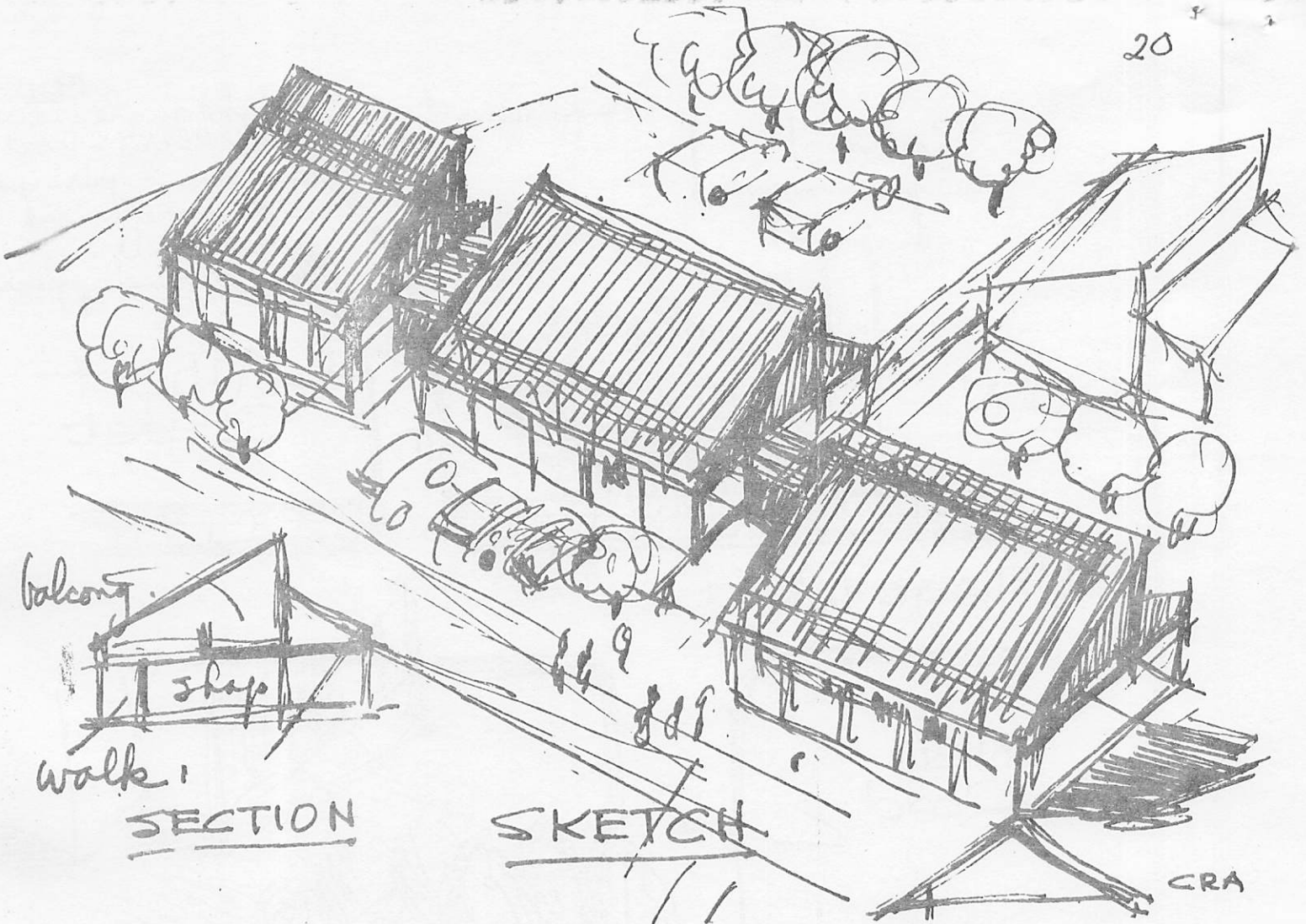
NEW ROAD

Albert St

SKETCH

Proposed landscape symbol for Lorne de l'Acadie
TEAM III APRIL 1977





Balcony
shop
walk

SECTION

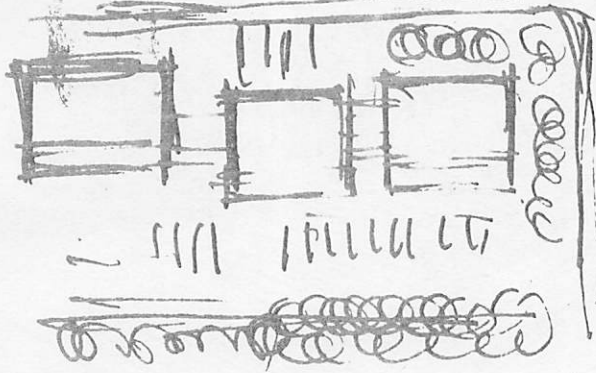
SKETCH

CRA



2 Albert St.

HORNE VILLAGE ROAD



PLAN

NEW ROAD

Thoughts on a small
commercial/municipal
centre for Lorne.

TEAM III April 14 1977

Project: CITY FIVE
Arena: SPACE TRANSFORMATION
Event: FIFTH CITY ENVIRONMENTAL CAMPAIGN

The campaign is being conducted in order to change the appearance of the community by bringing beautification, upgrading and order. It activates all of the subtactics of the Neighborhood Environment Corps program. It is a major maneuver in formulating the stakes. The campaign has been from April until July 1977, and was sponsored by the "Forty Blocks Association," which started meeting regularly in December, 1976. Each meeting was a planning session for what each block needed to improve its appearance. An advisory board was established for development reasons and Sears printed a brochure. This brochure was distributed to local businesses and residents. Two auxiliary staff are assigned to each of the five stakes and meet weekly with the stake leadership. Workdays are scheduled each weekend. Equipment and supplies were inkinded by the auxiliary and residents. Truck loads of sod, flowers, top soil, gravel, fencing and shrubs were sold from the truck to residents. Some orders were taken beforehand. The city improved some sidewalks and finished the "Ironman Plaza". The C.T.A. joined the campaign and cleaned up the bus barn in the area. The city has plans to build another plaza by the Industrial Building. The number participating ran from 50 to 250. Celebrations took place often, and people were saying things like, "This is my neighborhood," and "I'm glas I live in Fifth City."

PROCEDURES:

- sponsoring group
- regular planning
- development
- leadership meetings and stake leaders
- Advisory Board from establishment
- secure equipment
- secure materials
- schedule of workday: supplies, pick-up, distribution, cost
- schedule of workdays: meals, time, cost
- Celebrations
- dedication of the Plaza

Project: KAWANGWARE
 Arena: TRANSFORMED SPACE
 Event: PUBLIC WORK CORPS

AIMS: (1) Training for young men as disciplined work force. (2) Community sanitation and construction directly and as a catalyst for community participation. ACTIVITIES: (1) Cleaning drainage ditches, constructing drainage ditches, flood channels, (2) leveling roads, (3) cleaning square (4) initiating community workdays, (5) repairing public buildings, (6) initiating construction of new industry buildings (i.e., metal shop), (7) assisting community produce its pilot low cost house. TRAINING ACTIVITIES: In addition to on-the-job training, includes contexting on importance of working as team, use of tools, relation of work to whole project, first-aid and basic health, and also the use of various training films.

The Public Work Corps was called for during the consultation. Like many other programs of the projects, it began immediately after the workday. Mimeographed papers were given to the community to recruit people for the program. Unbelievably, the response was tremendous. About 2,000 people enrolled, both men and women. With the help of community leaders, 40 young men, age between 18 to 30 years, were chosen for the Public Works Corps. This core of young men forms the Service Guild. They work in teams of five. They all meet together before going to work. The team leaders participate in the community leaders collegium where all leaders in all programs meet before moving into their programs. The Public Works Corps team leaders are responsible for the planning of the group as well as supervision. They have had great experience in practical skills, such as carpentry, mason and whenever someone needs something done for the community, they do plan, recruit people, or even organise a workday.

Project: CANO NEGRO
 Arena: SPACE TRANSFORMATION
 Event: DRILLING OF A DEEP WATER WELL FOR DRINKING WATER

DESCRIPTION:

When it became obvious that the army was not going to drill the well, the auxiliary talked to the Department of Rural Aquaducts and received a "yes". The community first dug two overflow pits. Before the actual drilling was begun by the department, the community held a ceremony and placed a sign on the ground with the words, "Cano Negro Water System". Then the drilling started and water was reached at 20 metres on one side and at 40 metres on the other. The mud flowed into the two overflow pits, settled inside and the water flowed back into the well. After three days of continuous pumping the well was producing clear water. The community celebrated and filled all their water containers. The well is a 12 inch diameter hole, 64 metres deep, able to produce 17 litres of water per second. The water contains minerals, but contains no toxic substances. There is a temporary storage tank to be replaced in the future by a large tank and pipes which will be provided and installed by the government. The well is only 200 yards from the centre of the village and so is an important visible symbol of change.

MUSEUM PIECE

JWM NOTES : BAYAD SPACE CHANGES

ARENA: TRANSFORMED SPACE
FROM: JWM NOTES

23p.

We are out to reconstruct the living environment of communities today. Not to destroy their unique architecture, but to adapt it to the 20th Century. In the past, little attention has been given to village homes. The common man of India, for example, created palaces and the Taj Mahal. Village homes were nothing. And the nothing local man had was destroyed through perpetual invasions. (The Delta of India was invaded 32 times.) Creative architects need to stop building hotels and go to the villages. We are out to emphasize the imaginal and artful factors of community space. This is highly related to recovering the community story and heritage. The tumbledown nature of El Bayad does not remind one of the mighty civilization that Egypt contributed to the world. Here is the human issue for Egypt. It needs physical signs of President Sadat's "beginning of upsurge." It's physical things like turning on lights in Bayad. Things must happen suddenly and the most crucial first step is the Plaza. Get a large pool there, build a wall, cobblestone the area. Get color in the streets, plant date palms, wash the streets regularly, make flower gardens, and plant shrubbery. Get signs up all over the village and at the entrance. You'll need to figure out what to do about archeological remains and get an architect or environmental engineer to draw up some pictures of the village, plaza, and homes. Get the stone quarry working top speed. All the streets need to be named by the local people, but you'll need to guide them. Avoid the time between Alexander and Nassar. Make Courts and Plazas and Boulevards. You're out to program the mindset. With names like El Bayad Boulevard and East Bank Boulevard for the main streets and Sadat Court and Nassar Court. With slogans like "The East Bank is the Greatest."

ARENA: TRANSFORMED SPACE FROM: Task Force Q

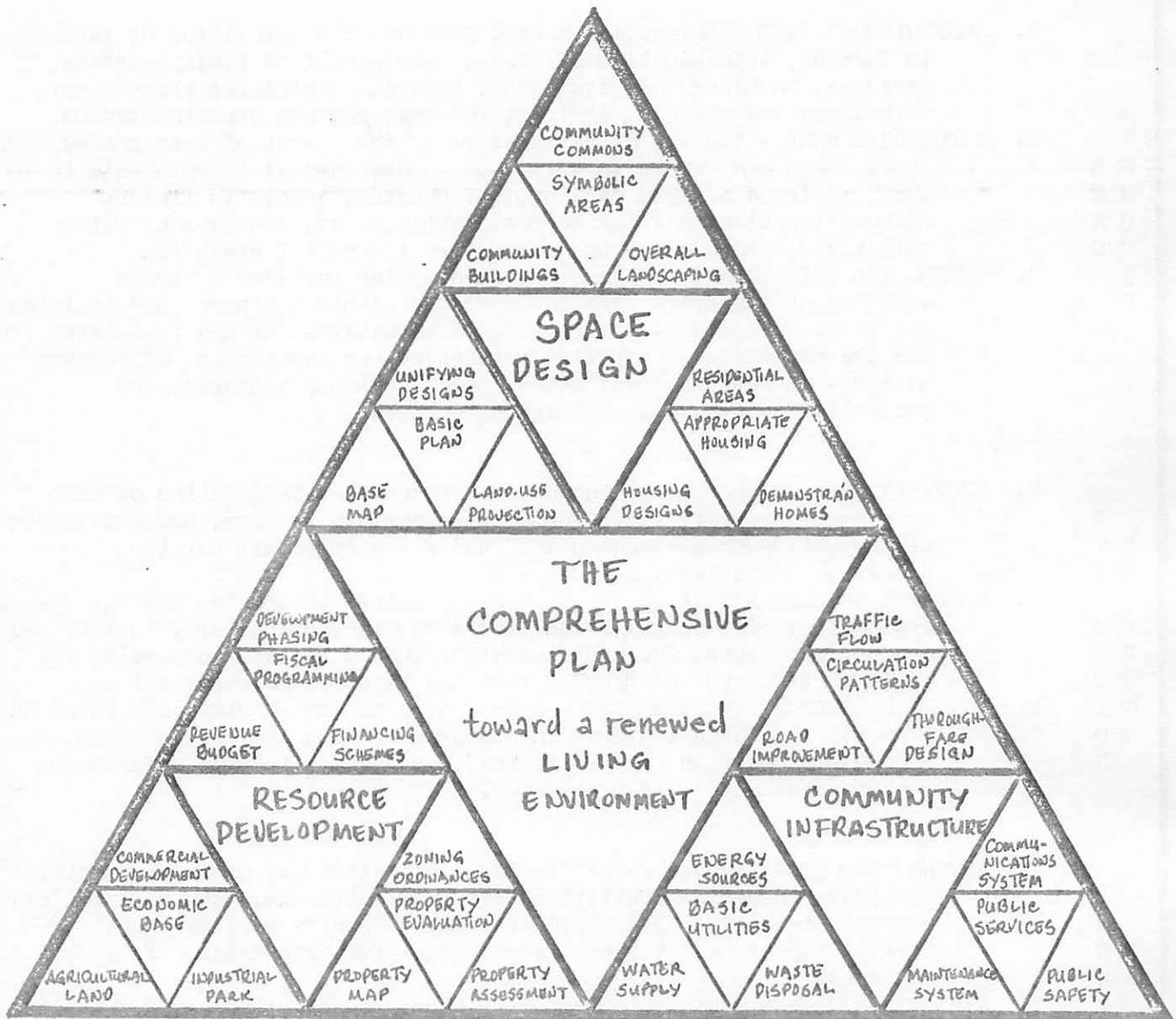
-- Have you ever spent a glorious workday renovating a house in the community only to discover two weeks later that the scheduled demolition would begin in one more week?

-- When was the last time you spent \$3.00 in gasoline to make a special trip to purchase the forgotten 30¢ part which was blocking completion of a job?

Task Force Q: Living Environment identified four major issues blocking momentum in the human development projects task of transforming the physical space of communities:

1. There was no comprehensive screen for the pre-consult gathering of data on the living environment or the post-consult translation of the operating vision and the tactical system into a unified physical design of the transformed community.
2. There needed to be a method which required implementation by transversally clustering the tactics and programs which was simple enough to be used on a regular basis.
3. The block to actualization of hard miracles was discerned to be the lack of understanding of how major construction occurs at the local level.
4. To ensure that the auxiliary could leave in two years a project which would sustain its own momentum, a method needed to be developed for involving, training, and motivating people in the community construction force or builders guild.

This handbook is intended as a practical guide toward accelerating the momentum in the physical transformation of the living environment in a human development project. It is divided into four sections -- comprehensive plan, implementation scheme, local construction, and builders guild. The focus of each section is on the arenas in which human development projects are most commonly blocked. In comprehensive plan the preparation of the base map and the land use projections are the keys to unraveling the complexity of issues in the 27 elements of the comprehensive plan triangle. The practical phasing of hard and soft miracles implement tactics which deal with the community's contradiction in the arena of space. Scheduling, estimating, and materials handling procedures allow rapid movement in local construction miracles. The practical experience of the Malivada Builders Guild provides clues for the organization, motivation, and acceleration of the construction workforce in any local community.



COMPREHENSIVE PLAN

Space is the revolutionary edge of our work in Human Development Projects. Space alterations symbolize social change thereby guaranteeing and guarding interior transformations. In the corporate planning, it is essential to aim spatial transformations at the one thing that is blocking the momentum of the community. The key to motivity in terms of space changes, is the phasing of consistent workday soft miracle events, with monthly hard construction miracles. Transforming background space is key to long term imaginal shifts; transforming focal space is key to motivity break-looses. The twenty-seven triangles represent a comprehensive checklist for total renewal of the living environment of any community.

THE COMPREHENSIVE PLAN

I. RESOURCE DEVELOPMENT

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1. AGRICULTURAL LAND - Agricultural land includes the allocation of land to farming, determination of crops, development of family gardens, necessary machinery and equipment, seed and fertilizer procurement, marketing, and on-going agricultural research and experimentation.
2. INDUSTRIAL PARK - Industrial park refers to the amount of land needed for present and future industry, necessary capital improvements to the land (road access, parking, warehousing, access to freight routes, location relative to residential areas, sanitation, water, buildings), and projections for future industrial expansion.
3. COMMERCIAL DEVELOPMENT - Commercial development includes a market analysis of the trade area to determine viable business possibilities and trade area needs. It includes alternatives for new businesses and the expansion of existing businesses, an examination of current business operations, facilities, joint business ventures, and possible financing and refinancing schemes.

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4. PROPERTY MAP - Property map includes an accurate determination of and mapping of property lines, updating ownership records, and assessment of property exchange mechanisms, and a review of all existing property regulations.
5. PROPERTY ASSESSMENT - Property assessment points to updated and reassessed evaluations of property values for each piece of property in town and its current ownership. Determination should be made concerning the need for (if any) and type of tax base based on property value.
6. ZONING ORDINANCES - Zoning ordinances refers to any regulations placed on property regarding its uses in conformance with the consensed on land-use projection (#20 following), and should include enforcement measures and appellate procedures.

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7. REVENUE BUDGET - Revenue budget includes all alternatives for community corporate income possibilities from local citizens, such as sales and property tax ceilings and projections, community savings plan, feasibility of bond issues, and a budget for expenditure of those revenues.
8. FINANCING SCHEMES - Financing schemes refers to all proposals for public and private funding to be injected into the community, capital investments of businesses and corporations, and any local community association that would generate corporate income.
9. DEVELOPMENT PHASING - Development phasing accounts for all immediate and long-term development plans, including which economic ventures are dependent on others, which catalyze others, which can be regional in nature, and a timeline for implementation of each and potential capitalization schemes for each.

THE CONSTRUCTION PROCESS
II. COMMUNITY INFRASTRUCTURE

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10. WATER SUPPLY - Water supply for the community includes source, delivery system, purification techniques and measures, and maintenance.
11. WASTE DISPOSAL - Waste disposal refers to garbage and sewage waste disposal, recycling and reclamation of waste projects, supplying the equipment required, and on-going maintenance and disposal procedures.
12. ENERGY SOURCES - Energy sources refers to existing and potential energy forms, cost analysis and projection of each, a determination of the most effective energy form for the community, and specific plans for its generation and distribution with the community, e.g. electricity, gas, water, coal, wood, wind, solar, etc.
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13. MAINTENANCE SYSTEMS - Maintenance systems points to the review and upgrading of street maintenance, upkeep of public or community buildings and land, equipment upkeep and repairs, personnel needs, personnel policies, salaries, and hiring practices.
14. PUBLIC SAFETY - Public safety includes fire protection, individual and corporate security, emergency health procedures, establishment of building codes and code enforcement systems, and the elimination of safety hazards. Alarm systems should be considered.
15. COMMUNICATIONS SYSTEMS - Communications systems refers to establishing effective intra- and inter- community communications, including methods such as telephones, radio, television, newspapers, telegraph, bulletin boards, and public transportation.
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16. ROAD IMPROVEMENT - Road improvement refers to ensuring that existing roads are adequate for traffic needs, including future projections. Issues involve appropriate road materials, road foundations, ease of repair, method of repair, drainage, and footpaths adjoining roads.
17. THOROUGHFARE DESIGN - Thoroughfare design accounts for highways and transportation linkages to neighboring communities and commercial centers, locations of future streets and highways, and size and types of thoroughfares relative to the amount and types of vehicles expected.
18. TRAFFIC FLOW - Traffic flow deals with an analysis of current traffic patterns, a projection of future patterns, and a determination as to future patterns required. Recommendations should be made concerning future relocation of streets, directions of street flow, street width, and any necessary traffic control measures with consideration being given to the dividing and linking function of roads on the affected geography.

THE COMPREHENSIVE PLAN

III. SPACE DESIGN

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19. **BASE MAP** - Base map is a map of the community drawn to scale, usually from an aerial photograph (standard scale in the U.S. for the aerial photo is one inch equals two hundred feet). The base map includes all buildings and overlays showing building use and building conditions. (Aerial photos of any community in the U.S. are available from the Agricultural Stabilization and Conservation Service).
20. **LAND-USE PROJECTION** - Land-use projection is a map drawn from the base map to plot the future locations of streets, highways, commercial, industrial, residential, recreational, and commons areas, sanitation facilities, water services, health center, schools, community center, parks, and town limits. Amounts of space to be allocated to each should be reflected on the plan.
21. **UNIFYING DESIGNS** - Unifying designs deal with the issue of the continuity of design of all open space, parks buildings, streets, street signs, traffic signs, storefront designs and business signs, and landscaping. A scale model should be constructed of the land-use projection.

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22. **HOUSING DESIGNS** - Housing Designs include types of housing needed (multi-family, duplex, single units, cluster housing), recommendations and designs for housing rehabilitation, establishment of housing standards, appropriate local materials to be used in construction, and cost projections.
23. **DEMONSTRATION HOMES** - Demonstration homes includes scale models for homes and the actual construction of one or more demonstration homes in the community. The homes built should demonstrate available options, operational financial arrangements, and home renovation (if applicable). Cost efficiency relative to energy and energy conservation should be demonstrated as well.
24. **RESIDENTIAL AREAS** - Residential areas should be designed to consider physical arrangements of homes, open spaces, street layouts, parks, mini-parks, footpaths, and landscaping. Property size, number of homes needed and projected, and types of dwellings should be factored into the design.

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25. **COMMUNITY BUILDINGS** - Community buildings includes schools, community center, health clinic, recreational facilities, municipal buildings, fire facilities, and any necessary office space. Issues to be considered are location, design, and functionality.
26. **OVERALL LANDSCAPING** - Overall landscaping would design the landscaping for the entire community, to include public and private lands, street signs, entrances and exits of the community, designs, locations, and landscaping of parks and playgrounds.
27. **COMMUNITY COMMONS** - The community commons is the physical focus of the community, usually near its center, and incorporates businesses, community buildings, and municipal buildings. It functions as the main community node in which the community meets informally and formally to rehearse its unity.

20 QUESTIONS

ANALYZING
THE
COMMUNITY

1. How do the main nodes and pathways reveal the underlying current of community relationships already present?
2. What is the common space and/or neutral turf of the community and how is it maintained?
3. What economic and social relationships and patterns are revealed in the current space design?
4. What is the key block resident in the present space design? Where is the community already dealing with that key block?
5. How are the buildings and the space design contributing to the major block in the life of the community?
6. What does the grid and the document have to say about the state of the community?

PLANNING
THE
DESIGN

7. When you first moved into the community or first saw it, what caught your attention about space that needed to be dealt with immediately?
8. If I was moving into this community, what would I want done to this community in relationship to my family?
9. Where do you want the community's attention to be centered?
10. What new elements in the space design will enhance the corporateness of the community?
11. What are the government regulations, ecological considerations, as well as local/national images that need to be taken into consideration by the local grassroots in the overall design?
12. How can we quickly determine land ownership and its various shades of meaning in the community?
13. What will the rate of social change be in the community? How will the community space design handle this social change?
14. What would it mean to do human development physically in your particularly unique, historical and environmental setting?

ACCOMPLISHING
THE
TASK

15. How is it that the community can decide to deal with its space in a new way and see construction priorities for their community?
16. What major construction will impact the key block in the community?
17. Which designs will you choose that will keep in mind maximum growth and quality in the future?
18. What is the easiest and cheapest way to build at the necessary standards?
19. How can everything essential and necessary be done in two year's time?
20. From what structures will you receive your funding and what is your plan for quick and comprehensive funding from that structure?

COMPREHENSIVE PLAN	COMMUNITY CONSENSUS	LOCAL ENGAGEMENT	BACK-UP SYSTEMS
COMMUNITY DESIGN	SYMBOLIC SPACE	COMMUNITY RESOURCES	BACKGROUND RESEARCH
CONSTRUCTION PHASING	VISUAL AIDS	COMMUNITY TRADITIONS	LAND OWNERSHIP
LOCAL LEADERSHIP	MOTIVATING CLUES	COMMUNITY FORCES	ESTABLISHMENT AUTHORIZATION
AUXILIARY ROLE	CREATING UNITY	CORPORATENESS SIGNS	PRACTICAL EXPERTISE

Permanent changes in community space can only begin after a comprehensive, rational, locally concensed space design is completed. Because space transformations are visible, their appearance becomes the guarantee that human development is happening in the community. The rapidity and the rhythm of construction is a physical sign of escalating momentum. Involving local leadership from the start in community design issues predicts the total involvement of the community later in the actual construction phases. In this way the community comes alive internally as it sees its insights on community design appear.

COMPRE-
HENSIVE
PLAN

<p>COMMUNITY DESIGN</p>	<ol style="list-style-type: none"> 1. Visualize comprehensive community design that will include local wisdom and create corporateness. 2. Move towards a comprehensive rational layout of buildings by considering the uses of activities before beginning to build anything. 3. Use professionals as well as engaging the local people in designing the needed structure of the community. 4. Find the most visible locations for space transformations.
<p>CONSTR- UCTION PHASING</p>	<ol style="list-style-type: none"> 1. Use initial construction to catalyze later constructions, one thing ends, another begins immediately. 2. Start demonstration construction carefully and build momentum. (i.e. demonstration house, then a demonstration block, then a demonstration stake.) 3. Don't let planning block action (i.e. do a mini park immediately, put up street signs, a rehabilitation sign.) 4. Locate motivating space, such as the pre-school or first industry in the center of the village.
<p>LOCAL LEADERSHIP</p>	<ol style="list-style-type: none"> 1. Remember the local people will be the directors of the project in 2 years time. 2. Choose who the 10 leaders of the project will be and train them hard. 3. Participate with the local leaders on the project steering committee in the planning and the work. 4. Take local leadership to the world and bring the world to the local to expand images or responsibility.
<p>AUXILIARY ROLE</p>	<ol style="list-style-type: none"> 1. Create a low profile while enabling the local to take responsibility. 2. Relating to a plan for one construction miracle a month; always tackle the miracles the auxiliary thinks are impossible to get done in the allotted time. 3. Find a way to feel responsible for your stake; such as walk in the area every day. 4. Realize the seriousness of your role. In two years the community becomes the auxiliary.

Creating community consensus occurs through motivating the people to a deep image shift relative to the worth of their community. Completed, unrepeated miracles begin this process. Transformation of long standing traditional space affirms the history and past of a community. Finally, consensus is found through visual aids like signs, grids, and concrete community activities like work days. In this way the people unite to one purpose and begin to participate in the direction of change.

COMMUNITY CONSENSUS	SYMBOLIC SPACE	<ol style="list-style-type: none"> 1. Transform rather than tamper with the traditional long-standing symbolic space of the community. 2. Choose a central node in a visible location using a powerful community symbol to state the consensus of the community. 3. Use a large local force to envision the possibilities in their community space. 4. Allow the community to celebrate and rehearse the new story by creating a central gathering place with local and global decor.
	VISUAL AIDS	<ol style="list-style-type: none"> 1. Relate maps and actual space to local and global grids to ground the local residents in space relationships. 2. Expose the entire community to grids through the imaginal education tools of signs, posters, pictures, street signs, and bus stops. 3. Use visual aids such as a model village to motivate people to deal creatively with village space. 4. Use visual aids to allow people to see their relationship to local, nation, and the world, and to point to future possibility.
	MOTIVATING CLUES	<ol style="list-style-type: none"> 1. Use soft and hard miracles regularly to motivate the community. Don't do the same miracle twice. 2. Engage the community in utilizing visible inexpensive models to see possibilities. 3. Commemorate and celebrate the dedication of all community structures to signify the happening of a miracle. 4. Finish everything that is started.
	CREATING UNITY	<ol style="list-style-type: none"> 1. Honor existing polity structures while changing attitudes towards the new. 2. Don't do <u>your</u> good idea; make sure space design is thought through stake, guilds, and the whole community. 3. Use well-planned workdays or any corporate activities to <u>do</u> the community consensus whether it be construction on individual or corporate space. 4. After significant construction is done, create a "This is our Community" brochure with photographs to dramatize the change.

Seeing visible signs like physical improvements made possible by community involvement gives birth and sustains local engagement. Corporateness grows out of working hard together. Corporateness is intensified as the community observes that its resources, tradition, and forces are being creatively used. Corporateness grows as the community perceives the increasing skills of its members. The community that acts corporately will continue to engage itself and the communities around it in re-creating community.

LOCAL ENGAGE- MENT	COMMUNITY RESOURCES	<ol style="list-style-type: none"> 1. Build a model that demonstrates maximum use of locally available and locally produced materials. 2. Freely experiment with imaginative and creative use of the local resources. 3. Prepare a comprehensive list and current use of locally available resources and materials. 4. When local materials run out, use local people to go on calls for in-kind.
	COMMUNITY TRADITION	<ol style="list-style-type: none"> 1. Quickly get on top of local traditional relationships to land and space as well as styles of construction. 2. Maintain existing nodes and major gathering places and passageways. Initial stages, don't tamper with historical sacred space. Gradually and carefully rehabilitate symbolic space. 3. Utilize existing styles and models as much as possible. 4. Don't expect scientific fact and rational logic to change local people's traditional values.
	COMMUNITY FORCES	<ol style="list-style-type: none"> 1. Use paid workers when you have a demanding timeline; use volunteers with a more relaxed timeline. 2. Keep in tension what is required in the project tasks with what the troops can actually do. 3. Never do the task alone. Use imaginative and creative ways to engage every member of the community in the reconstruction task. 4. Skillfully and carefully discover what skills the local people really do possess. Effectively divide the labor tasks into manageable steps.
	CORPORATE- NESS SIGNS	<ol style="list-style-type: none"> 1. Don't design residential areas like sprawling suburbs. Proximity aids corporateness. 2. Hold community events like the consult in central space which is neutral and unclaimed. 3. After community consensus on projects, make the work days whole community events by using good publicity and engaging all groups in enabling or participating in the day. 4. Find ways to dramatize community land as belonging clearly to the whole community.

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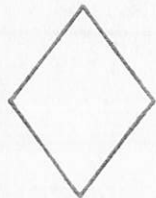
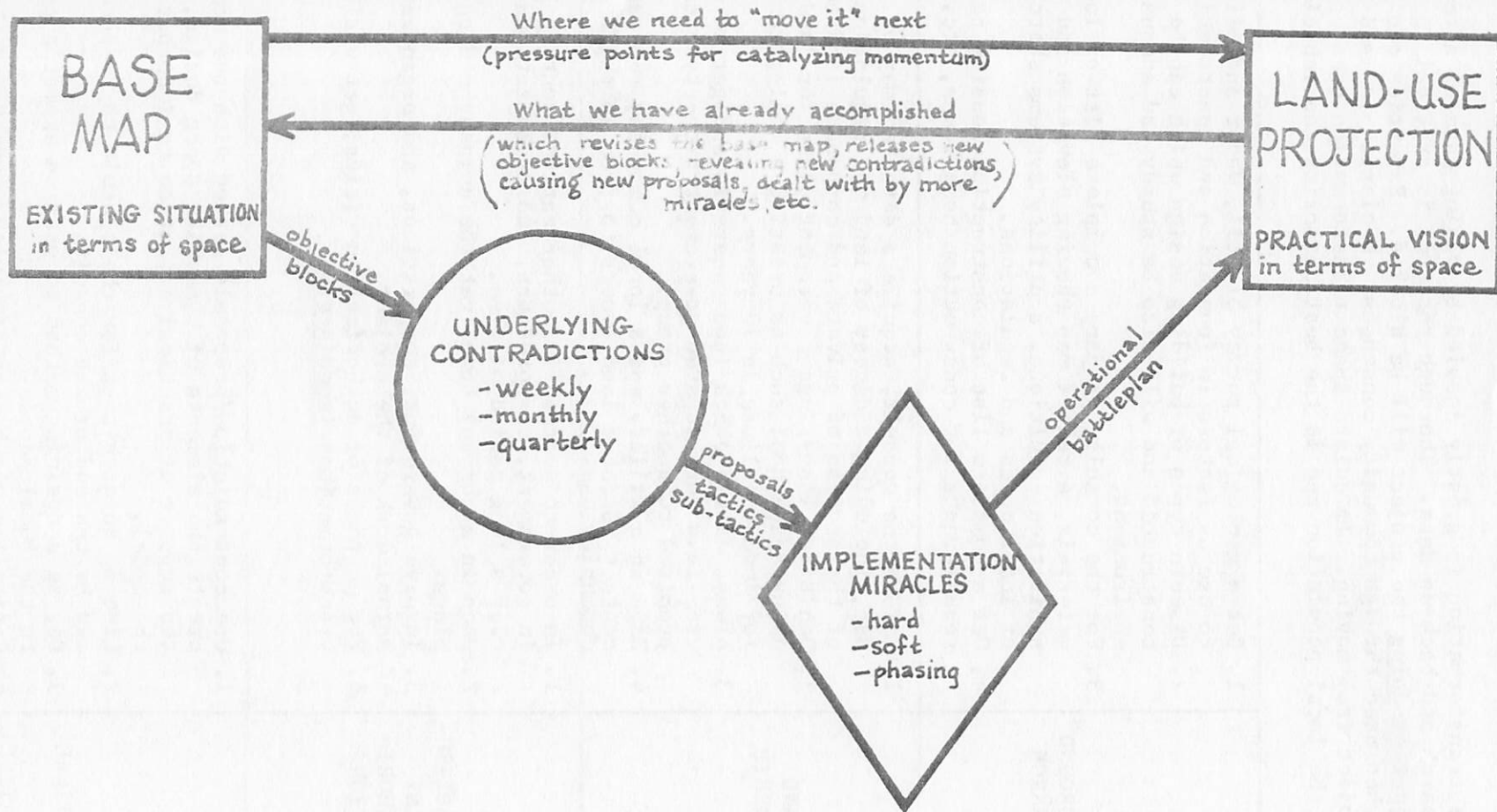
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Visible space transformation is greatly enabled by paying careful attention to necessary research and back-up data. Thorough research is critical in preparation to do any project or doing the project will be blocked. Expertise can be helpful to a project when used through community consensus. Uncertainty in land ownership can stop a project from moving. Immediate space transformation creates corporate-ness, engages the local population and is the best authorization vehicle available.

BACK-UP SYSTEMS	BACKGROUND RESEARCH	<ol style="list-style-type: none"> 1. Get a geological survey of soil, water and climatic factors to use as factors in foundation and construction design. 2. Discern types of building design which can be rapidly constructed and will also be sturdy and adequate in local environment. 3. For the consult, prepare a complete list of locally available materials, a relief map showing elevation and drainage and sanitation conditions, a utility systems sketch, and a digest of local codes and regulations. 4. Get a complete list of construction-housing packages, requirements for construction-home loans, etc.
	LAND OWNERSHIP	<ol style="list-style-type: none"> 1. Before the consult, acquire a detailed map of present land use, including a digest of land use regulations and a summary of the process of private and corporate land acquisition. 2. Don't let long-range government plans for land use block using space now; such as creating a mini-park on land designed for industrial use in 10 years. 3. Always double check land ownership and get permission before use--make sure donated government property hasn't been promised to another group. 4. Have an auxiliary and a local community representative contact absentee land owners to free up their land for community use.
	ESTABLISH- MENT AUTHORI- ZATION	<ol style="list-style-type: none"> 1. In order to succeed in authorization, contact key persons in government, corporations, and organizations consistently over a long period of time. 2. When in a company town, get the company nod on all design plans. 3. Involve government, corporations, and organizations in the actual work of the project. 4. For purposes of authorization visits, get visible space transformations <u>immediately</u>.
	PRACTICAL EXPERTISE	<ol style="list-style-type: none"> 1. Use contradiction/proposals method with the community to create the elements of community space design, then enlist the support of practical expertise to incorporate that in the model. 2. Line up an architect for the consult to prepare a base line map by the end of the consult. 3. Devise a training method to pass on expert's practical skills to the local people. 4. Capitalize on the use of various experts as the source of motivation and the new self image they can provide for the community.



This is the critical point in the whole process. It is the intuitive leap, the creative spark, the imaginal burst. It represents the alternative to a tactic-by-tactic-by-tactic implementation scheme, or organization by programs, or an endless succession of soft miracles. Miracles implement aspects of several programs and many tactics simultaneously. They are always completed on schedule, which trains people in winning and avoids protracted campaigns. They happen on a regular rhythm, which releases expectancy and anticipation. They dramatize effective corporate action and practical teamwork.

OBJECTIVE TOOLS

BASE MAP

The base map is the basic tool for analyzing the actual situation relative to space in the community. All space in the community is plotted on a map which includes a survey of building conditions. The base map should be done quickly and accurately, with the primary value being to have the completed base map by the end of the consult.

LAND-USE PROJECTION

The land-use projection represents the community's consensus relative to the future physical form of the community, and includes considerations of space use, building location, and social function. All of the 27 elements of the comprehensive plan triangle are considered in creating the projection of the future residential, economic, community, and symbolic space of the community. Since this is the graphic representation of the community's vision, local participation in building the land-use projection is critical.

FUNDAMENTAL PRESUPPOSITIONS

FOUNDATIONAL DYNAMIC

Both the base map and land-use projection, once concensed upon, should be prominently displayed on walls in the community's main meeting room and should be regularly updated. The constant dialogue between where we are (base map) and where we need to be (land-use projection) is thus graphically visible.

METHODOLOGICAL KEYS

Bridging the gap between analysis and vision is an issue of methodology. The methodology for transforming the living environment depends on discerning the contradiction and then bombarding it with a series of strategically selected miracles.

OPERATIONAL BATTLEPLAN

CONTRADICTIONAL PLANNING

Contradictions are sociological and operational. The day-to-day, week-to-week, quarter-to-quarter points at which the momentum of the entire project is blocked, disclose the operational contradictions which are addressed by miracles. Miracles are catalytic events which release and accelerate momentum by doing that which is considered impossible by the community and the auxiliary. Miracles are classified as hard or soft by the number of tactics actuated and programs accelerated, by the time they take, and by their relative impossibility. Nonetheless both hard and soft miracles are essential.

FACTICAL PHASING

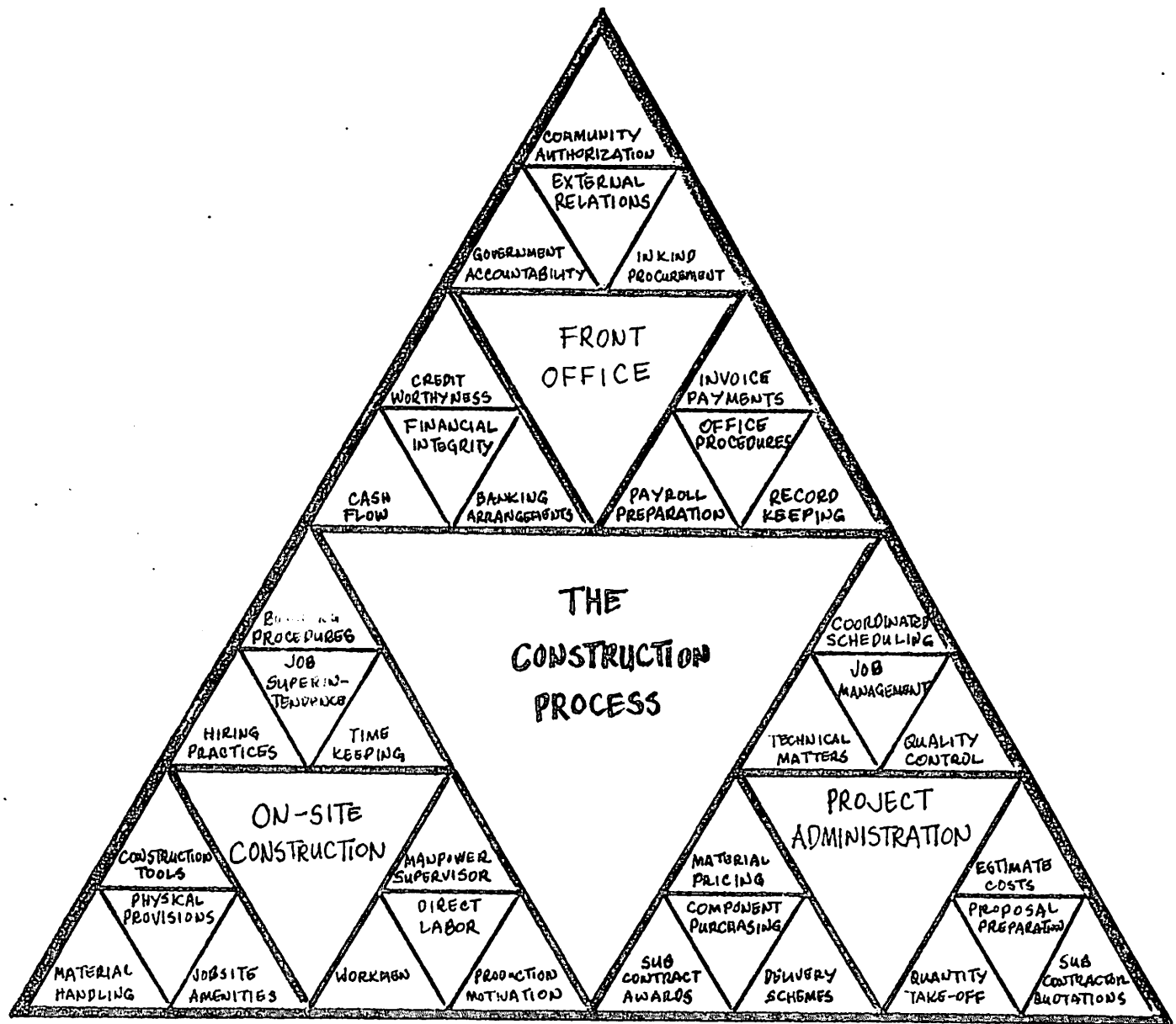
Procedurally, planning moves from the immediate operational contradiction to identifying strategic miracles, and then to phasing hard and soft miracles into a simple battleplan which accelerates momentum over all the programs and tactics of the project. Hard and soft miracles are phased with a consistent monthly rhythm so that a soft miracle is done each week, to accelerate momentum toward one hard miracle a month.

QUARTERLY BATTLEPLANNING

Quarter	Quarter I													Quarter II										
Month	1				2				3					4			5			6				
Week	1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9		
Quarter I																								
Quarter II																								
Quarter III																								

RHYTHM	<p>◆ I QUARTER I PLANNING SESSION (HARD MIRACLES)</p> <p>△ SOFT MIRACLE</p> <p>□ 3 HARD MIRACLE #3</p>
PHASING	<p>"1 PERSON" - Secures the design, builds materials list, compiles tools list, schedules tasks, does cost estimating, locates material sources</p> <p>"4 PEOPLE" - Gathers materials and tools, does inkinding and purchasing, does actual construction</p> <p>KEYS - Overlapping implementation of hard miracles - Phasing out auxiliary and phasing in shadows</p>
COMPLETION	<p>Assign whatever number of people it takes to complete the job on schedule. It will take more people longer to complete the miracle initially - it will take less people, less time as auxiliaries and shadows gain experience and confidence and inkind contacts.</p>

	HARD MIRACLES	SOFT MIRACLES
OBJECTIVE INTENT	Demonstrates systematic, substantial implementation of land-use projection.	Dramatizes that the community itself can create and maintain an attractive community appearance.
PROGRAM SUB-TACTICS	Implements many sub-tactics and aspects of several programs simultaneously.	Utilizes one or two sub-tactics to deal with situations the community would call persistent irritants.
PHYSICAL SPACE	Produces major additions to or alterations of community space.	Polishes, refines, or upgrades existing community space.
MIRACLE PHASING	Phased over several weeks with victory signs time-lined in. (Planned on quarterly basis with one per month)	Designed for quick, one-day implementation, beginning to end. (Planned on monthly basis with one per week)
MORALE FACTOR	Excitement of seeing the community doing major construction toward the completion of the land-use projection.	Excitement of seeing the community actively working all the time doing many things.
TROOP EFFECTIVITY	Sustains, deepens, and focuses the commitment of those already engaged.	Involves new people through short time involvement and quick visible results.
NECESSARY RESOURCES	Requires major materials, often heavy machinery, and professional expertise.	Uses all locally available materials, tools, and expertise.



LOCAL CONSTRUCTION

THE CONSTRUCTION PROCESS

The triangle of the production process was drawn up to provide a comprehensive picture of all the dynamics that go on in any production process and to be able to discern where within our projects the major blocks to doing construction are presently located. Our key block has to do with being paralyzed by the complexity of all the things that have to be considered in organizing major construction. The following material attempts to offer some practical tools and suggestions to overcome that block.

CONSTRUCTION PROCESS

COORDINATED SCHEDULING

INTRODUCTION

Building a detailed coordinated schedule for all construction jobs is the answer to the major block relative to doing construction in most Human Development Projects. The schedule is what allows for the effective use of the forces, time and material. It also allows you to estimate the amount of coordination and administrative functions, that need to be structured and assigned off site in order to enable the actual construction process to function.

COMPONENT

SHEET

The key to building an accurate schedule is to break your task down into components like foundations, walls, openings, floors, roof, etc. and taking each component and breaking it further down into smaller units. It is impossible for an inexperienced person to estimate how long it is going to take to lay a foundation, but anybody can imagine how long it will take one person to dig a one yard long ditch that is 2 feet wide by 1 foot deep. All you have to do then is to multiply your result with the total length of your foundation and you have the number of man hours it takes to dig the ditch for your foundation (see component sheet). The component sheet also allows you to see what tools and materials you need for any given job. Now draw a chart with your components down on the left and the days of the week across the top (see example) and begin to place each task on the chart using the categorical names. Begin each task with a dot on the chart and extend it for the duration of the task. Example: Excavation totalled up to take 2 full weeks.

BASE FLOW

CHART

Then ask yourself "What could be started next?" You will probably say "Foundations", but if you say "Roofs" you will be able to correct yourself by once again mentally constructing the roofs and realizing you need walls first. Now here is where the artick of scheduling comes in. You realize that, (If you are building 20 homes and digging 20 holes and pouring 20 foundations, etc.,) you do not have to wait till all 20 holes are dug before you can begin to pour foundations. Realizing this, you decide to start pouring foundations the 2nd week, after half of your holes have been dug (of course if you stop digging holes to pour foundations, you will not be saving yourself any time, but probably extending it instead), so you keep one crew digging holes and start another crew pouring foundations. YOU put the dot for foundations on your chart in the 2nd week and extend it for as long as foundations will last. You then repeat this process for each category, beginning each as soon as it is physically possible, keeping in mind the size of your labor force and availability of tools on site. This provides you with your BASE FLOW CHART ON CONSTRUCTION. Now you can consider each week individually to see: 1. Total number of men needed this week, 2. All material needed this week, 3. all tools needed

CONSTRUCTION PROCESS

this week. You must ask yourself if you can deliver these things to the site when they are needed, or go back and start changing around your time design. The object is to shorten your time design as much as possible, while not having men on site without enough tool or material (or vice versa). The process of changing around your time schedule in order to maximize the use of workers, material, and tools will be taken up more thoroughly in the next method of scheduling. Examples of each step described in the forgoing method are provided in the back of this section.

The event-oriented method of scheduling is based on the question "What events can occur today?" and "What event must happen before this work can begin?" The first steps of determining quantities of time, material, and work force are the same as in the previous section. You must have your basic component sheets worked out before you can begin the process of scheduling shown here. Also, this method is used by construction companies, especially when they are doing several separate construction jobs at the same time, and clarity on the daily critical issue is nearly impossible to determine, along with just plain coordination. The second step is beginning with your basic component sheets, using the "bottom line" of each (ie. total workers, total materials, total tools) and focus on TIME totals. You begin to construct, on a piece of large paper, a network showing the various tasks "built off" each other. Look at the example in the back of this section. You start with two points at opposite sides of the paper marked "start" and "finish". Beginning with "start" point, you draw a horizontal line, (short, since everything must fit between the "start" and the "finish"), place a small circle at the end of it, (which you leave blank till the end), and write "lay-out", (or whatever your first task will be), on it with the number of days required for lay-out underneath it. Now you move up or down and place your next horizontal line with a circle at the end of it, and mark it "excavation", or whatever comes next. You continue this all the way through to the end of the job, placing tasks and the number of days under each one. Here are some pointers in making your network:

NETWORK

CHART

- a. The foreman of the job makes the first "draft" using his perspective as the man in charge on site.
- b. The circles represent events, the lines represent tasks.
- c. The main question is "What event needs to happen before this work can happen?" This will give you an idea of what sequence to put things in.
- d. The object of this exercise is to see what tasks can go on simultaneously, and what must happen before you can begin any particular task.
- e. The circles are filled in last with the number of the day of the project. (Example: 11th day of project, 15th day of project)
- f. This is a self correction exercise, provided you mentally construct the job each step of the way.

CONSTRUCTION PROCESS

- g. Your paper will be a mess before you finish so don't worry about it. If it is not a mess, you are probably thinking linearly (or one thing at a time) or you have left out a lot of contingencies.

Once you have a draft of a network, with all tasks and times written in, go back and 1. add up the time of interconnecting events and make sure you don't have obvious errors (like your total time for 20 home is 5 days) or internal conflicts (like you need doors on the 11th day and they won't be made until the 15th day). NOW, you must determine the CRITICAL PATH of the schedule. This means the events that absolutely must happen by a certain time or the job will come to a halt. The critical path should be traced through the whole network, and it will probably go up and down. Check all factors to make sure you have it right. The exercise is a waste of time if you leave out this step. Now redraw your chart nicely by making the CRITICAL PATH a straight line drawn to some scale of equal distances for each day of the job. Only the critical path will be drawn to scale, so do not worry if other lines seem too long or short. Doing this will help you to imaginably see what you must pay attention to, (Example: anything on the critical path), by drawing it to scale you have the added benefit described next. On the wall of your planning room, you should make a calendar of every day of the year (or at least a quarter) drawn horizontally according to the same scale as you on your network charts. Now you can tape up any number of charts (one for each project you are doing or going to do) on the larger calendar. This master chart will then inform you how to handle interrelated issues on different jobs, (like material purchasing, delivery schedules, cash flow, crew swaps, etc.). Most importantly it will permit you to guard the critical path of each individual project, further maximizing your use of workers, materials, and tools. It will also help you to avoid working on the wrong thing at the wrong time.

NETWORK

CHART

CONCLUSION

Most construction operations, depending on their size, use the network method for administrative, and financing scheduling too. It is necessary if you are doing 20-30 projects at once and coordination is literally impossible. When the unexpected happens, like rain on a day when you planned to pour concrete you just move the whole schedule on that job over one day, and you immediately know you will be one day over your completion date. Likewise, if a task gets done quicker than estimated, you will finish much sooner. The point about the foreman making the first draft is important (instead of the administrative group), since it forces him to think through the entire job before he begins, and is then prepared to spend his time focusing on the critical issues that will inevitably make up each day.

CONSTRUCTION PROCESS: SCHEDULING FLOW CHART

Fig. 1: First Draft

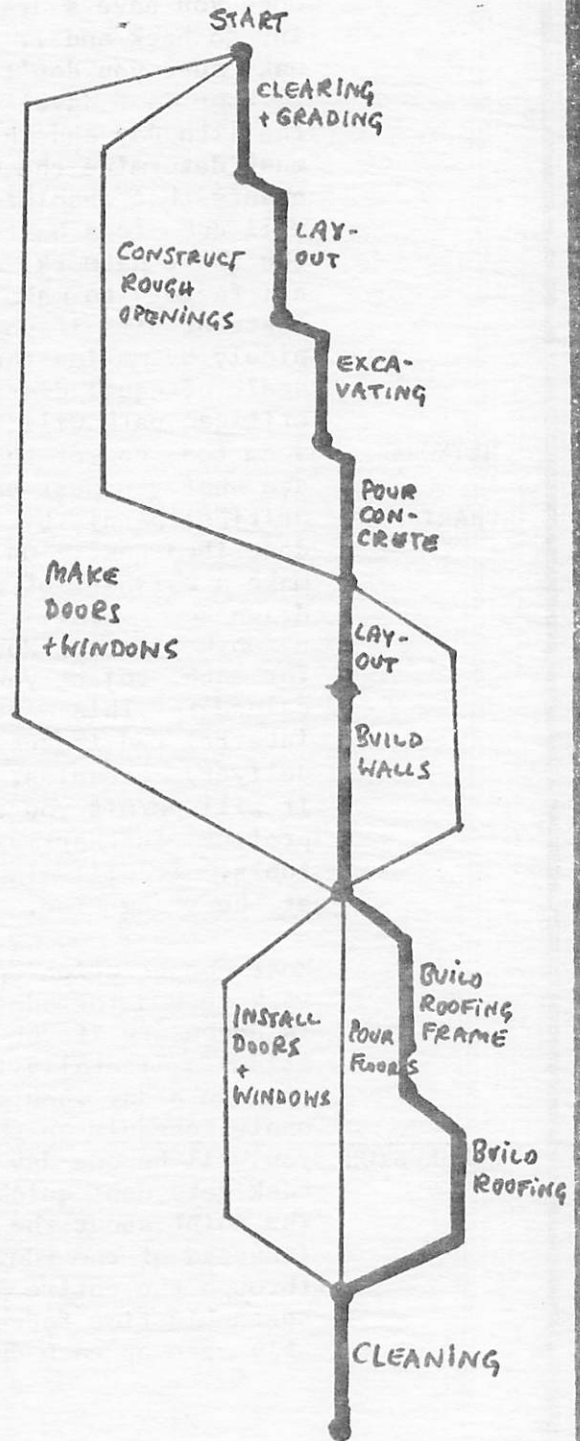
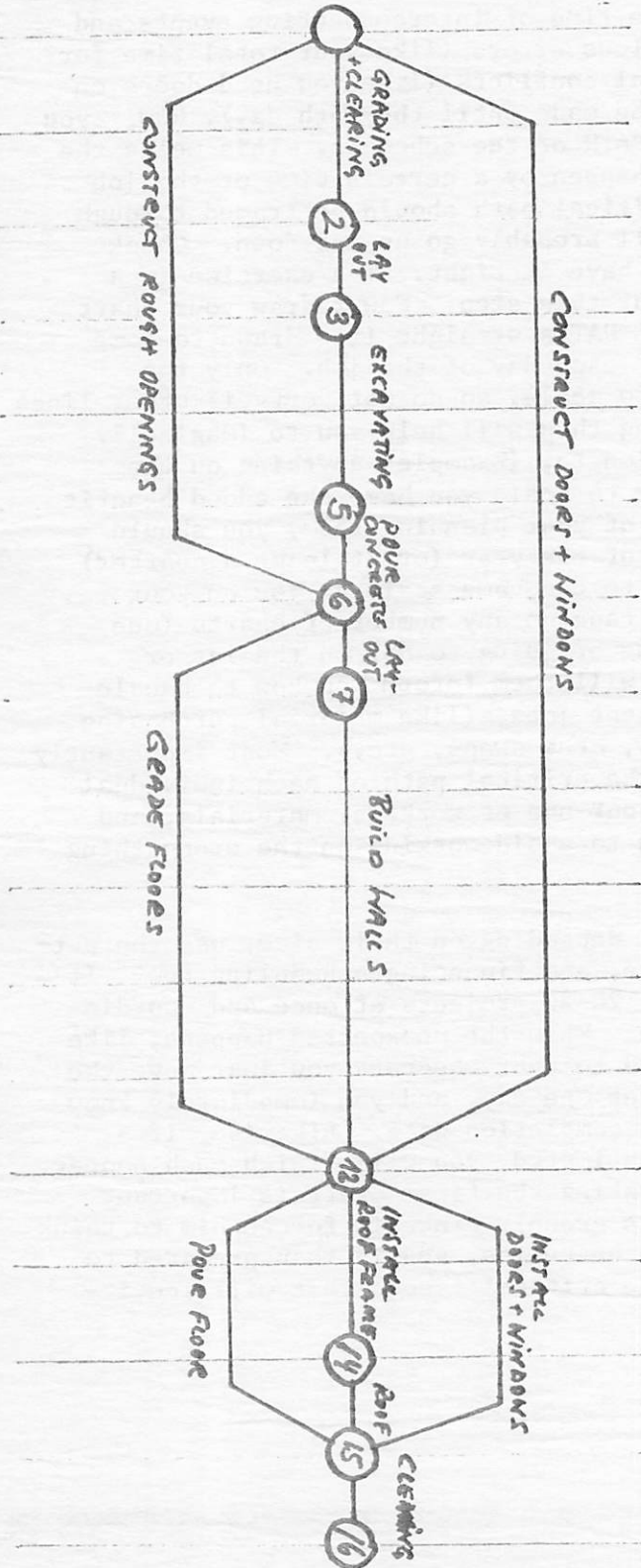


Fig. 2: CHART ON SCALE



PRACTICAL CONSIDERATIONS

SUBCONTRACTING

To avoid capital outflow from your community, as many components of your construction task as possible should be accomplished by local forces. There will nevertheless be components that require special skill or equipment which needs to be hired from the outside.

COST-PLUS-CONTRACT
LUMP-SUM-CONTRACT

There are some things you should know about subcontracting to save time and money. A contractor will usually offer you a COST-PLUS-CONTRACT. That means he will give you an estimated price for the job without any obligation or guarantee to actually stick to it. Very often the price will be much higher in the end than the estimate. There is no reason for the contractor to work quickly because he will charge you on the basis of the amount of manhours spent. Chances are pretty good that you will lose time and money with this type of contract unless you know your contractor well and can trust him. It is therefore generally preferable to negotiate a LUMP-SUM-CONTRACT. With this type of contract the contractor is bound to the price you negotiated. He will be interested in doing the job quickly to increase his profit. What you have to watch for here is quality.

CONTRACTOR PRICES

Often prices of contractors will vary considerably. It is therefore important to receive competitive bids from several contractors for the same job. In order to evaluate the bids, you have to make your own estimate on the basis of time, material and labor involved. Prices much lower than your estimate may indicate low quality.

CONTRACTOR
CREDIBILITY

If you have any doubt in the capability of your contractor to do your job adequately, check him out on the basis of his experience, equipment, troops, and financial situation. Get a list of his most recent projects with the names of the clients to determine the scope of his experience. Find out if he has the equipment to do the job with and determine if he has the troops to do the job in time. Check also if he has other projects going at the same time. Finally you may want to ask him for a financial statement to make sure he has the resources to carry the job through.

MATERIALS AND
TOOLS

The construction schedule is the only basis to figure tools and materials needed for the job at a given time. Without adequate preparation, much time and money can be lost. A coordinator needs to be assigned ahead of time to think through the whole process and make sure all the tools and materials are available at the right time and in the right amounts.

LOCAL TOOLS AND
MATERIALS

In many countries the tools people use are different from what you may be used to. In India, for example, people use bowls or baskets to transport dirt. You may waste a lot of time in the attempt to switch them over to wheelbarrels. Use some time to find out what tools people use to accomplish certain tasks. It will probably be much easier and cheaper to get those common tools and you won't have to teach them how they are used. The same is true for materials. The fact that you use concrete made of different sands, cement and water in your own country does not necessarily mean that this is the only way to do it. There are many ways to mix concrete and mortar. Let the local people teach you what materials and methods they are using traditionally and find out what their qualities are and if at possible do it their way.

MATERIALS AND
TOOL STORAGE

For any kind of construction you have to provide storage space for your materials and tools. Without a central storage the work area is cluttered, people's work becomes haphazard, and they lose momentum. To have adequate storage space also enables you to buy quantity and save money. Depending on the size of your job it may also be helpful to assign one or more people to be in charge of storekeeping. An older person, unable to be a part of the work force, is often a good choice. The storekeeper's task is to keep inventory of your materials and to keep track of the tools. He can also maintain and repair the equipment and tools.

BUILDERS GUILD
Local Organization

- VISION** A task assigned to every worker is necessary to maintain motivation. Thorough planning and scheduling before the project begins assist in determining realistic assignments.
- ENGAGEMENT** Every worker needs to have a mental picture of the project. This can be done by making a model of the finished project. A model produces the vision which raises work above the mere "digging of a hole". Furthermore, the total community needs to be behind the project, supporting and upholding the vision.
- MOTIVATION** Organizing the work force is based on a first-hand knowledge of what tasks people must actually do. This eases the job of planning several simultaneous operations. Scheduling of events first permits assignments to be made on a comprehensive basis. In several cases, not all workers are needed immediately, and therefore some kind of "crew injection" scheme must be designed. The most common trap here is "linear thinking" or "A" follows "B" follows "C" follows "D", etc. in the planning process. This usually results in long, drawn-out tasks, material shortages, and workers standing around without assignments while everyone waits for a single individual to complete his job. By asking two questions: "What are all the things that could go on today?" (Thinking "Vertically") and "What event must occur before this work can be started?" ("Network" thinking), planning can be sorted out and focussed on the most critical issues. Rewards are important. Praise for a good job improves workmanship. Also, improved workmanship and sheer effort are often overlooked. Time out for fun and special celebrations enhances motivation. Fun is relaxing. Admiration by the village or the workers families can be a sign of the communities support of the project. The celebration of the first house completed makes a tremendous event.

**BUILDERS GUILD
MALIWADA HDP CONSTRUCTION TEAM: REPLICATION MODEL**

The Construction Team of 70 workers is divided into 4 groups, each with 20+ workers. Each group is headed by a skilled mason foreman. The foreman is responsible for individual task assignments. There is one general supervisor to direct the entire group. Every worker can feel his responsibility to the whole construction team and to the village project. This group has been able to visibly change the village design in several villages.

The key to motivation of such a large workforce (bigger than most American construction companies) is based on a model that includes the worker's entire life and role he plays in the village. The mental satisfaction derived from both individual and corporate achievement has been achieved in several ways:

COLLEGIUM (Mornings): Every morning at 7:30 am all workers meet together for breakfast. They sing, do a ritual, have a common conversation on a specific topic of interest, and sometimes a short speech. The subjects they cover include: their community's story, other communities where HDP's are going on, Indian history, Hindu mythology, and the stories of great people. These all motivate for hard work. They converse on government structure, economic development, Indian geography, and study photographs of villages in other countries. They also study the work of other guilds in their own community along with the stakes and future construction project sites. The Education Guild has started teaching the workers literacy classes.

The workers are beginning to learn masonry work. They know they are working as masons and carpenters every day. All are paid wages, and some receive as much as 12 rupees everyday.

Once a month, the construction team has a picnic or a party. Sometimes they arrange cultural programmes, games or information films. They are eating more breakfast. They now have medical facilities (which they helped to build).

Every Sunday, the workers work as volunteers along with the other villagers. (Shramdan). This helps to build a sense of community responsibility.

All these things make good organization.

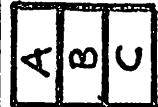
Superintendant of Maliwada Construction Tea

	WEEK I			WEEK II			WEEK III		
ACCELERATION INTENT	SYMBOLIC RENOVATION OF CORPORATE SPACE		SYMBOLIC SPACE TRANSFORMATION	PRACTICAL CONSTRUCTION OF STAKE SPACE		FAIR ON RESIDENTIAL SPACE	MAJOR CONSTRUCTION OF COMMUNITY SPACE		CELEBRATION GRADUATION DEDICATION
FORCES TRAINING	CORPORATE WORK Same Task, Same Site			TEAM WORK Same Task, Different Sites			TEAM WORK Different Tasks, Same Site		
DYNAMIC IMPACT	COMMUNITY			STAKE			GUILD		
PHASING	IEI	SM	SM	SM			IEI		
PRACTICAL EXPERTISE	PRACTICAL VISION METHOD	PRACTICAL SKILL SCHEDULING, MATERIALS, PROCUREMENT & USE SIMPLE VISUAL AIDS TO TEACH AND DO	GOVT. RELAT'N ISSUES	PRACTICAL CONSTRUCTION METHOD	PRACTICAL SKILL ORGANIZATION OF LABOR FORCE SIMPLE VISUAL AIDS TO TEACH AND DO	HEALTH, SANITATION ISSUES	PRACTICAL MANAGEMENT METHOD	PRACTICAL SKILL PHASING OF CONSTRUCTION PROCESS SIMPLE VISUAL AIDS TO TEACH AND DO	MIRACLE PHASING ISSUES
AUXILIARY COLLEGIUM	CATALYTIC TRANSFORMATION			BUILDERS GUILD			LOCAL ADVISORY		

LIVING ENVIRONMENT: STATUS CHART

PROJECT SPACE		5th CITY	IVY CITY	LORNE DE LACADIE	VOGAR	INYAN WAKAGAPI	DELTA PACE	CAÑO NEGRO	ISLE OF DOGS	KREUZBERG OST	TERMINE	EL BAYAD	KAWANG WARE	SHAN-TUMBU	ITEDE	MALIWADA	OOMBUL-GURREI	KELAPA DUA	SUNGAI LUI	HAI DU	NAM WAI	SUDDTONG-GAN	KWANG-YUNG IL	OYUBARI	MAJURO	
		RESIDENTIAL SPACE	HOME CONSTRUCT.									A	A				B	X					B		X	
RENOVATION	X				B						B		C	C		C			C				A			
LANDSCAPING	X													C		C		C					A	A		
SANITATION	B								A			B				X			B				X	B		
ECONOMIC SPACE	SERVICE ACCESS	B			B		B	B	A	A	A				A	C	C	C	C		A		A			
	SHOPPING CRTS.						B			A	A		C			C	B				A	B	X	B	A	
	INDUST. SHEDS		C							A						X			C			A	B	X	B	A
	ANIMAL SHELTS	A	A	A			C			A						X					B	B			A	
	WATER SUPPLY	A	A				B		A	A							B				B		X	B		
	AGRICULT BLDGS	A	A						X	A									C		B	B	X	B		
	ENERG. SYSTEMS	A	A		B	A	B	B	A	A	A						B		B	C	B		A	A	A	
COMMUNITY SPACE	COMM. SYSTEM	A	A		B	B	A		A	A							X			B		A		B	A	
	COMMUN. CTR.	B			B				X			B				X	B	X				B	A	B	C	
	SCHOOL	B	A	A	A	A	X	C	X	A		B		C		X	A		A		B	B	X	A		
	HEALTH CLINIC			B	C	A	A		A			C			A	X	A		A			A	X	B		
	ROADS		A			B	B		A	A					B	X			A			B		B	A	
	TOILETS	A	A	C	B		B	X	A		A				A	X			B				X	B		
SYMBOLIC SPACE	MUNICIPAL BLDG.		A		A		A			A	A	B	C	C	A	C		C			C	C	X	B	A	
	PARKS								X							X							B		B	
	PLAZA		C		C									X	C	B	C		C		B	A	X		C	
	SIGNS								X							X							X			
HIST. SACR. SPACE	X	C	B			C		B	A	A		C		A	A	B			C		B	B	C			

ADEQUATE
NEEDS IMPROVEMENT
NOT PRESENT



CALLED FOR IN DOCUMENT
INITIATED
COMPLETED



KEY:

MUSEUM PIECE

51

PEOPLE'S PLAZA

Arena: TRANSFORMED SPACE
From: UPTOWN GUILD, GRA '73

TASK

Create sacred space out of parking lot.

IMAGES

Oasis
Sacred Space
Dr. Lao's magic: Sudden, mysterious
Postage stamp park
Irrational deed, like Dr. Lao dropping a fishing line into a stream with no water and using no bait

TOOLS

3 shovels
2 picks
2 rakes
1 roller
1 bag fertilizer
1 landscaper rope
100 sq. yards sod
10 bushes
4 trees
4 bushels gravel
bricks

FORCES

in-kind team - 2
planning team - 2
authorization team - 1
work team - 15
fire station came to water - 1
community helpers - 10

PROCEDURAL STEPS

1. Brainstorm on image of what we want lot to be.
2. Take care of getting authorization.
3. Plan the lot and materials needed.
4. Make in-kind pitch.
5. Gather tools.
6. Make blitz on lot model.
7. Meet to work on lot; co-ordinate time arrival.
8. Maintenance model.

TIMELINE

day I	II	III	IV	V	VI	VII
brainstorm	authoriza- tion; plan lot	make pitch list materi- als; main'te model	gather in-kind; and tools	work model	blitz on lot	continue maintenance

SIGNIFICANCE

A first blow to the cynicism of the community. People staring for a long time; (mystery caught them); then had a chance to participate in creation through their work. The park drew forth a depth response to the possibility of their moving mountains. Helpers from the community responded spontaneously.

THE NEW SPACE CONCEPTION: SPACE-TIME

Social, economic, and functional influences play a vital part in all human activities, from the sciences to the arts. But there are other factors which also have to be taken into account — our feelings and emotions. These factors are often dismissed as trivial, but actually their effect upon men's actions is immense. A good share of the misfortunes of the last century can be traced to its belief that the scientific technique of the day could be applied to all human activities with no serious comment. The sciences existed in an isolated realm of their own, to be left undisturbed from everyday realities. As a result, the lost unity and balance; science and industry made steady advances, but in the now detached realm of feeling there was nothing but a vacillation from one extreme to the other.

The scope and strength of the emotions are both greater than we sometimes suppose. Emotion or feeling enters into all our affairs — speculation is never completely "pure," just as action is never entirely practical. And, of course, we are far from having free choice in this matter of feeling. Large tracts of our emotional life are determined by circumstances over which we have no control: by the fact that we happen to be men, of such or such a kind, living at this or that period. This is a thoroughly integrated culture produces a marked unity of feeling among its representatives. For example, a recognizable common spirit runs through the whole baroque period. It makes itself felt in activities as distinct from each other as painting and philosophy or architecture and mathematics. This is not particularly surprising. Techniques, sciences, the arts — all these are carried on by men who have grown up together in the same period, exposed to its characteristic influences. The feelings which it is the special concern of the artist to express are also at work within the engineer and the mathematician. This emotional background shared by such otherwise divergent pursuits is what we must try to discover.

Do We Need Artists?

Some people question whether any pervasive unity of feeling is possible in a period like ours. They regard science and industry

as inimical to art and feeling: where the former prosper, the latter decline. Or they see science taking over the arts, opening up new means of self-expression which make us independent of them. There is some basis for views like these. Do we, then, really need artists any longer?

In any civilization, feeling continues to filter through every activity and situation. An environment whose chief aspects remain opaque to feeling is as unsatisfying as one which resists intellectual or intellectual or intellectual. But just this sort of emotional frustration has prevailed for a long time past. An official art has turned its back upon the contemporary world and given up the attempt to interpret it emotionally. The feelings which that world elicits have remained formless, have never met with those objects which are at once their symbols and their satisfaction.

Such symbols, however, are vital necessities. Feelings build up within us and form systems; they cannot be discharged through instantaneous animal outcries or grimaces. We need to discover harmonies between our own inner states and our surroundings. And no level of development can be maintained if it remains detached from our emotional life. The whole machinery runs down.

This is the reason why the most familiar and ordinary things have importance for the genuinely creative artists of our generation. Painters like Picasso, Juan Gris, the lyricist of cubism, and Le Corbusier have devoted themselves to the common objects of daily use: bowls, pipes, bottles, glasses, guitars. Natural materials have received the same attention: stones hollowed out by the sea, roots, bits of bark — even weather-bleached bones. Anonymous and unpretentious things like these scarcely figure at all in our normal consciousness, but they attain their true stature and significance under the artist's hand. They become revealed as *objets à réaction poétiques*, to borrow Le Corbusier's phrase. Or, to put it somewhat differently, new parts of the world are made accessible to feeling.

The opening up of such new realms of feeling has always been the artist's chief mission. A great deal of our world would lack

all emotional significance if it were not for his work. As recently as the eighteenth century, mountain scenery was felt to exhibit nothing except a formless and alarming confusion. Winckelmann, the discoverer of Greek art, could not bear to look out the windows of his carriage when he crossed the Alps into Italy, around 1760. He found the jumbled granite masses of the St. Gotthard so frightful that he pulled down the blinds and sat back to await the smooth outlines of the Italian countryside. A century later, Ruskin was seeking out the mountains of Chamonix as a refuge from an industrial world that made no kind of aesthetic sense. Ships, bridges, iron constructions — the new artistic potentialities of his period, in short — these were the things Ruskin pulled down the blinds on. Right now there are great areas of our experience which are still waiting to be claimed by feeling. Thus we are no longer limited to seeing objects from the distances normal for earth-bound animals. The bird's-eye view has opened up to us whole new aspects of the world. Such new modes of perception carry with them new feelings which the artist must formulate.

The artist, in fact, functions a great deal like an inventor or a scientific discoverer: all three seek new relations between man and his world. In the artist's case these relations are emotional instead of practical or cognitive. The creative artist does not want to copy his surroundings, on the one hand, or to make us see them through his eyes, on the other. He is a specialist who shows us in his work as if in a mirror something we have not realized for ourselves: the state of our own souls. He finds the outer symbols for the feelings which really possess us but which for us are only chaotic and — therefore — disquieting, obsessive stirrings. This is why we still need artists, however difficult it may be for them to hold their place in the modern world.

Reality, as mirrored in the organization of the external world, has the power to destroy every one of us. This reality, which crushes more people every day, and menaces our culture just as it has begun to be conscious of itself, cannot be identified with the true being of our period.

What is this menacing reality? It is opposed to the methods of approach employed by the creative forces of our time. Its energy and material power are expended on vain attempts to cope with the many-sided and complex problems of our period by means of a ruthless simplification.

In the nineteenth century the means of production were mechanized, and unrestricted production became an end in itself, bringing disorder into human relations. In the twentieth century the means of destruction were mechanized, and unrestricted power became an end in itself.

Architectural façades of the last century were erected in many diverse shapes and styles, but these styles were not used as statements of conviction. They functioned merely as curtains, disguising what was behind them. Similarly, mankind has today many diverse political systems. Most do not reveal — some even contradict — the continued urge toward the organic going on in the depths of the period. These political systems simply serve to disguise the fact that political power has become an end in itself.

Social disorder was delivered to us as an inheritance from the Industrial Revolution. To restore order in this unbalanced world, we must alter its social conditions. But history shows us that this is not sufficient. It would be a fundamental

mistake to believe that socio-political change would itself cause today's maladjusted man, the product of a century-long rupture between thinking and feeling, to disappear. Unintegrated people are today multiplying everywhere and in every class, among employers and employed, among high and low. Their acts reflect their inner division.

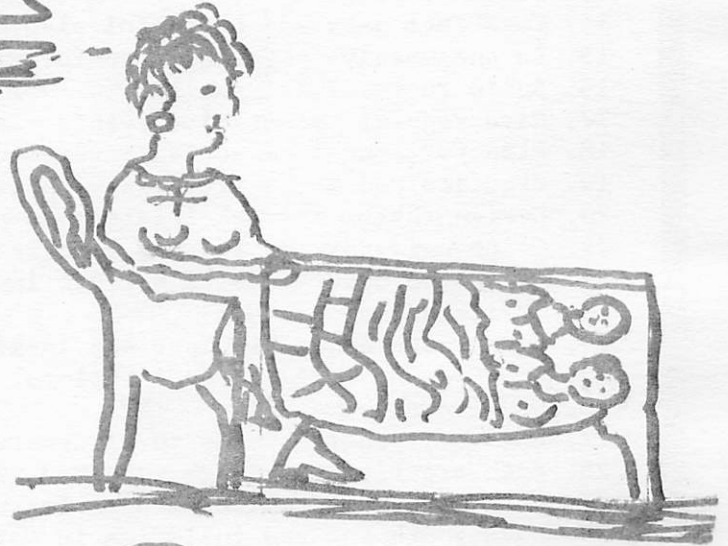


ALL



THE

PEOPLE



1. Host city high school club, youth exchange program
2. Hold forum for youth
3. Send youth representatives to UN conference
4. Create liaison structures with out side groups
5. Trips to other towns
6. YMCA - YWCA participation
7. Youth do a demonstration workday
8. 4-H, FFA participation
9. Hold skills training courses, i.e., mechanics, first aid
10. Survival trek; rite of passage
11. Go to movie and reflect on the experience.
12. Get vocational jobs experience
13. Go on camping trips, training trips
14. Construct park and preschool play equipment
15. Do one massive physical transformation
16. Build recreational facility
17. Have regular competitive events - sports
18. Plan for long-term active engagement
19. Practice and get a life - saving certificate
20. Design rhythm of week relative to planning, reflection and engagement
21. Go to universities and tap into resources and skills
22. Establish stake care, i.e., mow lawns, care for elders
23. Create safety patrol
24. Have youth do development and in-kind materials
25. GED Program - high school diploma
26. Do literacy training
27. Emissary program needs to be created
28. Push creativity through arts and crafts
29. Work on simple skills such as learning how to use tools
30. Have youth engaged full-time in work of community

IDEA Box

FUTURE FOSSILS

- Self-development: Youth Training Curriculum
Weekly Structured Rhythm of Reflection, Planning,
and Work
- Community Care: Stake Tasks (such as regular cleaning of drains or
paper pick-up)
Regular Workdays
- World Exposure: Emissary Program
Trips Program
Employment
Speakers In & Out

PROJECT: NAM WAI
 ARENA: YOUTH
 EVENT: YOUTH INVOLVEMENT PROGRAM

1. Participation by the youth in any guild was invited at first.
2. Their interest focused on business and recreation concerns.
3. The structure for business concerns is an Advisory Council which two or three of the older youth attend.
4. Approximately fifteen youth showed an interest in recreation and environmental improvement. This was initiated by the advertising of a government youth scheme offering money for projects. The Document was used to help youth decide what projects they wished to do. They applied for and received grants for two improvement projects.
5. These youth were named the Recreation Guild and now meet every week in order to implement a summer activities program. They meet on alternate Fridays when other guilds meet and any day in ~~between~~ the in-between week which is convenient. Under the guidance of ~~XXXXXX~~ an older member of the community they applied for government funds for a summer recreation program.
6. A Hong Kong youth group wishing to be of service to the project was harnessed as teachers in the organization and execution of a recreation program. They work with the guild leadership every week as well as the whole guild.
7. ~~XXXXX~~ Youth group also has the name 'Pioneers', chosen by them.
8. The older youth (Service Corps) had weekly meetings with two auxiliary staff where they planned their participation in the programs they were interested in.

Project: VOGAR HDP
 Arena: YOUTH
 Event: BEGINNING OF THE VOGAR YOUTH CORPS

Youth in Grades 6, 7, and 8 worked in the kitchen throughout the Vogar Consult, often arguing and vying with each other about getting jobs. Towards the end of the Consult, a Consult team visited Winnipeg and returned with T-shirts specially printed for the Vogar Youth Corps. After these were presented and began to be worn, the group of youth became more effective, and the community became aware of their participation in the Consult.

More recently, a senior high school summer job program has been improved and given a new focus. These students have built a community monument and are erecting family name signs at each Vogar home.

PROJECT: MAJURO
ARENA: YOUTH
EVENT: INTENSIVE PROC
"SHIP'S ACADEM

YOUTH CORPS RECOMMENDATIONS

The following is a set of recommendations regarding the operation and activities of the Youth Corps Poverty Fighters. It represents the workshopping of practical means for implementing the previous proposal of Amata Kabua as a foundation.

Troop Configuration

The Youth Corps Poverty Fighters is one corporate body of people surrounded and engaged by structures of division, platoon and team. Each youth assumes responsibility for the work of the whole corps and also participates in the total experience available through this program.

The total corps of 1000 is comprised of 960 youth and 40 adult advisors. The youth are divided into four divisions of 240 each, with four platoons in each division and four teams in each platoon. This gives 64 teams of 15 boys each, organized into sixteen platoons. Adults would serve as advisors to the youth, with two assigned to each platoon and two overall for each division, forming ten man advisory teams.

This configuration provides the basic structures defining the ship's community, and particular assignments would rotate objectively among the total corps.

Time Designs

Time rationally designed holds the complexity of this massive configuration of troops and at the same time serves as a means of care.

Based on a twelve month year, the year would be divided into four 13-week quarters. The last week of each quarter would serve as discontinuity to the daily schedule and could be a time of corps celebration, planning, and preparation for the next quarter.

Each week would be designed to produce the optimum engagement and intensification of time so that the scope of participation can be enlarged. The week would be divided into two weeks, a four-day week I for direct engagement in the major areas of the corps and a three-day week II providing secondary and discontinuous engagement.

Daily time would center around a 7:30 A.M. to 4:30 P.M. station assignment, with morning and evening times devoted to the corporate care, planning and celebration of the total community.

Rotation

The primary community unit within the corps would be the division. The primary work units would be platoons and teams. Each division would, through a rotation model and platoon assignment, participate in the total life of the corps.

There would be four arenas of corps work, each comprising a station. These would include: Ship's Academy; Ship's Shop; Copra Harvesting; and Island Projects. Each division would have one platoon assigned for one quarter to each station. Within such station the platoon members would be assigned to provide the station structures such as classes, shops, and work teams. In this way each division would be totally involved in the whole corps life.

Corps Stations

There are four basic week I stations that comprise the direct work thrust of the Corps.

Ship's Academy - This would be a 240-member, 12-week intensive training structure teaching four-week sessions in language studies, social studies, and technical skills background. Language studies would include both training in English and Japanese. Using conversational techniques and careful intensive emersion, this should provide a breakopen experience enabling facile development of language skills. The social studies curriculum would provide comprehensive images of 20th century social dynamics as well as a specific focus on reclaiming the cultural tradition and heritage of the Marshalls. The technical skills background curriculum would give a thorough foundation in science and mathematic processes as well as direct grounding of these processes in such areas as business, ocean science, and electronics. Structured in 12 seminar groups of 20 each, 240 students could be taught by 12 imaginably trained faculty. The units of study would be intensive two-day, 16-hour modules with four sessions of four hours each.

Ship's Shop - This would divide 240 youth into three areas of practical, on-the-job training in woodworking and shop skills, small appliance and engine repair, and ship's company. Each youth would spend one month in practical work and training. The manual arts shop would provide training in woodworking, taxidermy, furniture building and other related skills, and participants could be expected to produce marketable products for the corps. The mechanics shop would provide training in small appliance and small engine repair, and it could also be a source of income for the corps. The ship's company would work with the crew of the ship and gain experience in seamanship and training in how a ship works. They would also be responsible for such activities as the store, cargo storage, copra buying and weighing, as well as daily enablement of the boats.

Copra Harvesting - This station would give three months' direct experience in cultivating and preparing copra. This station of 240 youth would each day work off ship in appropriate squads and provide the basic income for the youth.

Island Projects - This station would engage 240 youth daily in the redevelopment of the islands. This would include road building, reforestation, construction, and any other area where the corps could provide a direct work force to the people of the islands.

Morning and Evening Community Life

The division is the center of community life for the corps. Morning and evening time would structure the life of the community and provide for discipline, fellowship and consensus planning.

Rising in the morning at 5:30 A.M., platoons would dress and prepare for the day. All quarters would be cleaned and inspected daily, and group calisthenics would enable physical preparedness.

Breakfast would be by division and include singing and rituals, possibly a short reflective conversation on the news and a brief context in preparation for the station work.

Gathering back at 6:00 P.M. for supper by division would include singing, rituals and reflection on the day.

Following the meal, platoon meetings for planning, solitary time, movies and games, and special presentations could be provided with a 10:00 P.M. preparation for the evening's rest. The weekly time design provides for Monday night as individual time for such activities as laundry, letter writing, reading, and visitation. Tuesday night would be the platoon meeting for workshopping and planning, enabling each youth to participate in the corporate consensus of the ship. Wednesday night would provide special time for demonstration of new techniques, guest speakers, lectures on particular areas of concern. Thursday night would be celebrational including such activities as dances, movies, dramas, and games.

Week II

The Week II should be discontinuous from Week I so that the corps would be continuously re-engaged. Special competitive events involving the whole ship could be held such as sports days, camping trips, miracle work projects, ship's planning councils, camping trips, fishing expeditions, etc. Using the platoons or teams as the basis of assignment, each Week II could be a miracle happening.

Corporate Welfare

The areas of enablement such as cooking and cleaning can be assigned to the rotated responsibility of the teams. Dining halls, meal preparation, dish washing, etc. could be a weekly responsibility of particular teams.

Guidelines for Corporate Discipline

1. The financial activities of the corps should be shared. Monthly stipends for personal expenses should be issued, and then at the end of the year the income divided equally among the youth.
2. All participation is under assignment.
3. Platoon meetings can provide the units with practical models with youth participating in consensus building. Under the tutelage of adult advisors, this would provide channels for the development of leadership.
4. All youth are covenanted to one year's participation.
5. The community's cultural understanding of itself would be continuously rehearsed and enabled through such means as singing, rituals, and uniforms.

SHIP'S ACADEMY

LANGUAGE		SOCIAL STUDIES		TECHNICAL	
CONVERSATIONAL ENGLISH	CONVERSATIONAL JAPANESE	20TH CENTURY SOCIAL DYNAMICS	MARSHALLESE HERITAGE	APPLIED MATHEMATICS	APPLIED SCIENCE
WEEK 1-2	3-4	5-6	7-8	9-10	11-12

SHIP'S SHOPS

A	MANUAL ARTS	MECHANICAL ARTS	SHIP'S COMPANY
B	MECHANICAL ARTS	SHIP'S COMPANY	MANUAL ARTS
C	SHIP'S COMPANY	MANUAL ARTS	MECHANICAL ARTS
WEEKS	1-4	5-8	9-12

I. RENEWING THE FAMILY LIFE SENTENCES

MISSIONAL FAMILY Redesigning Domestic Style

3. YOUTH ENGAGEMENT

Recognizing the revolution that is taking place in the youth culture, there must be youth engagement through missional comradeship whereby family members accept a common task and the challenge to understand one another would participate in intentional revolutionary self talk to give adequate expression to the fact of the revolution, and re-image the 20th century family so youth may participate in the decisions.

- a. To experience *missional comradeship* youth require programs that allow them to participate meaningfully in cadre planning for congregational care, engaging them in pedagogical training, including the comprehensive experience of an Academy, and enabling them for missional assignments in parish permeation.
- b. Education in our time is under serious attack by youth and this situation elicits the need for *intellectual challenges* through the process of tutoring assignments, planning future enrichment courses, utilizing and structuring individual study, and coordinating family study.
- c. To engage the youth in *revolutionary self-talk* is to open up opportunities for role-playing situations and goals, creating symbols and posters for public dialogue, and getting the story before the community through the written word, and musical and dramatic presentations.
- d. Having the *family re-imaged* to involve every member in decision making and planning made possible through regular scheduling of meetings that allow for corporate and individual timelines, creating a family coat-of-arms, and setting out job assignment for physical/spiritual care.

PHASE I: THE YOUTH
(0-20)

The stage of youth in the four life phases is the first, the entry, into the social process and is classically termed the "preparation". Ontologically this preparatory stage is both the moment and the perpetual recognition that one is constantly made new, that life is always an apprenticeship in which knowing and doing are an eternity of raw discovery, and that life demands detached vision and recognition of the interior deeps in the same act of being. This ontological grasp of youth can be held with four characteristics which point to the function and qualities that define the preparatory stance: youth is defined by raw discovery, life apprenticeship, prophetic vision and implosive vitality.

RAW
DISCOVERER

The first delineating characteristic of these phases is that youth is defined as Raw Discoverer. That is to say, youth is impelled to quest after, seek for the knowable unknownness of his world. In any given situation in which youth finds himself, he absorbs quickly the obvious and looks for the residual new that can be discovered. It is raw discovery in that the situation is allowed to yield that which is the given new. He rearranges the given, not confined by conventional definition, his imagination allows every possible configuration of the new to emerge. The lucidity he brings is the lucidity of newborn eyes, a virginal lucidity, rather than the lucidity of experiential wisdom. It is not that he approaches a situation without presuppositions or operating images but, under the impulse of raw discovery, youth creates a fresh set of presuppositions to contain the new.

Another aspect of this characteristic is that he lacks no courage to seek the impossible. The possible/impossible dualism for youth does not strongly impregnate his consciousness. The impossible task is possible; the quest will be consummated. This kind of courage is there in youth because his fears are not imagined but are actual fears. He fears only the real threat. And that threat can be dealt with, worked through, handled, overcome.

The societal function of the characteristic of raw discovery is that youth signifies the courage to discover the new, to approach the unconcerned, to discern the unimagined life that constitutes every life situation. Every encounter is so animated by the new that the life struggle that emerges is the struggle to order the encounter so that it is in creative relationship with the obvious ongoingness.

In the arena of the physical, he expects himself to discover and surpass his limitations. The ten sets of tennis, the weekends without sleep, engagement in contact sports displays his physical prowess. Youth is also the time of exploration between the sexes. It is as though one day youth experiences himself as an It; then next day he is blushing self-conscious about the sexual Other. Insatiability

to discover, understand, and possess the Other leaps into action. For the male youth, it is the "how many scalps" talk; for the female, "how many dates" talk. Not separate from this is the discovery of your own unique Otherness--the awe of which is both fascinating and fearfilling.

The characteristic of raw discovery, in relation to the rising adult, indicates that the mundane situation can be discovered to be unlimited in its very given; in relation to the established adult, the discoverer dramatizes that life must always be rediscovered; to the elder phase, who tells himself that all is done, completed, youth demonstrates that life is always new, that the possibility of new discovery transcends time and space.

The malaise that is born out of this characteristic function of raw discoverer is seeking the new for the sake of the new. Hedonism of all varieties breaks loose. Cynicism about old scars allows raw discovery of the new to become an escape from affirming the mundane ongoingness so that the paradox that the quest for the new is to be found in the midst of the frailty of creatureliness breaks down and life is fragmented into the unfulfilling old and the sensual new.

LIFE
APPRENTICE

The second delineating characteristic of this phase is that youth is defined as life apprentice. Operating images can be grasped as practical stylizing, wonder trainee, experimental thrust and self creator. Practical stylizing is a gathering of available data that will create a context for his own individual life style. Experiencing every encounter in life as a first brings about the wonder training during this particular period of life. All endeavors are into the unknown which gives every thrust an experimental undertaking. During the apprenticeship phase creation of self is invented and is a solitary exercise. This dynamic takes into account all elements of previous heritage and programming out of which bursts forth a unique creature which is both the invented and the inventor.

The societal function of the apprenticeship period is to participate in the perpetual inventing of the new world and appropriate learning as a life time process. The struggle within apprenticeship is forging some form of context that will receive and store the data for him as he continues to participate in all life situations.

The youth relates to the Rising Adult by exemplifying that life is always open ended and possibilities are unlimited. The operating stance of the learner holds the value that one's destiny is always on the other side of decision. The youth relates to the established adult with their thrust of illustrating that there is always the possibility of exceeding a previously made destinal decision. Relating with the elder, the youth call attention to the reality that the former's destiny can always be renewed with a new decision.

The learner encounters the physical in the arena of personal adornment. With their concern over outward apparel they are able to regulate and refine how other people are going to relate to them.

The malaise of the Life Apprentice is that he prefers to operate out of an automatically-arrived-at craftman status. There is an unwillingness to participate in the pain and struggle that constitutes that image by desiring to circumnavigate the development of skills.

PROPHETIC
ENVISIONER

The third delineating characteristic of this phase is that youth is defined as prophetic envisioner, or operates out of the propensity to create and demonstrate what is to come. The first aspect of prophetic vision is deciding to see the future without the support of well-tested presuppositions and experience. This raw creativity in itself symbolizes the vision of the yet-to-be. Secondly, prophetic vision involves the dreaming which reinvents the entire situation by seeing it through unfettered imagination as it might be. Thirdly, it includes the questioning of the present which marshalls the ideals of the past to the task of creating the future. The fourth aspect of prophetic vision is intuition of the next 1000 years, the sense of the moon man, by which youth, disconnected from the direct experience of the old, decide to sense the way it will be. The youth stage plays the societal function of intuiting the direction which the future will take. But that this activity is picked up, society becomes sterile--unable to birth life--in the face of the new. The life struggle of the youth dynamic is to be grounded in the genuine deens of the youth situation in which it finds itself--this is a struggle to appropriate the past and future of one's society as they are demonstrated in the present, the prophetic visioner encounters the physical as experimentation or dreaming. He struggles to recreate his physical makeup and appearance to fulfill his ideal images, as they come to him from his family and peer group. He creates new entities of himself--tennis player, lover, intellectual--with facility, always watching for and trying out what possibilities he will try out. The characteristic of prophetic vision relates to the rising adult phase by bringing to them self-consciousness of the fact that they are living out of and establishing a vision of the future, whether they would or not. To the established adult stage, the prophetic envisioner characteristic demonstrates that they can recreate the vision they have embodied. In relation to the elder dynamic, prophetic envisioner insists that his visionary wisdom be part of the glue of the emerging vision. The malaise of prophetic vision is in the refusal to ground the vision of the future in all of life. This takes the forms of grounding in rebellious, intellectualized or romantic images of the demands of the future, or of refusal to create pragmatically useful pictures of the future.

IMPLOSIVE
VITALIST

The fourth delineating characteristic of youth is the quality of the implosive vitalist. As the one who injects discontinuity, the youth dynamic illuminates the sheer fascination of the encounter with life and acts out the wildness of being. In terms of the embodiment of risk, it is the youth dynamic which holds before society the possibilities open to any situation. Youth seeks the meaning in each encounter and thus calls for every situation to be bled of its meaning. Finally, as youth brings his expectations to the concretions of life, he demands of both himself and others that a stance be

lived out of. The social function of implosive vitality is that of spiritizing every situation, or dramatizing the fact that the present situation is significant. In relation to this function, the struggle to vitalize the deeps is always in tension with the struggle to continue standing as the sheer offense required. The physical dimension of implosive vitality includes the wildness of any physical contact, the glory of massive exertion and trial and the discovery of the raw symbolic power of one's physical presence, either in its strength or in refusal to conform to social norms. In relation to the rising adult, the implosive vitalist demands radical assessment of the adults new-found stance. Youth as the implosive vitalist forces the established adult to raise valid new questions about his established stance. The implosive vitalist dynamic relates to the elder by demonstrating to him that he can continue to risk before the unknown in the moment as he has risked in the past. Implosive vitality is easily perverted into a "do your own thing" artificial stance which loses the transparent power of the offense.

1. Cooking demonstration
2. Child care co-op service
3. Interior home decoration
4. Build a house
5. Trips outside village
6. Learn sewing machine repair
7. Fashion show
8. Create a large art form
9. Village women run preschool
10. Job skills training
11. Women begin & operate an industry
12. Nutrition - menus & common kitchen
13. Home grounds beautification
14. Participate in regional programs
15. Basic literacy classes
16. Learn craft skills relative to economic development
17. (Global) women's forum
18. Women's canteen w/ make-up
19. Women's song
20. Hairdresser
21. Women's guild
22. Learn to drive a car
23. Women's sports teams
24. Part-time pre-school responsibility by every mother
25. Part-time pre-school helpers
26. Context expanding readings, rituals, short-courses
27. Cooking pre-school meals
28. Community kitchen
29. Sick care service
30. Learn english through sewing classes
31. Sponsor children's after school program
32. Home nursing/First Aid training
33. Housekeeping classes
34. Participate in stake & guild leadership
35. Local/regional (village) political representation
36. Heritage dancing
37. Continuing education courses
38. Speakers' Bureau/Ambassadors
39. Para-medics
40. Gardens - sell for \$
41. Do community census

IDEA
BOX

FUTURE FOSSILS

- Greater Effectivity (Knowing): Basic Literacy Program involving 20% of the women
- Broadened Engagement (Doing): Year's Womens' Education Program
Womens' Auxiliary (run a service structure)
- New Image (Being): Womens' Industry (Tailoring)
Womens' Node
Womens' Club (for special interests such as Home Ec or gardening)

Project: EL BAYAD
 Arena: ALL THE PEOPLE
 Event: WOMEN'S PROGRAM

The Bayad women's program involves domestic hygiene; composed of Demonstration Kitchen, Health Classes, and Sanitation. The village doctor participates in the Guild. They participated in the Bilharzia campaign and the drive for clean water. In Pre-Post Natal care, an Infants' School has been established, one hour a day for five days a week. They have a feeding program and health and sanitation spins and demonstrations in coordination with local clinic and midwife. A staff of women prepares food for pre-school, Jets, YCC, Literacy and Infants classes. The Community Kitchen is a demonstration of a remodeled home. Sewing classes have been held as a precursor to a dress making factory through government structures. Embroidery and Food Preserving classes have been held in the kitchen.

PROJECT: KELAPA DUA

ARENA: WOMENS' PROGRAMS

EVENT: Womens' Social Academy

DISCRIPTION:

Role Expansion Sewing class-begun ^{one} second month, *of the Project and are held classes* bi-weekly ~~classes~~, 2 women went to advanced course in near by town. Towels, potholders made for community kitchen, literacy class begun 9th month, daily.

Domestic Management

Nutrition Education- bi-weekly classes, begun 2nd. month, held in conjunction with sewing class. Mother and Child Care Training held weekly at Health Outpost begun 4th month.

Community Services

Assist with Child Clinics-monthly weighing of children is done in the stakes in various women's homes. Assist Community Kitchen for big community feasts, women assist by preparing various foods at home.

Social Activities

Urban Trips- ~~trips~~ to Zoo, Red Cross, textile,

1. FEMALE AWAKENING

Today's woman has a radically different life style from past generations because technology frees her from energy absorbing household subservience and corporate community child-care structures release her to serve social or church needs; and these aids allow engagement in study programs, employment as an economic provider, and intentional ordering of time and resources for vocational engagement in life decisions.

- a. *New-role courses* are provided to awaken women to the feminine revolution that has taken place and giving a context in which awakening may be appropriated utilizing such things as course set-up, participants recruitment, child care arrangement and re-entry planning.
- b. Creating an *individual model* nurtures an awakening to the feminine revolution, and this is assisted by establishing a mental image through creating a private symbol, developing a new style and learning to use a life timeline.
- c. *Vocational engagement* as a tactic provides for the vocational reorientation of the woman in the family by giving her a daily send out to an assigned vocation, encouraging her to use a daily journal, and providing a weekly accountability.
- d. *Woman enablement* releases the missional woman from man's responsibilities usually placed upon her so that she will be able to take a new role which is implemented through the assinging of family duties and activities, creating an obedience structure, and missional budgeting.

I. RENEWING THE FAMILY LIFE

Renewing the family life tactic is intended to redesign the family as an authentic unit, self-conscious of its possibilities to experience life individually and corporately as mission for the common good of all men, and utilize the female and youth revolutions in a catalytic way capable of addressing the male mind-set and free him to deepen the spiritual involvement that will enable the family to re-experience itself in a more intentional use of its resources, through study, conversation, witness and comradeship.

4. RE-EXPERIENCE FAMILY

Whereas family life has been increasingly fragmented through vocational demands upon the father and the combination of the feminine and youth revolutions, the family re-experiences itself through family courses and missional retreats to move it toward intentionality and mission as they can participate in group outings and family weekends that will enable self-conscious celebration, recreation, travel, brooding and missional planning.

- a. The twentieth century family uses the tools of a *family course* to develop its missional style through formulation of a family plan including financial enablement, and children's growth structures that free the parents for missional activities including personal visitations.
- b. A family can re-experience itself through *group outings* as a missional unit through the use of intentional recreation and entertainment through the arts, self-conscious celebrations and travel through trip constructs planned to meet the missional and imaginal needs of the family.
- c. The family can make use of a *missional retreat* to write a constitution, evaluate past family structures and plan new structures including an education model, and to structure an annual retreat for the parents as a time of redecision.
- d. The *family weekend* can be a means whereby the family explores other cultures or environments, broods, plans and evaluates the family missional plans, deepens the spirit life through the family odyssey enabled by all members participating in the work structures.

MUSEUM PIECE

WOMEN'S ORGANIZATIONS

ARENA: WOMEN
FROM: GWOMEN'S FORUM 69

Adult Education Association
All Nations Women's League
Alliance of Media Women
AAUW (Association of University Women)*
American Women's Association*
Association for Asian Studies*
Association for Female Executives*
Association for Women in Science
Association of Junior Leagues, Inc.
Association of Women Lawyers*
B'nai B'rith Women*
Campfire Girls*
Catholic Women's League*
Church of Latter Day Saints Women*
Church Women United*
Council of Jewish Women*
Federation of Business and Professional
Women's Clubs, Inc.*
Federation of Press Women
Federation of Organizations for
Professional Women*
4-H*
General Federation of Women's Clubs*
Girl Scouts*
Hadassah
Institute of Spanish Speaking Women
LCWR (Leadership Conference of
Women Religious)
League of United Latin American Citizens
League of Women Voters*
Lutheran Church Women*
Medical Women's Association
National Council of Negro Women*
National Council of Women
National Education Association*
NOW (National Organization for Women*
North American Indian Women's Association
Nurses Association*
Pan American Liaison Committee of
Women's Organizations
Phi Delta Gamma
Pilot Club International*
Quota International*
Professional Women's Caucus
Public Health Association
Soroptimists*
Unitarian Universalist Women's Federation
United Auto Workers International Union
United Presbyterian Church Women*
United Methodist Church, Women's Division*

Women in Communication, Inc.
Women in Community Service
Women's Action Alliance
Women's Caucus for Art
Women's Clergy Association
Women's Equity Action League
Women's International League for
Peace and Freedom
Women's Political Caucus
Women's Voluntary Services
YWCA*
Zonta International*

*International Organizations

We're in a transition, as Mr. Boulding has said. For the women of the world there aren't any models for what this is. The women of the world have said, "It isn't like grandmother, and I don't know what granddaughter is like."

In every woman today, two women are living. (I'm a Gemini, so that makes it a little more helpful for me.) There is the woman who is angry and frustrated. She is angry at centuries of wanting to get her creativity in, in a way that has not been allowed, not been open for her. She is angry at a situation where a human being does live, yes, does live like a dog! -- in many places of the globe.

And at the same time there is a woman alive in each of us who longs for the comforts of being protected, being taken care of. It's sort of like being on a 'bongo-board', I think. There are two women alive in every woman.

But the key to the edge of the female revolution today is that consciousness-raising is over. Once you know that a revolution is going on, then you don't have to keep fighting the revolution. It isn't necessary for all of the women of the world to create a battlefield. The key to the future, we believe, is combining a significant engagement with the awakening that has already taken place. And therein lies the timeliness and the cruciality of a day like the Global Women's Forum.

Ten years of self-conscious research and testing have gone into this day, but many years before that have contributed to it. The women of our staff have demonstrated from the very beginning a kind of responsibility, bearing the burden and moving with a style and a determination that has helped in the creation of this day. After the Trilogy, we had a group. On the 5th City model in those days there was a 'blip' that arched out and it said 'auxilliary forces' and that's who we were.

The Institute had no idea who we were and so we decided werwere that blip on that model, and called ourselves the New Women's Forum. We have lived long enough now to be the Old New Women's Forum. I think it's kind of fun to be one of the old new women. We had a 44-hour course called the New Women's Seminar that some of you may have participated in and it was a fine, fine weekend. And then, about a year and a half ago, we decided that they needed to be redesigned. So all of that wisdom and all of those years produced a day.

In the past year and a half, the construct has been changed, but not very much. It has been quite a day. It is a day about being a human being. And a particular day for women who want to be a human being. We have tested and tested and tested that day on this continent, in Europe, in Asia, and this past January in Majuro. We had three of these days in Majuro.

The day was translated. It was like what some of you who have participated in Town Meeting know about time designing. The women there said, "Tell them it starts at 8:00 if you want to start at 9:00, so that you can begin by 10:00." The day works in translation.

It's a happening; and if you take a look at the handbook -- the program -- you can see that the design looks rather familiar if you've been to one thing or another. We sing and have introductions. We have a conversation, a talk, a workshop, lunch together. I'd say that the morning is about Authentic Selfhood. And I'd say that the afternoon is about Significant Engagement.

12th Guardians Consult
Institute of Cultural Affairs
Nexus Chicago

April 2, 1977

GLOBAL WOMEN'S FORUM

I remember an invitation from the Chicago area to come to a series of three luncheons that were called the Trilogy. The Institute from its beginnings was interested in women. The Trilogy was about how to engage women from the metropolitan area of Chicago in 5th City. I'm here this morning because of that trilogy. I was part of a group of women who, having attended that trilogy, saw that engagement in a comprehensive community development project was the most exciting kind of expenditure possible.

I don't know why you're here; maybe you took a course sometime in the past, maybe you have participated in Town Meeting, maybe you have been engaged in Social Demonstration. But you are here because of the one thing that we are doing: We are spending our lives touching, reaching, moving toward every single human being in the world, to say to them, "It wasn't an accident that you got born. You are a part of the creative process of history, and the future of that history depends on you."

We've had programs for special groups through our history. Some of you remember when most of the work the Institute did was on the University campus. In the future we'll have many programs for special groups. I look forward to working on the campus again. I suspect it's time. I look forward to a program for the elders of society.

The Global Women's Forum is such a program. It is a one-day event in which we do the one thing that we do. Now, every woman in the world today is a part of the female revolution. It does not matter where she lives in the world; the most rural, dusty road you can go down, anyplace in the world today, the women who live there know that something is different. And of course it goes without saying, the men know that too.

Last June I was in Japan, teaching a LENS Seminar to a corporation. There were two women on the faculty. We were the only women participating in the weekend, which in the first instance shocked the Japanese businessmen. But then they sort of enjoyed it. On Saturday afternoon, in the middle of the thinktank, one of the teams working on creation of a proposal called me over to their group. And I thought they wanted to ask me a question of procedure, or whatever. They asked me to sit down, because what they wanted to talk about was the fact that the contradiction they were working on had something to do with the new style that is coming forth from the breakdown of the family. Their questions were, "What are we going to do with the women! Our mothers knew what to do and what a woman was supposed to do, and our wives don't act like that!" And this was not an amusing thing to them. It was painful. They went the whole gamut from "What my wife wears -- she doesn't wear traditional clothes. Why doesn't she do that?" to, "My wife says that she isn't going to stay home all the time anymore!" Although they laughed about it, it wasn't a funny issue for them. Every human being in the world today is participating in the female revolution.

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You don't think I'm going to miss the opportunity to let you heave a sigh of awe over this brochure. That comes under the rubric of winning, and it comes under the rubric of support. It is a four-color, carefully screened art form that was FREE. That's a victory, the kind of victory that we are going into such a program with. We have a big job this summer. Make your plans, men and women, to think about the Global Women's Forum this summer.

Now, finally, why would we do this now? Why would we do it? I said, rather facetiously, recently, that when someone asks me that question these days, inside myself, a voice says, "Now if you have to ask that question, there isn't any answer I can give you that is going to be adequate." But I have some answers. First of all, in terms of our strategy: Town Meeting can happen. On the other side of Global Women's Forum you have a core of women who'll be a steering committee. What do you do after a Town Meeting? It's an unbelievable tool to offer. What about Social Demonstration projects? How do you engage the women of that community? How do you build the motivity that allows women to participate in a way, in that community, that they haven't before? How do we help create the networks across this world of women of prestige -- of women who are already part of global networks, who can open doors for us, who can participate with us, in the nations of the world?

In terms of the place where we are in history, every woman in the world today is standing in this moment of transition. And when we die, the memory of the past is going to be gone. Our daughters are not going to be the women who have the memory that any woman alive today has. Our granddaughters will no more know what being a woman like our grandmothers was -- that will be gone. We stand at a critical moment in transferring the past into the future. And I feel a kind of urgency about that, because I'm not getting any younger. I want to be a part of transferring the greatness of the tradition of woman into the future of woman.

And what about all the women of the world? Someone gave me some figures. Something like this: 51% of the population of the world is female, half of the 85% of the women of the world is 43% of the population of the world. I don't think we're going to have time in my lifetime. I haven't figured out the millions, but 43% of the population of the globe. I don't want to have on my conscience that I lived at a time when it was possible to tell a human being that life can be lived -- that I didn't do something about that. Nor do I believe anyone in this room does.

This is not a 'women's thing', it is a Day for Women; but it is not a women's thing anymore than the female revolution is just about women. These days the two women inside me is something like -- well, I don't have a reputation of being a great cook. For the past year and a half I have lived out of a suitcase, and so I haven't had to cook very much. There were a lot of years when I spent a lot of psychological energy just being determined to "get out there and do something!" Nowadays, I find myself thinking, "If I could only go home and bake cookies for the rest of my life." The challenge is what I'm talking about. Because this is the crunch that women find themselves in today.

It's an opportunity to move way beyond the issues that so frequently get raised in a group of women. The objectivity of the day gives women an opportunity to talk about things they never talk about. We used the Ontological Pillars for the lecture in the morning. That is: the fact that you are related to the whole world; the phase of life that you live and the significance of the age that you are; what it means to be a woman -- having been born female instead of male; and what it means to participate in creating new realities. It's fun! And it is an incredible happening!

The launching or the mobilizing of this forum across the globe is where we are now. This Spring, the Global Women's Forum will be held outside of North America. It's shocking to see how quickly we intend to move out across the world with such a program. And it has been exciting to get the telexes from these places showing their intrigue about doing such a day.

We will be doing these both in cities and in Social Demonstration sites. To see the kind of excitement and the deepening resolve of the women who have participated in a Human Development Project -- to have seen this Day deepen their resolve to see that something happens in their community, to see them risk doing things they haven't done before -- was like watching a rose open up. So we will be doing the Day in some of the Human Development Projects; but our emphasis at this point has to do with the strategy and phasing of the Day.

If you said that the last ten years of the Day was something like research, our present phase is about revising the program, which we will be working on this summer. We will be testing in the group of women we call the 15%. We are out to find those women who will join us as an international faculty to become trained to do this Day in their own countries, in their own languages, and in their own communities. We are interested primarily now, and in the next phase, in a program to reach that group.

In Majuro, the wife of the Marshallese Director of the Trust Territories, translated two of these days in Majuro. At the end of the second day, coming back in the car from the very end of the island, she said, "I don't believe what I've done! I don't know how I'm going to tell my husband what I've done. He's not going to believe it. All of my life I have been a Marshallese woman, who is taught from a very young girl to be quiet, not to speak, and I was up there giving a lecture to those 50 women!" It was a little hard to keep her inside the car. She is a Marshallese woman who is a part of our international faculty. And she grins and sort of giggles when you mention the fact that she'll be on a team of women going to India and Southeast Asia to do this Day. But she knows that she will. I know that she will.

After the 15% are the 85%. There's no particular romance in either of those. In setting up Town Meetings, the unbelievable happening is carefully planned. It'd be great to rush out the door and splatter ourselves around. We don't have a faculty. We don't have funding. What we're about this weekend in our task force, is funding this program. I want to tell you now that I speak for our whole group when I say that we intend that this program be self-supporting, and we intend to win at that. We intend to see that it happens with excellence. It is no problem to recruit. We have not yet run into the situation where you had to get on the telephone and urge women to come to a day like this. And so you feel inside yourself that it's timely.

Global Women's Forum

I didn't start the female revolution. I tip my hat to the ladies in England who decided that something had to be done. But I have participated in all the explosions that revolution has created. And now the world has said, "Okay, take it!" And now women stand at the point of, "Did you mean it?" "Are you willing?" "Do you want to do what you've been crying about?" "Are you going to bear up under year-after-year-after-year?" That's part of being two women today. The challenge for women today: to get behind one another -- to support one another, to create a network of collegiality that is international and that sees itself in the future as a part of society in which they are standing together with the men of the world.

This is the challenge, and we have decided as a group to meet it. You'll hear about Global Women's Forum in the future. We invite you to begin thinking now about the next year and about the groups in your particular piece of geography who will want to participate in this Day. And at the particular moment, we invite you to participate in launching this Spring Trek with sources of money who will send this first team out to finish the phase in which we are, so that in October there will be a world-wide rocking excitement for this Day.

I tell a story sometimes about Chou En-Lai's wife. When he died, she came with a bouquet of flowers, and on the ribbon of the flowers were the words, "Comrade-in-Arms." I like that. And I like to think of the women of the world participating with the men of the world as Comrades-in-Arms. This is not a day for women; it's a Global Women's Forum.

-- Mary Warren Moffett

1967	1968-69	1970-71	1975
Women teaching New Woman Image Art. on New Woman New Woman's Forum Chicago Area women (trilogy on West Side birthed NWF)	New Woman's Forum forces in Pre- School and 5th City Riots forced new mode of engage- ment Created New Woman Seminar - 44 hour course for women North Shore cadre (Jan., 1969)	Taught New Woman's Seminar across North America 1st Global Odyssey March, 1970 1st secular foray to world - seminar taught in SEAPAC	Tested first Global Women's Seminar in Houston, Oct. '75

Global Women's Forum Sentences

TAIPEI
SEOUL
CHICAGO

"Thank you for visiting us with the Global Women's Forum. We became awakened to see the whole world. Thank you." - Joo Soo Chang

"I thought the world was very big. My mind was changed after this meeting. I now see the world looks like my neighbour. I felt kindness, tenderness, and joy in this meeting, and I want to participate in another meeting of this kind."

GWF is a place where women can get together and discuss frankly about ourselves. Through our discussion we can come to a better understanding of problems we are facing as women in modern society and come to some answer as to what to do with our situation. The world is getting smaller and problems, I am sure, are more or less the same. This is a good place to discuss "What do women really want?" How can we, as women, solve problems we are facing either individually or collectively." Mrs. Cho

The Global Women's Forum is an opportunity for women to deal with issues that affect the future. Carol Wiley

The Global Women's Forum frees me to be who I am for the world by absolving me and giving a vision of how my arena of concern is comprehensive and part of a net work of colleagues. On your behalf I care for the health of the world.

The Global Women's Forum is a rare opportunity for women to explore, define and exchange ideas on their role and relationship to society.

The Global Women's Forum helps each woman to decide on world service priorities for herself.

"I believe that every woman, if they lived in this same generation, would have approved of this Global Women's Forum. We should live for ourselves, creating and exploiting for a new life, lest we follow in our grandmother's or mother's steps, as a new history will not be given to us by others. If there is any obstacle before us it is not coming from men, but from women's self-consciousness. We are living at the very age (20-40 years) when we should work something for the society."

2. The Global women forum is trying to present a new way to solve global problem about women. Yuan-Chen Lee

4. The Global Women Forum is a discussion of a group of women to help women to be a new woman. Teresa Wu

5. The Global Women Forum is a program to make women in the world to realize their responsibilities and rights to make a better world for people to live in.

The Global Women's Forum is a terrific means of realizing that women can be supportive of each other and do have common goals. Also - a great method for reordering priorities. Betty Desotell

11. The Global Women's Forum is a very meaningful activity. we learn how to think about the future problem. And how to make ourself to be a good role of people. And how to use the social resources to improve our life. So that's a very meaningful forum.

13. The Global Women's Forum is a "thinking exercise". Clara Wilkenloh

14. The Global Women Forum is a program to improve how to lead a new method of life.

19. Let the women admit there are some changes in the world and encourage the women to be a twentieth century women.

THE ONTOLOGY OF THE FEMALE

INTRODUCTION

The female ontology is describable by four role dynamics and summed up by one postural characteristic. The female dynamic first of all is the conserver of all surrounding life, giving to each situation the stability of continuity as inclusive engagement. Secondly, the female dynamic, as fashioner, takes the raw given situation of new trends and molds it into life-giving structures that appropriate the new while enduring the stress of change. Thirdly, the female dynamic, as intuitor, discerns the spirit deeps of concrete situations and imbues it with quickening spirit. Finally as commissioner, the female dynamic enables life to be fulfilled in its invented destiny. These role dynamics comprise the female principle of the enthusiastic, which fills every situation with life that rises out of the experience of fascination and fear as against the thrust of fear and fascination. The female principle is more concerned with inclusive engagement over against the male principle of comprehensive detachment.

THE CONSERVER

The female ontology of the enthusiastic includes the function of holding life, humanness, the social forms, the cultural tradition, in being by forming it anew in response to the shifts of the times. As a role, the female principle is the conserver of life. The first aspect of the conserver's function is that of nurturing life, caring for humanness and simply keeping life in being. The second aspect of conserving is healing life, restoring harmony in the community and allowing it to appropriate its situation. The third aspect of conserving is preserving life, maintaining and protecting the particular, and assuring that the social processes are guarded for the sake of the whole. The final aspect of the conserver's function is that of integrating life, organizing to assure continuity with the past, and demanding corporate participation. The conserver role is above all a careful one; the style is sensitive, practical, wary, and ruthlessly demanding that all participate in their situation. Conserving, then, is no passive or conservative activity, but the offensive task of reshaping the community at every point to maintain its authenticity in relation to each new situation.

THE FASHIONER

The female principle of enthusiastic is apparent in the dynamics of creating, birthing, formulating and re-creating which invests each moment with the new. The aspect of the female principle in this dimension of the new coming into existence is acted out in the role of fashioner. The function of this arena of femaleness is first of all the creative, generative conception of new life which continually comes into being in a spiral pattern of creation. The life giving function of the female takes place in the birthing of possibility in the midst of each given life situation. It is the formulating and molding of life which continually prevents the life force from vanishing. Revitalization takes place as the recreating regenerative force of the woman is acted out in each situation of

life. The primary quality of the female principle in the midst of this creating and birthing is a quality of enduring. The woman plays the role of fashioner as she sees each act of creation as re-creating all of the past and generating all of the future.

THE
ELICITER

The female principle has to do with a capacity for intuition; that is, grasping deep truth which comes from brooding rather than from systematic investigation. The role of eliciter is seen in the invoking of mystery, releasing the depth, mystery and greatness which is being denied or has become imprisoned. She enchants through conjuring images, adding a touch of magic, creating smoke screens revealing only what will lead on and unblock creativity. This function can be seen as inspiring drama, exuding life and spontaneous joy. As bearer of hidden dread, the female principle embodies both the secret smile of the Mona Lisa and the scheming plotting of Marie Antoinette. At the opportune moment, she will spring a surprise, transforming the moment by initiating pandemonium and celebrating the dance of life itself. When authentic, the female principle has the quality of depth and sensitivity. The female as zealot compels people to act or react either as Joan of Arc or Women's Liberation.

THE
COMMISSIONER

The fourth aspect of the feminine principle of the enthusiastic deals with the permission-giving reality which exists in every occasion of social change, occasioning the new by establishing the context, specifying the demand, assuring the possibility and symbolizing the adventure itself. The feminine role which carries the reality is that of the commissioner. The first function of this role is to prepare the occasion, organizing the existing sociological and existential conditions to release the possibility of the new. The second function of this role is to initiate the adventure, implanting a concrete possibility, providing the primal impetus, and catalyzing an adventure occasion. The third function of the role is to facilitate the adventure, supporting the adventurer, inventing means of overcoming unanticipated obstacles, insisting on the successful outcome. The fourth function of the role is to honor the adventure, symbolizing the achievement, affirming the completion of the new, harmonizing the outcome with the tradition, and healing the social and individual wounds on behalf of the future. The commissioner is sovereign, a quality which holds gracious intransigence, which is the style demanded of the enthusiastic as the commissioner in relationship to destinal adventure.

THE
PERVERSIONS

The sickness of the female role may be understood as the over-and-under-active perversions of the functional qualities. Conserving becomes perverted when it refuses to adapt the social process to the impingement of the new. This takes two forms: first, overactive conserving, in which the old is preserved and thus lasts in the new situation. This is smothering. Second is underactive conserving, in which the situation is overadapted to the new, and the old is lost. This is liberality. The perversion of the fashioning role is first the supercedence of feminine creativity over the

givenness of the new situation, and second the collapse of enduring qualities into desperate impatience. The perversion of the intuitor is to live too spontaneously in superficiality by jumping to conclusions without thought or reflective brooding and existing on the surface rather than realizing the depths of life, or by being a perpetual schemer or enchanter by engaging in flirtation for no significant purpose. The perversions of the commissioner role occur on the one hand through under-functioning, when there is a send-out without a commission, a shift in society without an honoring of that happening, shutting off the high symbolic appropriation of the new; and, on the other hand, when the frivolous and/or incessant commissioning of never-ending and ever-perfectionistic new demands reveals the overactivity of this dynamic.

THE MALE PRINCIPLE: THE ADVENTURER

INTRODUCTION

The ontology of masculinity is based upon the principle of adventure. There is no sociality save there is the male who negates life as it has been. Only when the man goes forth from kin and hearth does community come into being. This produces the tension with the keeper of hearth and kin maintained by the feminine principle. The male, thereby, injects the creative consciousness of consciousness which the female re-creates and molds into new forms for the future. This venture of the male can be analyzed ontologically as being the principle held by the pioneer, the warrior, the seeker, and the ruler. The qualities held by the roles portrayed in these can be seen in the great men of history who have risked themselves, their families and their societies in order to continue civilization.

THE PIONEER

To be a pioneer--pioneer--certainly the image held by that word reeks of adventure, visions of danger, high risk, daring and bravado, Indians and hardship, and freedom. What does "pioneer" mean today? The pioneer is a visionary dreamer who creates wild pictures of possibility, acting with a single-minded tenacity, risking ridicule and personal success. This was the role played by Leonardo DaVinci. Another role is the bold innovator: a man that is embodied with the qualities of being his own man, willing to try the impossible, always seeking adulation. He functions as creator of the new or leader of the lost against impossible odds. He risks all, himself and those who are always with him. Told he'll fail, he still believes he'll win, as Churchill did. As pioneer, man is a bold explorer, uncovering the new and breaking present boundaries. He is the restless one, living outside society, risking his death, or that he may never return, as in the case of Charles Lindbergh. The pioneer is the detached one who injects possibility into every situation, not clinging to past failures or successes, always risking the perversion of losing the grounding of his past. This was true of Glenn Cunningham, who, after having his legs injured for life, ran the 4-minute, 4-second mile. Why be a pioneer today? Perhaps because nothing excites like the new, nothing rewards like victory against the odds; the spice of life is in its testing. There is deep fascination in deciding to engage life as opposed to being engaged by life.

THE WARRIOR

The male principle of the adventurer is embodied in the warrior who courageously manifests the eternal risk of the future. The warrior role is embodied in the function of the conqueror who manifests the willingness to risk the entire kingdom for the sake of winning, as did Genghis Khan. The warrior is also the champion, the pillar of strength who strives for right and thus empowers all of humanness, like Sir Lancelot. The warrior is also the gladiator who, like Ahab, has the guts to risk his life in the face of apparent death. The warrior is finally the swash buckler, the daring one, who risks his very reputation (selfhood) in order to be the warrior in every situation. Today the complete man is the warrior who participates in the epoch of our time, which is revolution. Only he, in being faithful to his age, follows the present demand of history to be

the smashing, winning, hating, desiring, commander of history. To be the warrior today, the male must arm himself with the tools of social change. He must take up the weapon of his station in life and hone that weapon with model building. He engages in every moment of life and fights continually within the structures of our times against the imbalances in the social processes which cause the innocent to suffer. He dares to risk his possessions, principles, selfhood, and even his life on behalf of all for the sake of a total new social vehicle for the planet earth.

THE
SEEKER

The seeker is a solitary, who decides to pursue the Mystery by purposefully and rationally exposing himself to the risks of engagement for that length of time necessary to achieve his objective. The seeker is magnetized by the Mystery, and his function is, therefore, always to be on a quest for new horizons, freely flinging himself on the uncharted path, boldly exposing himself as he throws in the gauntlet, and basking as he returns with his bounty. The seeker embarks on his quest as the solitary, pushing on the boundaries of rational convention with a vision of topping the dimensions of Mystery to explode accepted truths in a total detachment from familiar comfortable patterns of principle and action. The seeker acts; like Adam Smith, he seeks, indeed creates, new worlds. Like Copernicus, he tests accepted rational patterns and the men which support them. Like Manollette, the bullfighter, he decides the right moment of engagement. Like that of Christopher Columbus, his vision has a rational model for returning with the bounty. The seeker in the last quarter of the 20th Century, moving into the 21st Century, will possess the motivation of Don Quixote but will substitute the rational to seize the dream and make it possible.

THE
RULER

The male ontology includes the style of the ruler as an essential aspect of being an adventurer. The ruler is manifest in four roles: leader, defender, controller, and commander. As a leader the male goes out ahead to open up the consciousness of consciousness by taking the lonely stance of being his own self-recharger, even if it means asserting an ungrounded confidence, such as when FDR said, "We have nothing to fear but fear itself." He thereby always risked stepping out to lead with no one to follow him, and his act could have resulted in anarchy. The ruler in his role as defender is one who guards the realm, its women, children and youth. In this role he demonstrates a perseverance and a single-minded purpose. Great defenders of our past include people like Patrick Henry whom we remember for his famous, "Give me liberty or give me death!" The defender is also visible in Abraham Lincoln's Gettysburg Address, in which he dedicates himself and his country to the defense of the very continuity of our young political experiment and to the life of the democratic process. The defender constantly risks losing the battle, the whole show, the realm, or his life and the lives of many others on whose behalf he stands. The male adventurer is also the controller who alone is able to make things happen because he is in charge. As such, the male

is always direct; he makes his point. Oliver Cromwell, in the last scene of the movie decides to run the kingdom himself, since everyone else was corrupt. As a controller the male is always risking rebellion in the ranks, for if he fails, the whole realm is lost. The ruler in his role as commander is a man with a model. He has clearly defined objectives, in which he demonstrates complete confidence and defies contradiction. We think of our great military commander, George Patton as an example of this quality of rulership: "If it's necessary to get there in 48 hours, I'll get there in 48 hours with my troops."

Commanders always risk failure, or the possibility that the model was after all inferior. The male in daily life always has the obligation of being the ruler. He is expected to be in charge at his work, in his family and his community. If he overuses or fails to use this role, he becomes the bully or the fool, who perpetuates the social malaise. When he exercises his domain, he restores the tension between freedom and necessity.

At any moment in history the ontology of adventure can become perverted. It is perverted when adventure becomes adventure for its own sake, when what the adventure is for is known, or when the adventure is for things adventured for in a previous age. Thus the pioneer becomes the vagabond, the warrior becomes the slaughterer. The seeker enters the cult of the new. The ruler becomes the tyrant. But the adventure principle is healthy when the adventurer receives his past and from that basis launches out to build a new future when he is a just victor. He takes that future and shoves it back into the present and thereby is always fighting the war that needs to be fought.

THE
PERVERSIONS

CONCLUSION

PHASE II: THE EMERGING ADULT
(20-40)

The second lifetime has been imagined in one ancient society as the time of the householder or today it could be described as the time of the family: the primal establishment of the next generation. The aspects of this phase are described as the social actualizer, the ethical formulator, the foundation builder and the practical visionary. It seems that within this phase there are two primary subphases symbolically divided at the year 30.

SOCIAL
ACTUALIZER

The first role is that of social actualizer in which his spirit decision is to locate his life in relation to society's needs and shove that life into the breach. He impells society in acting his part in the social drama as a natural challenger, a soldier, a striver for creative engagement. He is driven to answer the question of how and where to place his particular power. He is self-consciously aware of his body, its mature state and the demand to engage it creatively in the social process. He has become a rising idol to the youth, while both energizing and prodding the arrived adults and also evoking images of immortality in the on looking elder. The malaise in this role is discernable as social backfire, instead of being the thrusting power of social re-creation he becomes a noisy explosion accomplishing nothing.

ETHICAL
FORMULATOR

Another aspect of this lifetime is the social role of ethical formulator. It is in this time that one forges his unique sociological identity by also discerning needed social patterns, molding adequate structures, and articulating the ethical frame. The crucial struggle of this time is the risking what is assured, to create what is new. In venturing to loose the inheritance to gain the new world the ethical formulator one is aware that society travels on the power during this lifetime and so he is constantly

battling to use energy wisely--not to let it be eaten up nor go unspent. In relation to the other phases, the second lifetime inspires the youth for hope in a new society, it focuses and prods the politically powerful, of the next lifetime with new social issues, and provides the elder with the new data from which he must do his comprehensive contextualizing. The malaise appears in the collapse of the ethical formulator into moral innovator whose creative concern is for the sake of accomplishing "his own thing" or refusing to discern the comprehensive need and merely adopting old patterns.

FOUNDATION
BUILDER

The role of foundation builder is one of the aspects of the second lifetime. This is the time of maintaining the economic dynamic by planting one's roots, settling in, signalling responsibility by serving society as procreator. The struggle here is a question of hitting the mark with the irrevokable investment of one's life, such as choosing a spouse, locating vocational thrust, producing and preparing children for society. The relationship is struggle to one's physical being here is very concretely one's capacity or incapacity for procreation and the discerning and disciplining of the necessary use of that capacity to serve society. As the foundation builder, he calls the youth to productive activity, he provides the upper adult with support troops, and calls for the elder to evaluate the past wisdom in terms of the needs of the future. Society is crippled when this phase refuses to see significance of procreative role and exploits society in defying its social cruciality therefore plunging into sensuality or in reducing the totality of life to this aspect of its role thus insulating itself within the family.

PRACTICAL
VISIONER

The final role category is that of practical visioner in which one creates and participates in disciplined experiments in formulating his future in society. Here he crosses the transitional bridge from idealism to realism, from rebellion to productivity in electing to cast his future within the given society as a structural revolutionary. His struggle in society is with the creation of operating visions broad enough to be informative, yet practical enough to be feasible. He finds himself mature of body and obliged to come to terms with his physical gifts. As demanded by the necessity of expending them in the future. He demands that youth responsibly focus their dreams, he calls the arrived adults models into question by presenting his own; and he casts the elder in the role of hoary-headed prophet. The demonic possibility is that this contextual visioning may be reduced to short-term schemes for his personal gain.

MALAISE

The malaise in this period can be summarized as a flight into immediacy. One aspect of this sickness is the bracketing of the past and the future by sowing one's wild oats, that is to say, by wild speculation of one's own resources and those of society. This can be illustrated by the activities of Billy Sol Estes. Another aspect avoiding the demand to invent the future is his parasitic relation to society demonstrated by his unquestioned adoption of old patterns thus hoping to reap a bountiful harvest without investing anything of his own which would mean risk. Blindly entering papa's business is an example here. Another negative response to the complexity of

social demand is to reduce one's world to that of job or family or both as illustrated simplistically on t.v. family comedies i.e. Father Knows Best, Life with Father or My Three Sons.

The second life phase or the lower middle period, is a period of struggling emergence and a digging into the social fabric. These two aspects of this phase are the differentiating characteristics of the subphases referred to in the introduction. This phase is the well-spring and creator of authentic forms of social responsibility that is questioned by the emerging generation; grounded by the upper middle phase and spiritized by the elders. It protects the survival of all life by demanding the upper middle to integrate the new with the old to provide flexible patterns of social forms. It sustains life by providing channels of articulation and engagement for the dreams of youth. It maintains life by honoring the depth relationship to life of the elders. Alexander the Great who conquered the world before his 33rd birthday or Albert Einstein who first espoused his theories on relativity at age 26 are examples of the creative genius and power of this life phase.

PHASE III: THE ESTABLISHED ADULT
(40-60)

The established adult life phase represents the backbone dynamic in society. It is the phase in which, with the family sent-out, a "settleness" is expected. This is the phase which is imagined in response to the phrase THE ADULT. This is the time that one passes the half century mark moving from an identification with the younger to an identification with the older. In this phase four roles are embodied. They include the Political Servant, the Present Conserver, the Social Ruler, and the Style Controller.

POLITICAL
SERVANT

The established adult life phase is embodied in the primary role of the political servant. In this role man is the invisible manipulator. He is the one who determines the needs of society through his firm entrenchment in the society. The dynamic of this phase operates in the planning of social structures. There is a responsiveness to the world situation and an experienced perceptiveness in the one who is in this phase. He is the practical advisor to society. He struggles to be the servant of history holding the tension between the old and the new as he orients society in terms of its possible options. His is the demand to be the serious one. He struggles to affirm the fact of an aging physical appearance and to use the dignity of that appearance to give him power in addressing any situation. As he relates to the youth he holds their vision over against the real situation. He orients the vision of the rising adult and receives the wisdom of the elder. His trap is in using his wisdom and power wantonly and toward his own druthers or in withdrawing from society into some reduced role.

The second role that discloses the existence of man in established adult phase is that of the present conserver, the stronghold of the

PRESENT
CONSERVER

establishment. This dynamic holds and secures the present for the sake of the future. The conserver maintains the social fabric. He gives or withholds sanction upon the manifestations of the social processes. He struggles with the decisions required in the judicious regulation of the dynamics of society. He must provide the checks and encouragements for the trends of the times. He is demanded to be the settled one. He must deal with the shock of awareness of his ageing. Cuteness in his dress and custom becomes an obvious negation of his social role. He demonstrates to the youth the necessity of structural ordering. To the rising adult he provides an established pattern of engagement and to the elder he gives permission to be the elder by picking up the reins of society. He is tempted in two directions; either to become entrenched in past patterns or to turn his back on the past.

SOCIAL
RULER

The third aspect of the established adult phase takes place when man begins to rule over all of his social relationships. In this phase man begins to serve as the town father. The whole society rests upon this role. When changes are demanded, this is the dynamic where the alternatives are examined. The ruling dynamic is present where the direction of the total society is determined. People over 40 and under 60 participate most in this phase in so far as actually moving society. The social ruler is the dynamic of activating the society which is being maintained and perceived by the whole established adult population. The struggle of this phase of life comes in the demand to be perfect, in the expectation that the assigned job will be completed. This is the phase in which man finds he must stand and stand, must be the one who is always there in the struggle to bring every situation off. This task comes at that point in life at which the diminishing physical stamina foretells a wanting power and the decision to operate with increasing pains and discomforts must be made. The established adult provides an image of respected authority for the youth while standing as the one who must judge the various proposals and ventures of the rising adults. The established adult earns the political scepter of the social realm from an adult who has entered the elderly phase. The less than full use of human capacities over the total society results in the pitfall of operating in a reduced social arena of understanding or in tyrannizing those with whom he comes in contact.

STYLE
CONTROLLER

Finally, the established adult phase is seen as the controller of societal style. These are the scene setters of the society. This dynamic is perhaps most apparent in the process by which society selects those who will occupy the responsible positions in its institutions. The dynamic is also evidenced in the means by which the practical education of society is carried out. It is to those in this third life phase that society has entrusted the power to grant or withhold its imprimatur. The dreams and vision of the age must be brought before the established adult whose judgement is seen as the sine qua non of history. If there is any hesitation in the rendering of this decision the entire culture skips a beat and suffers irrevocable damage. The function of the style controller is to

embody the goals of society. The struggle for the style controller is to come to terms with either being a failure or knowing that he has made it and seeing that that is nothing. Before this phase in life he was looking forward. Here options begin to close. He is what he is going to be. The decision to be the necessary style as required by the situation must be made in the midst of sensing tiredness, or rarely feeling rested. The established adult symbolizes the establishment to the youth and provides an image of established adulthood for the rising adult. In his relationship to the elder he gives affirmation and absolution upon the past contribution that came before him. The temptation to operate in a "We've always done it this way" pattern or to follow every new wild idea that comes along can turn this role into that of an irrelevant image beamer.

MALAISE

The malaise of the established adult life phase appears in the form of those forces which prevent the dynamics of this phase from operating. There are four categories of such forces. First, a refusal to live beyond the dynamics of the earlier life phases. This refusal is acted out by the eternal sophomore or the "youthie" style in the established span of life. The refusal to consider anything new and never taking himself seriously are other avenues of escape from this dynamic. Second, an abdication of the demands of this life phase. Man's search for more and more data and his dependency upon others indicates such an abdication. The permissive dissipation of power which occurs in the stance of "everyone has a turn up front" is a subtle rejection of the demands of this phase. Third, a preoccupation with matters of administration that prevents authentic engagement with the dynamics of this phase. The image of man never leaving the Board Room typifies operating in a reduced social arena of life. The inclination to operate only in a manageable portion of society and to take one's self too seriously are also manifestations of this preoccupation. Fourth, the ferocious disregard of possibilities offered by engagement in this phase. This is observable in the holding on to irrelevant traditions, in the abuse of other life phases, in the stance of having life all wrapped up and in assuming the posture of the aged before his time.

Thus the dynamic that is held in the phase of life of the established adult is primarily that of social servant who conserves, rules and controls the style of society. In that society is maintained by preserving this wisdom of the past and giving ear to the vision of the future this phase is key in the social dynamic. As redeemer this phase stands in the now, between the opportunity for significance in the future. In the immortal words of the ancient western philosopher, Jack Crabbs: "Life begins at forty".

1. Trips
2. Specific jobs
3. Stake tasks
4. Economic products
5. Elders' School
 - curriculum
 - schedule
 - accumulated wisdom
6. Elders' Meeting
7. Visitations
8. Mini Forum (Town Meeting)
9. Symbolic Role
 - opening events
 - symbolic presence
 - approval
10. Consulting Role
11. Care for Symbolic Space
12. News Transmission
 - keep Bulletin Board
13. Record wisdom
14. Keeper of keys
15. Community garden
16. Keep scrapbook
 - history
 - photos
 - samples of brochures, etc.
17. Co-hosts
 - welcome guests
 - keep guest book
18. Teach the history
19. Elder in each stake/guild
20. Serve on steering committee
 - celebrations
21. Recipe collecting
22. Sewing
23. Calendar of events
24. Arts & crafts
25. Museum
26. Make musical instruments
27. Children's books
28. Story telling
29. Helping in day c-re
30. Security watch
31. Decor making
32. Dramas
33. Businessmen's association
34. Song writing
35. Music - performing
36. Reading room
37. News gathering
38. Eligibility for government pensions
39. Recording the stories

**IDEA
BOX**

FUTURE FOSSILS

- Reinvented Economic Role: Care for a Community Garden
Arts & Crafts Industry
Simple Industry (Fishing Net)
- Recovered Political Role: Community Events Hosting Schedule
Stake & Guild Assignments
Elders Club
- Resymbolized Cultural Role: Teach Heritage to Youth
Do Regular Stake Visitation
Care Assignments (guest book, or
historical scrapbook for example)

Project: OOMBULGURRI
 Arena: ELDERS
 Event: HERITAGE RECOVERY

The Aboriginal people, particularly as encountered in Mowanjum and Oombulgurri, are a people caught between two dramatically different ages. Of the old people, you could truthfully say that they stand with one end of their life in the stone age and the other in the space age. This has required of them a nearly self-obliterating shift in consciousness, for the two worlds in which they have been fully immersed seem to have no relation to each other. In fact, the values of their ancient and noble culture create guilt over the contradictory values of a 20th Century Western world. At the same time, the new world's demands and values cast doubt about the old. In this spirit-grinding malaise, it is hard for the Aboriginal to envision any viable future for himself, and his race, and his suicidal response is to submerge into drunkenness and brutality toward himself and those he loves. Even in positive, future-oriented community building, this self-defeating conflict shows up. For instance, one man wanted to drive the tractor, but could never stick to the job more than ten minutes. Finally, he was assigned to the craft guild, which called on his inherited role of artist for the sacred symbols, and there he flourished.

What has become a dire necessity is to recover the rich heritage - much of which has been lost with the lead - and to transpose it into gifts for a modern world. When you look into the depths of that ancient life style, you find many precious insights for our own times. The task is to release them from their confining forms grounded in a nomadic life, and rebuild them in the necessary style for today.

In Oombulgurri, we started by gathering the old people together to make handicrafts - ostensibly to sell - drawing on their ancient arts. Then they began remembering and recording songs and dances, and telling stories about the symbols carved into their art objects. Then old people with a lot of memory would push those stories to their depth meaning - and people began to come to life. The elders began to teach the old stories to the youth, and to train them in song and dance and aspects of the law.

They recreated a map of their old wunan lines (which delineated the way they related from within the village to the tribal area, to the world at large), and began to consider what the sharing of that old system of relationships might be for the present. That triggered the desire to recover the rites of passage which had allowed boys to become men, men to become leaders, and leaders to become elders. They invited the Mowanjum people to do the circumcision ritual for them, out of the image of the Wunan.

They remembered their old polity form, the djaruk, and began to meet again as a community and to recover the roles necessary to achieving consensus. They used their old geographical grounding and kinship lines to form the basis for stakes, and the equitable distribution of property.

The symbols of the past which came out of the familiar concretions of daily life, revealed man's constant struggle with the final mystery of life and allowed his reconciliation. The stories rehearsed his origin, the power of decision, and his relatedness to all other life. The wunan (sometimes referred to as trade routes) and the law were the structures of human relationship. For instance, kinship law had allowed them to maintain their race without destroying themselves with too close intermarriage, as well as assuring the care of all ages. The Wunan demonstrated that no community lives in isolation; it is always dynamically related to those beyond itself. The rituals dramatized social roles, released people to be in a new struggle, and approved a new status of responsibility.

All these insights are relevant for life in the 20th Century, but they need to be rearticulated. The great gifts of the Aboriginal culture is its earthiness. Symbolic life is not caught up in rapturous abstraction. Deep spirit truths are

2/

discerned in the characteristics of animals and the banal struggles of human beings. Therefore, to rearticulate those truths is to look into everyday life of today and rediscover them, and tell a new story. The Oombulgurri people did this by creating new songs and dances about contemporary events, using still familiar primordial symbols, as well as new familiar sights, like airplanes. When you live with ocean and tide and snakes and birds in mutual contingency, then these are not irrelevant symbols.

Oombulgurri has not only recovered song and dance, but has also rebuilt stylistic forms to enhance community. The community meeting is a regular part of life and has been named the djaruk, which links it with the heritage. Boys' and girls' training relates to preparation for a new life phase, and is ritualized into responsibility. Roles are transformed into relevant tasks. Foraging for food looks like doing a garden or caring for chickens. The skill of the hunt looks like cattle ranching or fishing. The Wunan has been the chief motivation of community development, providing the image of Oombulgurri on behalf of the world, and the concretion of community funds maintained by the regular contribution of each member.

The Aboriginals are not an exception, they merely dramatize the need to draw from the past on behalf of the future. It is a great gift to the world that these people have dared to make this dramatic leap.

PROJECT: HAI OU

ARENA: ELDERS ENGAGEMENT (Reinvented Eco. Role)

EVENT: FISH NET INDUSTRY

PROCEDURES:

The Marine Research Laboratory in Hong Kong, a near by city, suggested we get in contact with a fish net company there relative to employment opportunities.

We visited them and explained the project and the need and set up a time for them to come visit the village.

Representatives from the company came to Hai Ou and met with the Village leaders and Business Guild to discuss the set up of such an industry in Hai Ou. The company would provide all materials, training, pick up and delivery and pay wages by the number of finished products done. The community would provide at least 50 people to be employed.

After the company representatives had left the staff and community reflected on the prospects and values of such a venture and decided what next steps to take.

It was decided each stake leader would talk to his people and scout out interest in this type of employment and particularly with elders to unemployed women. After securing a list of names we went back to the company and reached a final arrangement.

Project: NAM WAI

Arena: Elders

Event: NAM ~~WAI~~ WAI ELDERS MEETINGS

The elders meet every two weeks for one hour at the Project Centre. The format includes reports on activities in the community, ~~and~~ some *method* ~~used~~ to expand their images such as pictures from other projects which show elders ~~an~~ activity focused on their heritage, such as the singing of Hakka songs and the reading of Hakka poems. They have given a general history of the village and recommendations for a museum. They have been ~~on~~ on an outing to the city. A snack is provided at each meeting by ICA.

- Blocks are:
- only the women participate
 - some are quite deaf
 - the content of the guild is vague
 - there is auxiliary unclarity about what role the elders can play in the community
 - when they make proposals they see no way to carry them out because of their age (eg) a market

Project: UPTOWN 5

Arena: Elders

Event: VALENTINE BALL

DESCRIPTION:

On February 14, 1977 at the Aragon Ball Room, Uptown 5 held its third annual Valentine Ball with about 1500 people attending ~~at~~ all phases: youth to elders. It was on a Monday afternoon from 1:00 P.M. until 4:00 P.M. Admission was \$1.00 for everybody. The program included a waltz contest and a polka contest. All the tables were decorated by The Normandy Terrace Rehabilitation Centre. The band was The Revolutionary Swing Orchestra. Door Prizes were given out.

Refreshments were served by the Boy Scouts, Girl Scouts and the Boys Club. Buses were used to pick up the elderly. Women dressed in fancy gowns and men in dress suits.

PROCEDURES:

Plans were started by a steering committee three months prior to the ball. Businessmen of the Uptown 5 area contributed financially, all refreshments were in-kind and all prizes were donated.

Arena: ELDERS
From: SOCIOLOGY FILM

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On many Indian reservations in Western Canada, government projects are in process that try to enable the Canadian Indian to adapt effectively to present day societies.

The Canadian Film Board did a documentary on one of these projects. Through this film they were able to capture certain activities, particularly Elder's engagement through capturing the cultural heritage by weaving rugs.

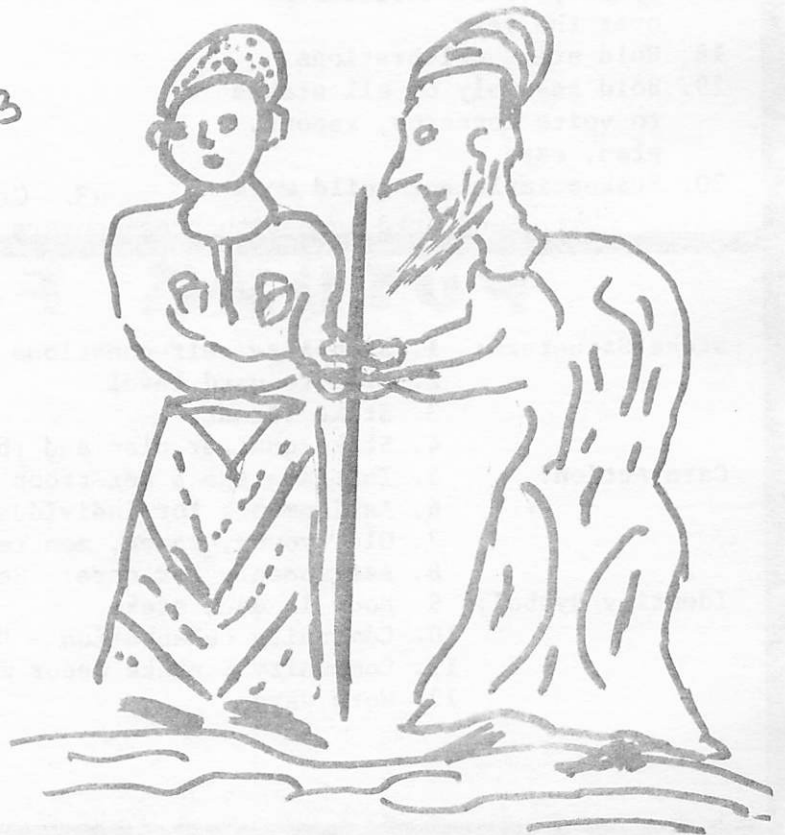
To push elders to voice their past is a difficult thing to do, so many ways of approaching the subject are needed. The Canadian Government provided a Community Social Worker who knew a bit about Indian character designs, and who coaxed the old women to point out which designs were Sioux or Cree. Through this method, the community's past heritage was discovered and old symbols were renewed.



GEOGRAPHIC

CARE

STAKE 1
STAKE 2
STAKE 3
STAKE 4
STAKE 5



0. Assign every auxiliary to walk the boundaries of their stake every day.
1. Do a stake census & publish the data
2. Create stake grids/maps
3. Hold a community meeting about community space
4. Care model for space in community; monthly & yearly
5. Create a schedule of stake events; daily, weekly, etc. rhythm
6. Care action
-plan for indiv. people's needs
7. Stake leader's plan & beautification campaign
8. Deliver news weekly
9. Stake leaders on calls
10. Train stake leaders to lead forums
11. Inter-stake competition
12. Symbolize chosen leaders
-gift, certificate
13. Stake forums
14. Hold stake leaders training
15. Do weekly visitation in stake
16. Create a stake node
17. Journey stake curriculum over the year
18. Hold stake celebrations
19. Hold assembly of all stakes to voice concerns, report, plan, care
20. Stakes implement guild work
21. Hold stake work days
22. Create stake symbols, songs, story
23. Have a stake sign-hanging day
24. Build a year's visitation plan
25. Do stake and community reporting at each meeting
26. Stakes plan coming week
27. Make individual assignments
28. Teach global songs
29. Ask for world and family news
30. Select stake, ward/block leaders
31. Hold meeting of ward/block leaders
32. Stakes tell stories
33. Stakes make quarterly plan of events
34. Deliver grids and decor to every house
35. Have a listening study
-world culture
36. Have a book study of document tactics
37. Do outside & inside beautification
38. Create stake bulletin board
39. Name health, space and news caretakers for each stake
40. Hold a stake display day
41. Have a stake party
42. Rotate meeting place in stake to different houses.
43. Create State Meeting Decor Packet (mobil)
44. Send grid home with preschoolers every chance you get.

IDEA BOX

FUTURE FOSSILS

- Stake Structure:
1. Symbolize self-conscious leaders in stakes
 2. Grid to ward level
 3. Stake format
 4. Stake quarter plan and rhythm, timeline and schedule
- Care Action:
5. Initiate age & sex troop meeting
 6. Assignments for individual care needs
 7. Old, young, women, men report at meetings
 8. Assignments for care: Health, Space, Information
- Identity Symbol:
9. Node in each stake
 10. Community celebration - "Festival"
 11. Community & stake decor made
 12. Work days

PROJECT PEARL

Project: CANO NEGRO

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Arena: STAKES

Event: STAKE DEVELOPMENT IN CANO NEGRO

The following is the way stakes were initiated in Cano Negro:

1. GRID COMMUNITY

Community is gridded to 5 stakes, 4 quadrants, etc., until the community is divided into units which are capable of being cared for by one person (e. g. 5th City: 1 IRON MAN cares for ten families.) Note LANDMARKS, ARTERIES, NODES, COMMUNITY GROUPINGS on grid.

2. STAKE IRON MEN CHART

Build a chart of Iron Men who care in each stake.

3. VISIT POTENTIAL LEADERS

Spot potential stake leaders (5) and visit with them indirectly to evaluate potential.

4. RITUALS

Write rituals for stake opening, closing, transitions, etc.

5. MEETING CONSTRUCT

Adapt stake meeting format (form and content) to the local situation.

6. FIRST STAKE MEETING

Call stake meeting to study the document. Note that the first meeting of stakes, guilds, and the congress are training for meetings, corporateness, consensus, process, etc. and should be approached as such. Do not expect an ideal stake meeting.

7. SECOND STAKE MEETING

Introduce stake leaders in minor meeting leadership roles to develop new leaders. If they are not the acknowledged leadership, they should be approved by the established leaders.

8. SUBSEQUENT MEETINGS

Continue to meet for 1½ hours each week.

9. Meet in the stake geography if at all possible.

Project: Kwangyung II

Arena: *Stakes*

Event: Stake Meeting

DESCRIPTION:

A typical stake meeting in Kwangyung II opens with a song and a ritual, followed by a conversation about the recent news and about the experience of the last week in the stake. There is then a study on "The New World", followed by a workshop. The workshop elicited the needs of the village and then began to deal with what could be done about these needs. The needs raised were village cleaning, road repair, housing repair, cooperation to get field work done, health problems, hunger, social and moral problems, job information and economic development of the village. The stake meeting ended with a song and a ritual.

PROCEDURES:

- Divide into teams of ten each
- Deliver village paper which includes questions concerning needs such as roads, cleaning, housing, etc.
- Brainstorm ~~XXXXXXXXXXXXXXXXXXXX~~ to prioritize needs
- ~~XXXXXXXXXXXXXXXXXXXX~~
- Stake leader announces to stake members that there will be a meeting
- Meeting with stake leaders
- ICA staff visit stake houses

Project: NAM WAI

Arena: STAKES

Event: STAKE LEADERSHIP DEVELOPMENT

1. went to traditional leadership first.
2. they gave the option to anyone to take on this role. This was not a public announcement.
3. people who had begun to work with ICA were asked to recruit other people from their stake to attend the first stake meeting. Maps circling the particular stake were put up in each of the three stakes.
4. Next, respected people in the community were asked to go with us to visit families in the stakes.

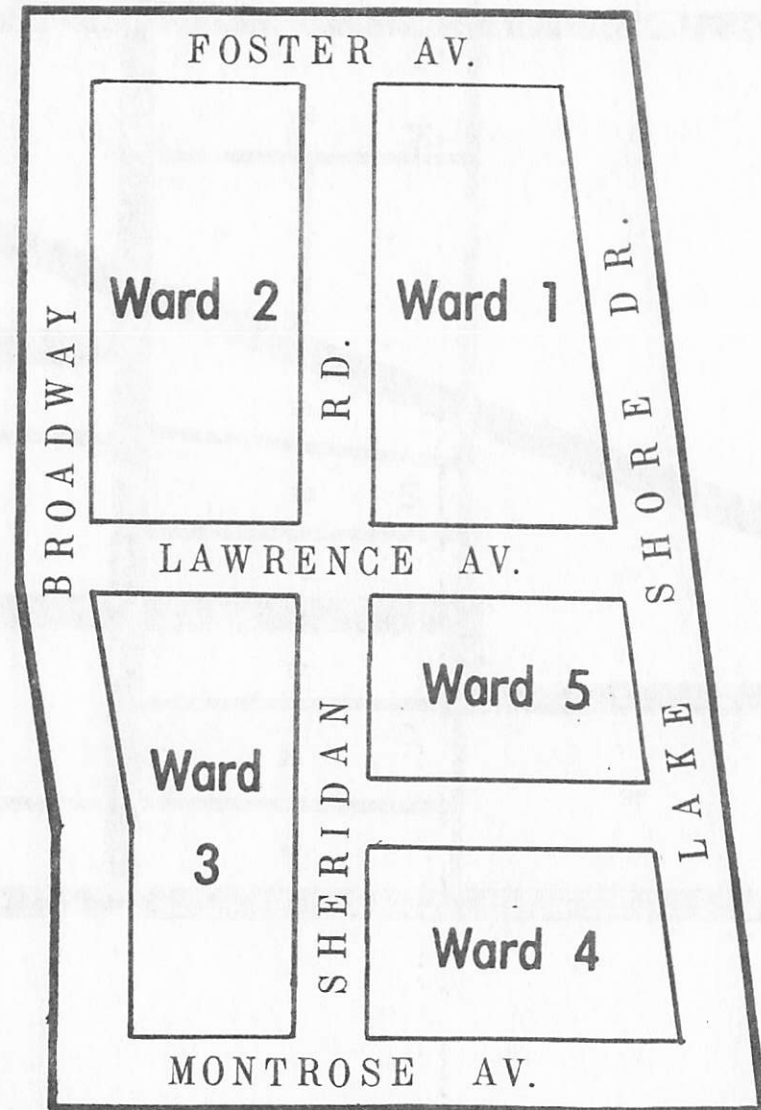
UPTOWN 5 GRID

Care for the neighbor in our time can only be met at the local community level. City neighborhoods around the world, like Uptown, are experimenting with structural ways of recovering community care.

WHAT DOES A CARE NETWORK DO?

- visits all the neighbors to spread the story that UPTOWN 5 is a GREAT PLACE TO BE ALIVE!
- discerns and meets the neighbors' needs
- engages the neighbors' interests in community activities
- creates community celebrations and local neighborhood care projects

Those who are engaged in this experiment in Uptown 5 have organized themselves into five care wards. Each ward is divided into five stakes.



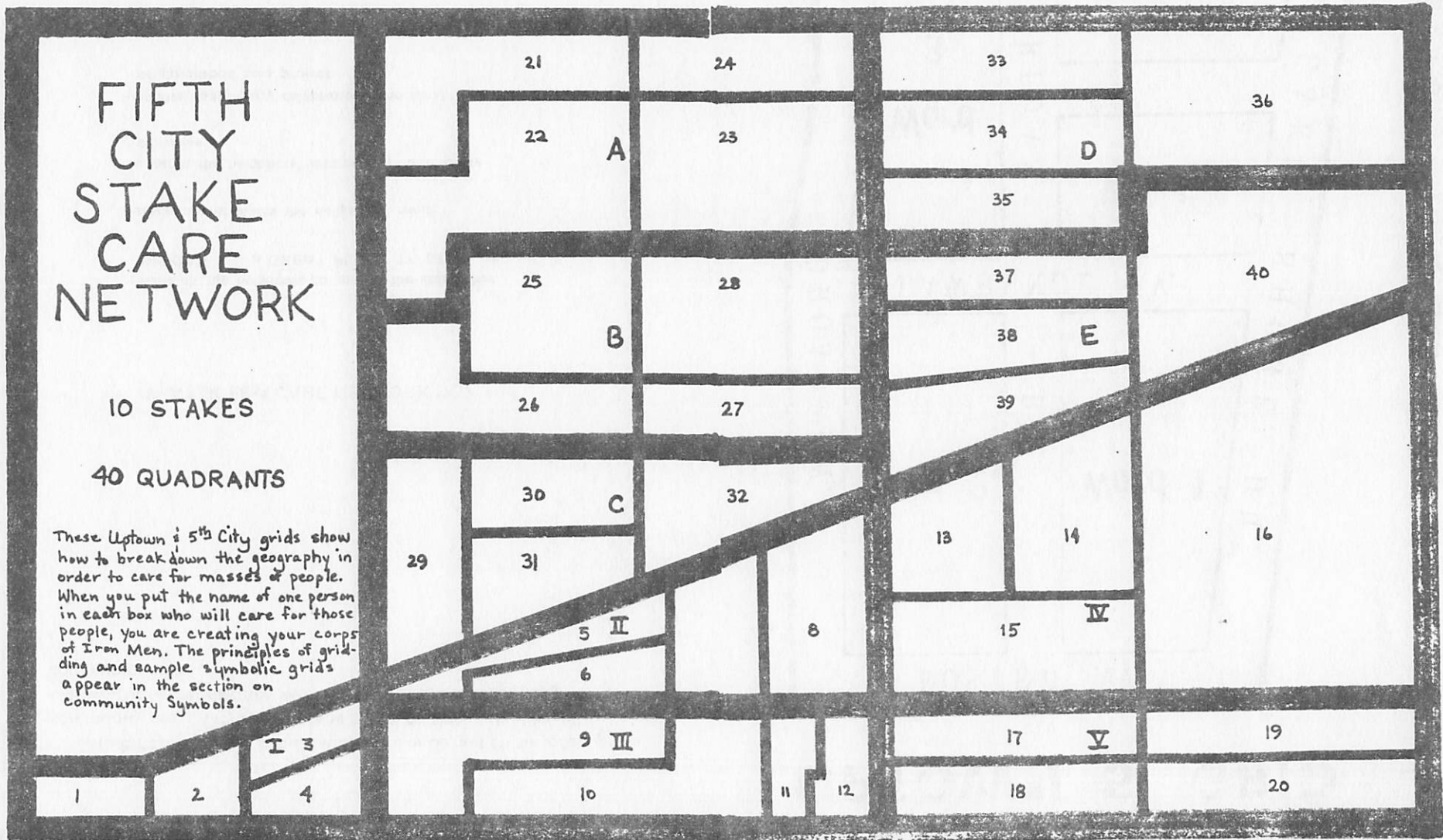
PROJECT: FIFTH CITY
 AREA: STAKES
 EVENT: STAKE CARE NETWORK MAP

FIFTH CITY STAKE CARE NETWORK

10 STAKES

40 QUADRANTS

These Uptown & 5th City grids show how to break down the geography in order to care for masses of people. When you put the name of one person in each box who will care for those people, you are creating your corps of Iron Men. The principles of griding and sample symbolic grids appear in the section on community Symbols.



MUSEUM PIECES

ARENA : GEOGRAPHIC CA
FROM : PANCHAYET REFLE
TIONS 1977

The FUNCTION OF THE STAKE DYNAMICS

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Every culture has developed the equivalent of a Stake Dynamic in the midst of its human community. In the West, it is the concept of the neighborhood which serves this function. The dynamic of the Stake is the dynamic of caring, within human primal community. The sociological form this dynamic takes from one community to another is myriad. The term itself is originally derived from a similar term, used for a similar purpose, within the Mormon church. In the history of the Order: Ecumenical, the term was first used seriously in relation to 5th City, where the stake grid was an overlay, dividing the community into five segments, using the streets as dividing lines. Efforts then were put into effect to develop a self-conscious stake membership within each unit. These groups would meet, sometimes once each week, sometimes once every other week, and sometimes alternately with Guild and Temple meetings. Whereas the Guilds were assigned to the care of the community, the Stake dynamic was essentially a representation of the community caring for the individual. Stake members were expected to know who lived within their geographic area, and what needs they had, whether medical, mental, educational, sociological or whatever. The dynamic was accomplished when people began to watch the streets in a new way, no longer so much fearful of strangers as concerned for the needs of the neighborhood. There have been many experiments with providing Stake Care structures, including transportation to grocery stores, medical centers, libraries, places of work and the like, or the provision of child care and child care structures whenever needed.

The Stake concept has been applied within the internal life of the Order only in the very last few years. It has been used at Chicago Nexus, to describe an attempted method of care for Order members. Here it means the residential space, occupied by the enabling care unit called the team. In fact, it means one floor of the Kemper Building. The term has not been in use in the Areas, or has it been used in the Religious Houses, where the house itself is, in effect, a stake of its own. The various Human Development Projects, have, however, picked up on the term, and used it where appropriate, very much in accord with the way it was originally used and developed in 5th City, Chicago. Stakes have many parallels with Religious Houses. Each has its own symbolic life rituals, stories, songs and visual symbols. Stake leadership is, in fact, a matter of local priorship, where a particular person has necessarily to decide to assume the role and the responsibility. Auxiliary Staff are responsible primarily for the initiation phase.

STAKE

Wherever there has been vital primal community in history, there has been an operative stake dynamic. The stake is the missional form within the order that delivers concrete care to constituents residing within the stake boundaries in order to assure the continued balance and rebalancing of the social processes as they operate at the most basic level of human community. Every culture has at one point or another developed a stake dynamic. In some it is called a "purok", in others a "bau" in others the "neighborhood." In every case the presense or absense of the stake dynamic has had far more to do with the degree to which vital care for the people has been directed than with the sophistication of its form.

This dynamic as it operates within the Order as within a parish or a local community is geographically rooted in an arbitrarily delineated portion or subdivision of the total residential living space within which "a stake of care" is symbolically driven into the earth. The residents of the stake are assigned to teams which in turn perform functions as a team at certain times or as part of the entire stake on other occasions. Each stake has a leader or a troika whose role is to assure the inclusiveness and the depth of the stake function. The ~~xxx~~ primary functions of the stake are to deliver physical care to the space and residents of the geography and to create the communication systems which

assure resident access to the intellectual, spirit and vocational care available through other corporate structures . For example, the stake's responsibility on the most practical level is ~~providing food to the ill~~ care for the physical sustainance of the residents by prodiving food to the ill (although the team is called upon to actually procure, prepare and deliver the food) It undertakes space care of the geography through assigned team obediences or stake work events. It ensures that the teams have access to the tools for providing spirit care, and that through some information system residents have access to opportunities for intellectual development and vocational engagement available in corporate meetings, and guild (or centrum) structures.

The stake is a microcosm of the parish which has been described as "an overlay of love." The love which is understood as profound comprehensive care of society is enacted by the stake (and its teams) as it gives snape human space and identifies (or creates) and relates human beings to the various service sources operative for the community in the community. The format of the stake meeting symbolizes the parameters of its concern as the context for the team and the implementing unit of the parish(project or congregation).

MUSEUM PIECE

50

UPTOWN 5 GUILD COUNCIL II

QUARTER I
SEPTEMBER 1975

MIRACLE DESCRIPTION CHART

ARENA: GEOGRAPHIC CA
FROM: UPTOWN QTR PLAN

8 MASS VISITATION DAY

DESCRIPTION OF THE MIRACLE:

This miracle will be a full day of community leaders visiting 1000 residents of Uptown and telling the story and handing out a brochure about possibility in Uptown.

SOCIAL SITUATION ADDRESSED:

The s/story of impossibility has paralyzed the people keeping them from participating creatively in renewing the community. Residents tend to socialize only with their own racial, ethnic group. They are fearful of venturing into the community.

PRACTICAL ACTIONS INVOLVED:

- | | |
|---|---|
| 1. Securing visitors | 6. Put together a reporting and recording syst. |
| 2. Make visiting rationale and assignments | 7. Prepare follow up plan |
| 3. Prepare 4x4 story | 8. Obtain inkind food for celebration & lunch |
| 4. Train teams for visiting | 9. Plan celebration |
| 5. Prepare handouts to leave with the residents | |

EXPECTED RESULTS:

- | | |
|---------------------------------------|---|
| 1. Stake penetration | 6. People will start coming out into the comm. |
| 2. Enlarged task forces | 7. Some may begin visiting us |
| 3. 50 man guild | 8. Story of Uptown will be altered to one of resurgence |
| 4. Bigger turnout at community events | 9. Have a new bank of names |
| 5. A buzz of people talking | |

MATERIALS AND FORCES REQUIRED:

- | | |
|-----------------------|---|
| 1. Brochures | 8. Conversationl. Guild, ward leadership, post format |
| 2. Recording forms | 2. Visitees |
| 3. Badges or buttons | 3. People for entertainment |
| 4. Grids & sheets | 4. Academy |
| 5. Food, drink | 5. Teams |
| 6. Lunch | 6. Block Clubs |
| 7. Place for celebra. | |

SUGGESTED TIME:

Event - QTR. II, Wk. 2
Prep - QTR. I-'75, Wk 11

MUSEUM PIECE

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ARENA: GEOGRAPHIC CARE
FROM: BONHOEFFER'S "COMMUNION"

A Spiritual not a Human Reality

Because Christian community is founded solely on Jesus Christ, it is a spiritual and not a psychic reality. In this it differs absolutely from all other communities. The Scriptures call "pneumatic", "spiritual", that which is created only by the Holy Spirit, who puts Jesus Christ into our hearts as Lord and Saviour. The Scriptures term "psychic", "human"; that which comes from the natural urges, powers, and capacities of the human spirit.

The basis of all spiritual reality is the clear, manifest Word of God in Jesus Christ. The basis of all human reality is the dark turbid urges and desires of the human mind. The basis of the community of the Spirit is truth; the basis of human community of spirit is desire. The essence of the community of the Spirit is light, for "God is light, and in him is no darkness at all" (I John 1.5) and "if we walk in the light, as he is in the light, we have fellowship one with another" (1.7). The essence of human community of spirit is darkness, "for from within, out of the heart of men, proceed evil thoughts" (Mark 7.21). It is the deep night that hovers over the sources of all human action, even over all noble and devout impulses. The community of the Spirit is the fellowship of those who are called by Christ; human community of spirit is the fellowship of devout souls. In the community of the Spirit there burns the bright love of brotherly service, *agape*; in human community of spirit there glows the dark love of good and evil desire, *eros*. In the former there is ordered, brotherly service, in the latter disordered desire for pleasure; in the former humble subjection to the brethren, in the latter humble yet haughty subjection of a brother to one's own desire. In the community of the Spirit the Word of God alone rules; in human community of spirit there rules, along with the Word, the man who is furnished with exceptional powers, experience, and magical suggestive capacities. There God's Word alone is binding; here, besides the Word, men bind others to themselves. There all power, honour and dominion are surrendered to the Holy Spirit; here spheres of power and influence of a personal nature are sought and cultivated. It is true, in so far as these are devout men, that they do this with the intention of serving the highest and the best, but in actuality the result is to dethrone the Holy Spirit, to relegate him to remote unreality. In actuality it is only the human that is operative here. In the spiritual realm the Spirit governs; in human community, psychological techniques and methods. In the former naive, unpsychological, unmethodical, helping love is extended towards one's brother; in the latter psychological analysis and construction; in the one the service of one's brother is simple and humble; in the other service consists of a searching, calculating analysis of a stranger.

Perhaps the contrast between spiritual and human reality can be made most clear in the following observation: Within the spiritual community there is never, nor in any way, any "immediate" relationship of one to another, whereas human community expresses a profound, elemental, human desire for community, for immediate contact with other human souls, just as in the flesh there is the urge for physical merger with other flesh. Such desire of the human soul seeks a complete fusion of I and Thou, whether this occur in the union of love or, what is after all the same thing, in the forcing of another person into one's sphere of power and influence. Here is where the humanly strong person is in his element, securing for himself the admiration, the love, or the fear of the weak. Here human ties, suggestions, and bonds are everything, and in the immediate community of souls we have reflected the distorted image of everything that is originally and solely peculiar to community mediated through Christ.

Thus there is such a thing as human absorption. It appears in all the forms of conversion wherever the superior power of one person is consciously or unconsciously misused to influence profoundly and draw into his spell another individual or a whole community. Here one soul operates directly upon another soul. The weak have been overcome by the strong, the resistance of the weak has broken down under the influence of another person. He has been overpowered, but not won over by the thing itself. This becomes evident as soon as the demand is made that he throw himself into the cause itself, independently of the person to whom he is bound, or possibly in opposition to this person. Here is where the humanly converted person breaks down and thus makes it evident that his conversion was effected, not by the Holy Spirit, but by a man, and therefore has no stability.

Likewise, there is a human love of one's neighbour. Such passion is capable of prodigious sacrifices. Often it far surpasses genuine Christian love in fervent devotion and visible results. It speaks the Christian language with overwhelming and stirring eloquence. But it is what Paul is speaking of when he says: "And though I bestow my goods to feed the poor, and though I give my body to be burned" —in other words, though I combine the utmost deeds of love with the utmost of devotion— "and have not charity [that is, the love of Christ], it profiteth me nothing" (1 Cor.13.3). Human love is directed to the other person for his own sake, spiritual love loves him for Christ's sake. Therefore, human love seeks direct contact with the other person; it loves him not as a free person but as one whom it binds to itself. It wants to gain, to capture by every means; it uses force. It desires to be irresistible, to rule.

Human love has little regard for truth. It makes the truth relative, since nothing not even the truth, must come between it and the beloved person. Human love desires the other person, his company, his answering love, but it does not serve him. On the contrary, it continues to desire even when it seems to be serving. There are two marks, both of which are one and the same thing, that manifest the difference between spiritual and human love: Human love cannot tolerate the dissolution of a fellowship that has become false for the sake of genuine fellowship, and human love cannot love an enemy, that is, one who seriously and stubbornly resists it. Both spring from the same source: human love is by its very nature desire—desire for human community. So long as it can satisfy this desire in some way, it will not give it up, even for the sake of truth, even for the sake of genuine love for others. But where it can no longer expect its desire to be fulfilled, there it stops short—namely, in the face of an enemy. There it turns into hatred, contempt, and calumny.

Right here is the point where spiritual love begins. This is why human love becomes personal hatred when it encounters genuine spiritual love, which does not desire but serves. Human love makes itself an end in itself. It creates of itself an end, an idol which it worships, to which it must subject everything. It nurses and cultivates an ideal, it loves itself, and nothing else in the world. Spiritual love, however, comes from Jesus Christ, it serves him alone; it knows that it has no immediate access to other persons.

Jesus Christ stands between the lover and the others he loves. I do not know in advance what love of others means on the basis of the general idea of love that grows out of my human desires —all this may rather be hatred and an insidious kind of selfishness in the eyes of Christ. What love is, only Christ tells in his Word. Contrary to all my own opinions and convictions, Jesus Christ will tell me what love toward the brethren really is. Therefore, spiritual love is bound solely to the Word of Jesus Christ. Where Christ bids me to maintain fellowship for the sake of love, I will maintain it.

Where his truth enjoins me to dissolve a fellowship for love's sake, there I will dissolve it, despite all the protests of my human love. Because spiritual love does not desire but rather serves, it loves an enemy as a brother. It originates neither in the brother nor in the enemy but in Christ and his Word. Human love can never understand spiritual love, for spiritual love is from above; it is something completely strange, new, and incomprehensible to all earthly love.

Because Christ stands between me and others, I dare not desire direct fellowship with them. As only Christ can speak to me in such a way that I may be saved, so others, too, can be saved only by Christ himself. This means that I must release the other person from every attempt of mine to regulate, coerce, and dominate him with my love. The other person needs to retain his independence of me; to be loved for what he is, as one for whom Christ became man, died, and rose again, for whom Christ bought forgiveness of sins and eternal life. Because Christ has long since acted decisively for my brother, before I could begin to act, I must leave him his freedom to be Christ's; I must meet him only as the person that he already is in Christ's eyes. This is the only meaning of the proposition that we can meet others only through the mediation of Christ. Human love constructs its own image of the other person, of what he is and what he should become. It takes the life of the other person into its own hands. Spiritual love recognizes the true image of the other person which he has received from Jesus Christ; the image that Jesus Christ himself embodied and would stamp upon all men.

Therefore, spiritual love proves itself in that everything it says and does commends Christ. It will not seek to move others by all too personal, direct influence, by impure interference in the life of another. It will not take pleasure in pious, human fervour and excitement. It will rather meet the other person with the clear Word of God and be ready to leave him alone with this Word for a long time, willing to release him again in order that Christ may deal with him. It will respect the line that has been drawn between him and us by Christ, and it will find full fellowship with him in the Christ who alone binds us together. Thus this spiritual love will speak to Christ about a brother more than to a brother about Christ. It knows that the most direct way to others is always through prayer to Christ and that love of others is wholly dependent upon the truth in Christ. It is out of this love that John the disciple speaks. "I have no greater joy than to hear that my children walk in truth" (III John 4).

Human love lives by uncontrolled and uncontrollable dark *desires*; spiritual love lives in the clear light of service ordered by the *truth*. Human love produces human subjection, dependence, constraint; spiritual love creates *freedom* of the brethren under the Word. Human love breeds hothouse flowers; spiritual love creates the *fruits* that grow healthily in accord with God's good will in the rain and storm and sunshine of God's outdoors. The existence of any Christian life together depends on whether it succeeds at the right time in bringing out the ability to distinguish between a human ideal and God's reality, between spiritual and human community.

The life or death of a Christian community is determined by whether it achieves sober wisdom on this point as soon as possible. In other words, life together under the Word will remain sound and healthy only where it does not form itself into a movement, an order, a society, a *collegium pietatis*, but rather where it understands itself as being a part of the one, holy, catholic, Christian Church, where it shares actively and passively in the sufferings and struggles and promise of the whole Church. Every principle of selection and every separation connected with it that is not necessitated quite objectively by common work, local connections, or family connections is of the

greatest danger to a Christian community. When the way of intellectual or spiritual selection is taken the human element always insinuates itself and robs the fellowship of its spiritual power and effectiveness for the Church, drives it into sectarianism. The exclusion of the weak and insignificant, the seemingly useless people, from a Christian community may actually mean the exclusion of Christ; in the poor brother Christ is knocking at the door. We must, therefore, be very careful at this point.

The undiscerning observer may think that this mixture of ideal and reality, of the human and spiritual, is most likely to be present where there a number of levels in the structure of a community, as in marriage, the family, friendship, where the human element as such already assumes a central importance in the community's coming into being at all, and where the spiritual is only something added to the physical and intellectual. According to this view, it is only in these relationships that there is a danger of confusing and mixing the two spheres, whereas there can be no such danger in a purely spiritual fellowship. This idea, however, is a great delusion. According to all experience the truth is just the opposite. A marriage, a family, a friendship is quite conscious of the limitations of its community-building power; such relationships know very well, if they are sound, where the human element stops and the spiritual begins. They know the difference between physical-intellectual and spiritual community. On the contrary, when a community of a purely spiritual kind is established, it always encounters the danger that everything human will be carried into and intermixed with this fellowship. A purely spiritual relationship is not only dangerous but also an altogether abnormal thing. When physical and family relationships or ordinary associations, that is, those arising from everyday life with all its claims upon people who are working together, are *not* projected into the spiritual community, then we must be especially careful. That is why, as experience has shown, it is precisely in retreats of short duration that the human element develops most easily. Nothing is easier than to stimulate the glow of fellowship in a few days of life together, but nothing is more fatal to the sound, sober, brotherly fellowship of everyday life.

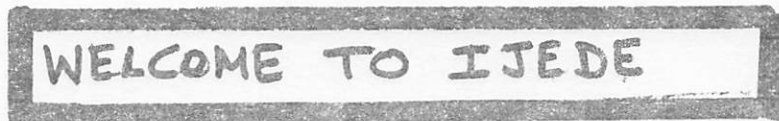
There is probably no Christian to whom God has not given the uplifting *experience* of genuine Christian community at least once in his life. But in this world such experiences can be no more than a gracious extra beyond the daily bread of Christian community life. We have no claim upon such experiences, and we c'o not live with other Christians for the sake of acquiring them. It is not the experience of Christian brotherhood, but solid and certain faith in brotherhood that holds us together. That God has acted and wants to act upon us all, this we see in faith as God's greatest gift, this makes us glad and happy, but it also makes us ready to forego all such experiences when God at times does not grant them. We are bound together by faith, not by experience.

"Behold, how good and how pleasant it is for brethren to dwell together in unity"—this is the Scripture's praise of life together under the Word. But now we can rightly interpret the words "in unity" and say, "for brethren to dwell together *through Christ*". For Jesus Christ alone is our unity. "He is our peace". Through him alone do we have access to one another, joy in one another, and fellowship with one another.

from *LIFE TOGETHER*, SCM Press. London: 1965.

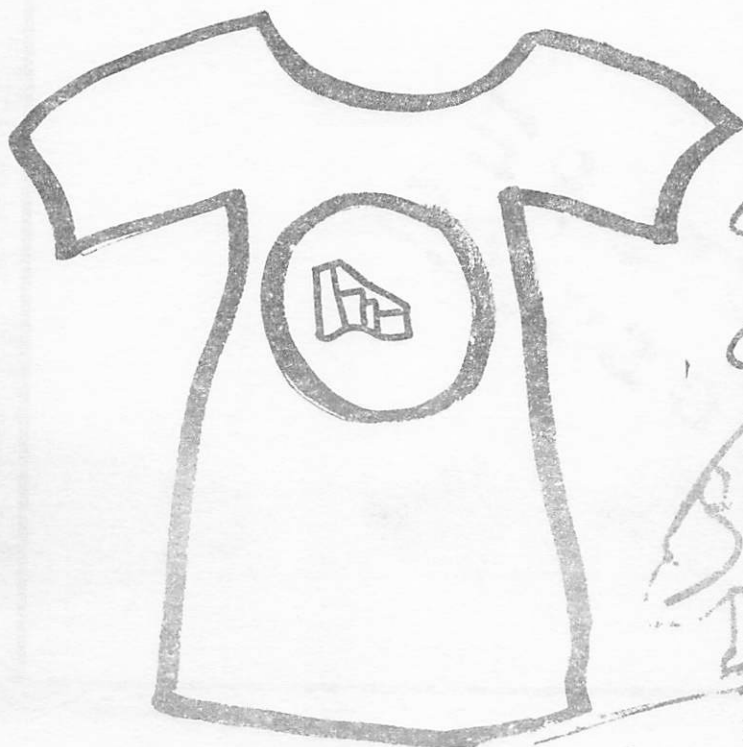


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COMMUNITY SYMBOLS

UNIFORMS



CELEBRATIONS

1. Designation of landmarks
2. Distinguish boundaries
- signs, painted curbs, etc.
3. Public map
4. Create flags and banners
5. Use uniforms: preschool, youth
Health, Women, Care
6. Colored postcard of village
- Name area, etc.
8. Unique village handicrafts
9. Costumes
10. ...
11. National
12. ...
13. ...
14. ... art ... , ... s,
... large ... , ...
... , plastic

**IDEA
BOX.**

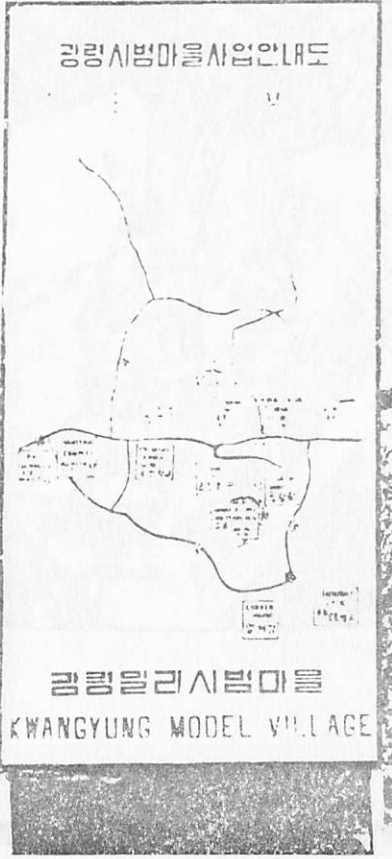
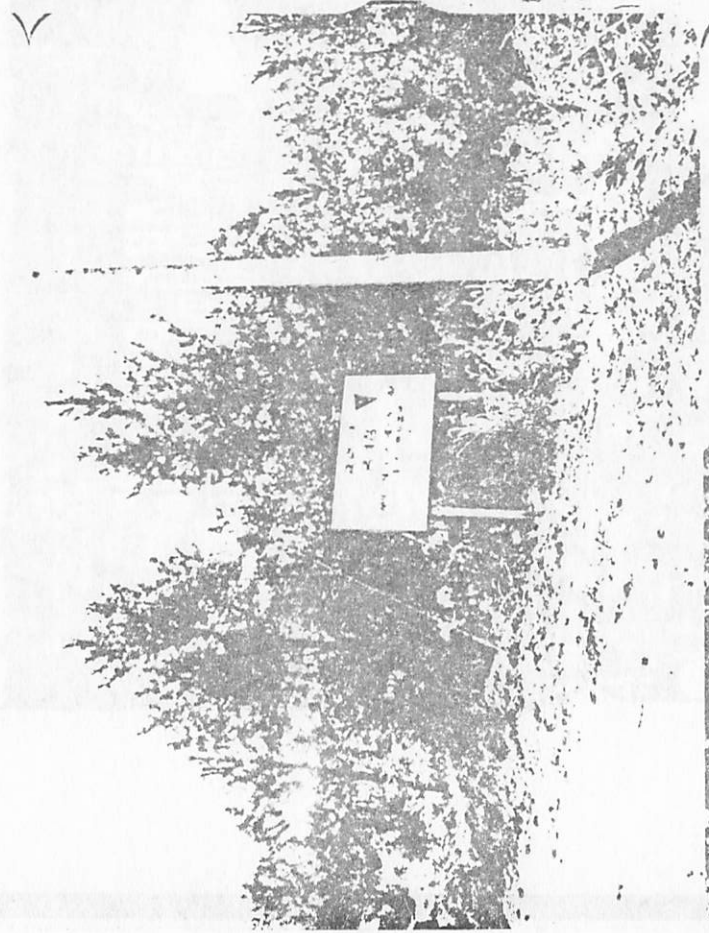
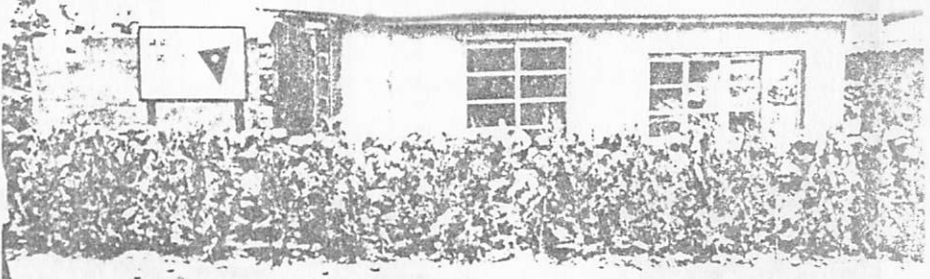
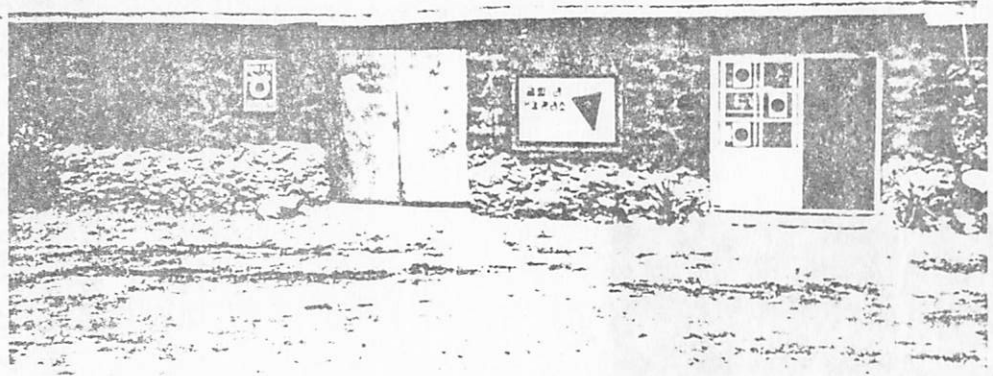
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**FUTURE
FOSSILS**

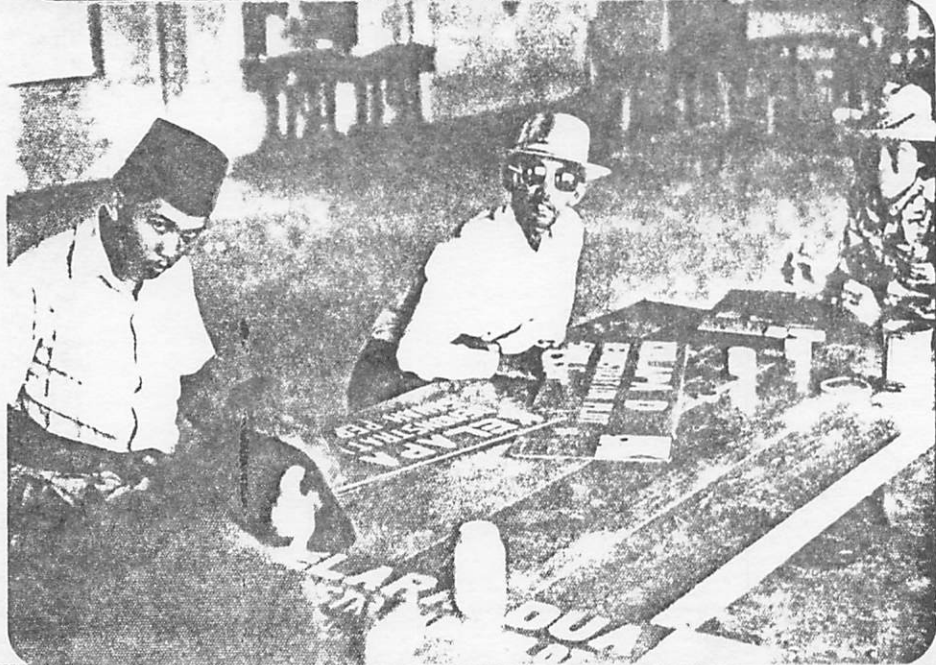
PROJECT PEARL

PROJECT : KWANGJUNG IL

136



PROJECT : KELAPA DUA
ARENA : COMMUNITY IDENTITY
EVENT : SIGNBOARDS



GRIDDING PRINCIPLES

The first principle is that of holding global commonality. At present the movement is working on a rational or sixes from continents to parishes, and then below that in five parts.

The second principle is that of equal population. We symbolize that our care for all men is on the basis of an objective construct. The basic unit of this primal community is the parish, by dividing at each level into portions of roughly equal population.

The third principle is that of designing a symbolic grid that has a powerful artistic impact. This implies the fewest number of lines with a minimum number of intersections. It also means looking for simple, distinctive characteristics, such as a slanting line or a single arc, to give the grid a distinctive character.

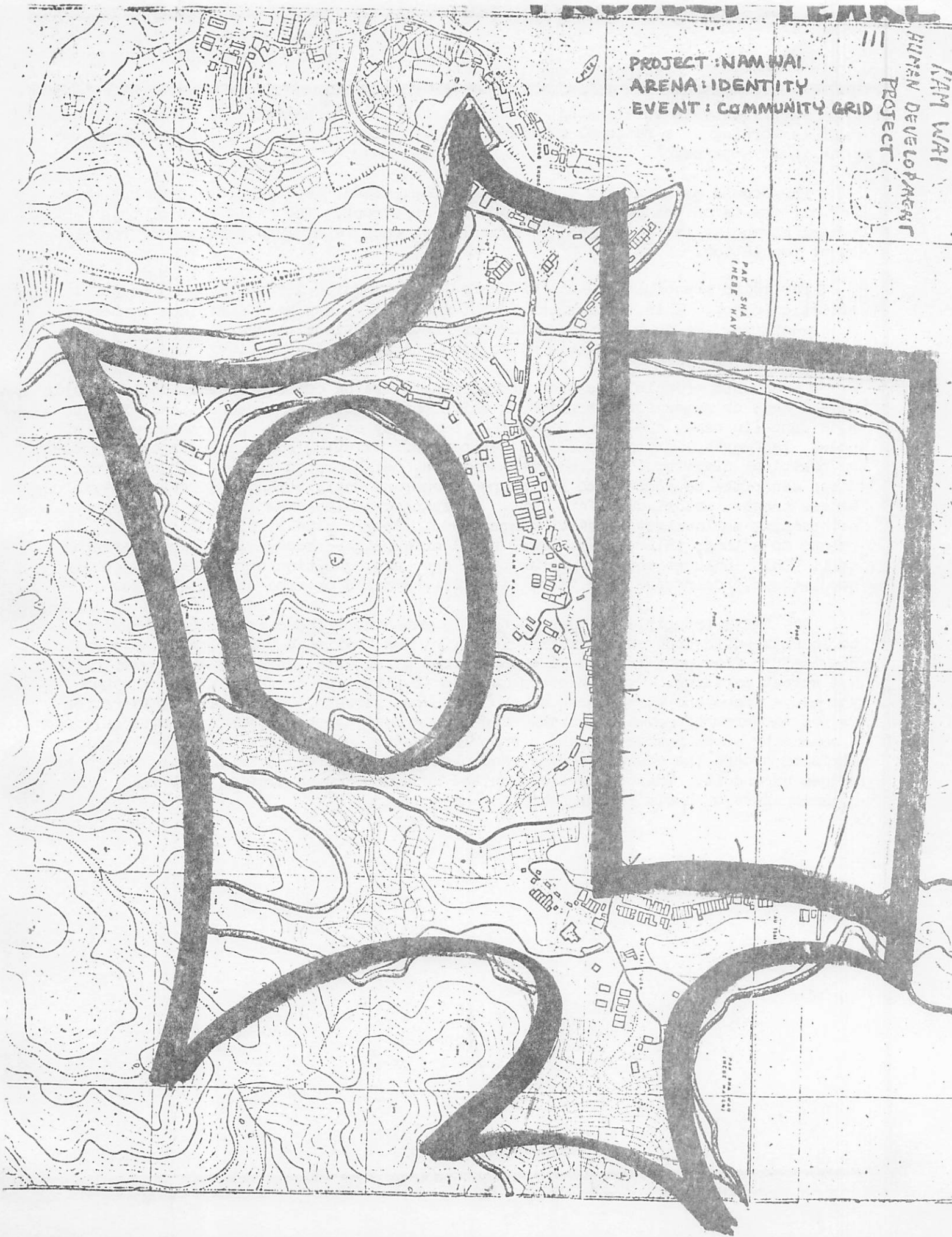
The fourth principle is that of honoring existing consciousness. People usually have a name or names for the place in which they live. The movement looks for the most symbolic name, analyzing historical community as well as the present names of nodes, landmarks, institutions, and businesses. Existing consciousness is influenced by political divisions, governmental services, neighborhood renewal projects, etc. These can often be identified by telephone company "neighborhood" directory divisions, census tracts, school districts, etc. Existing consciousness is also honored by maintaining maximum geographical compactness. People usually find it difficult to relate to a long, thin parish. The "feel" of a neighborhood must be considered as well. This includes such things as type, age, and condition or residences, ethnic populations, businesses, and visual impact like hills or tree-shaded streets.

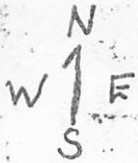
The fifth principle is that of traffic patterns. These are obvious barriers to local traffic such as mountains, lakes, rivers, railroad tracks, and expressways. The traffic flow patterns are also influenced by arterial streets, expressway exits and street patterns. One can often make local divisions on the basis of whether the houses face the North-South or the East-West streets. The final consideration is the patterns of movement to and from commercial, shopping, and recreational nodes. A community often focuses around a shopping center, so that one makes the larger division around the area it serves, and then makes smaller divisions in quarters or wedges around it. These wedges are united by their common traffic flow and consciousness of their relationship to the node.

NAM WAI
HUMAN DEVELOPMENT
PROJECT

PROJECT : NAM WAI
ARENA : IDENTITY
EVENT : COMMUNITY GRID

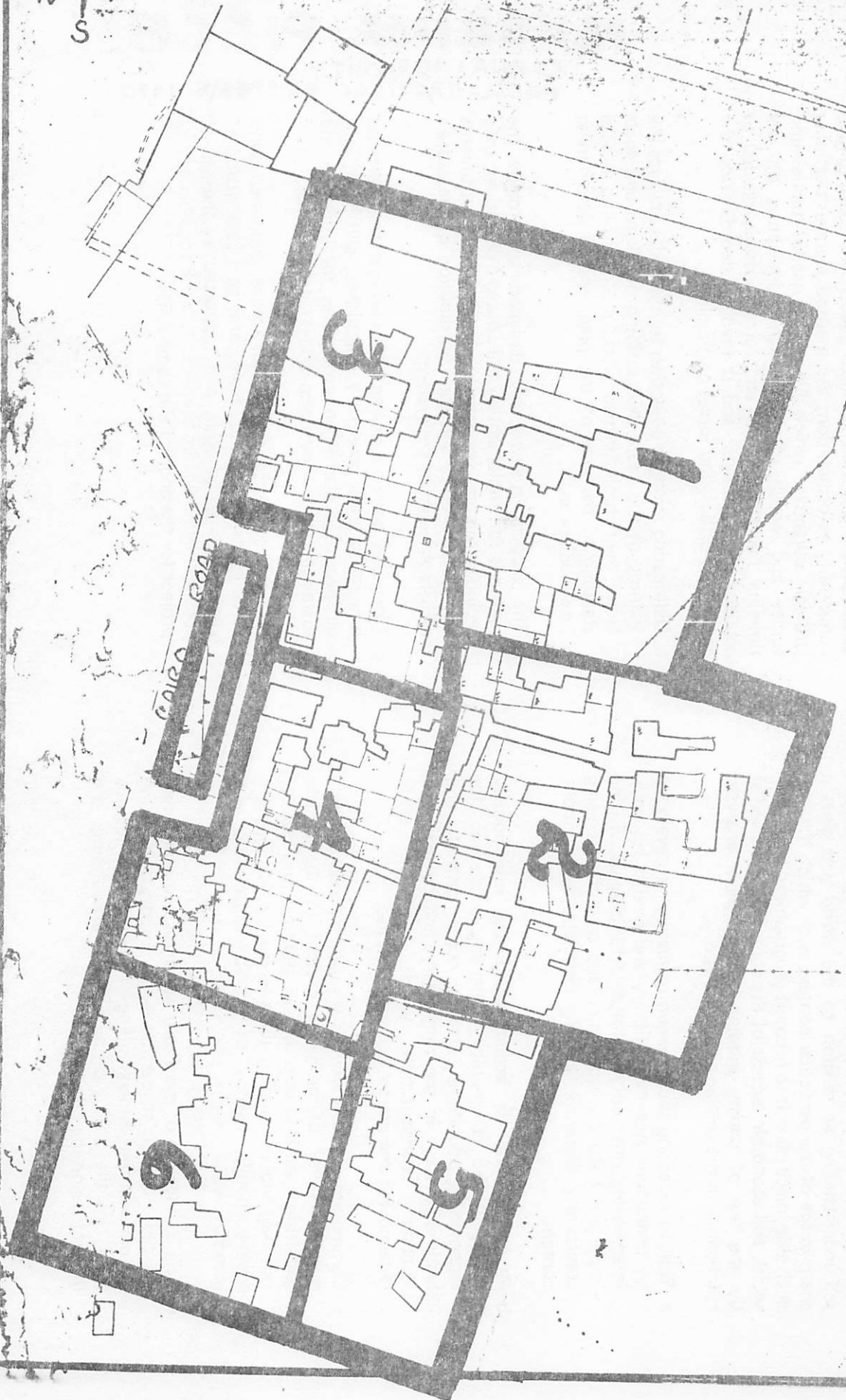
PAN SIA
INDEE HAY





مركز القاهرة للتخطيط العمراني
مركز الدراسات والبحوث
بيانات التربة
مركز الدراسات

PROJECT:
EL BAYAD
ARENA:
IDENTITY
EVENT:
SYMBOLIC
GRID



5. PARISH DELINEATION

Parish delineation is necessary in developing the cadre's self-understanding as mission to the world and gives a sharp image of the particular context with which it has to deal; this image takes into account geographical, historical, social, and economic aspects of the community, arrived at by the use of parish gridding and problem analysis, culminating in the writing of a manifesto.

- a. Skill in detecting the *community history* is developed by conducting systematic library and archive research, interviewing elder citizens for colorful insights, visiting important historical landmarks, and carefully perusing community literature, looking especially for symbolic content.
- b. *Parish gridding* is accomplished by intentionally surveying the community selecting a method for determining boundaries, arteries, nodes, districts, and landmarks; tours of the community; and by making a symbolic representation which can be easily remembered and reproduced for quick use.
- c. *Community problem analysis* is made by conducting a research study of problems present in the parish; gestalting them into an economic, political, and cultural rationale and completing the analysis by developing a socio-economic overlay of ethnic information and income levels.
- d. Skill in the area of *manifesto writing* is acquired when the cadre decides to participate in corporately writing the common self-understanding of the parish as it finds itself in the 20th century, and articulating the imperatives on the community.

7. SOCIAL PLANNING

Social planning is a tactic which enables the cadre to plan community reformulation; the method involves outlining strategic objectives which illuminate needed tactics and forces and which provide progress indicators on the timeline; listing all tactics and forces possibly needed to achieve the objectives; and it involves coordinating the objectives, tactics, and forces on timelines.

- a. Delineating *strategic objectives* by the cadre involves the training of the cadre in describing problems and goals from their brainstormed lists, in identifying blocks standing in the way of the plan, and in determining intermediate goals.
- b. The *tactical systems* are designed to provide the methods for implementing the strategic objectives; they include programs for actualizing objectives, instruments necessary in each, and the coordination of the cadre's efforts throughout the system.
- c. *Time lines* permit a sequential ordering of the short and long-range goals previously established, and bring into perspective a clarity on procedures for initiating and sustaining the task over a specified length of time.
- d. "*Disciplined forces*" describes those cadremen who through corporate study have come to a clear vision of what needs to be done, and supported by the use of common symbols, are prepared to work together at any project for the good of the community.

MUSEUM PIECE
 ARENA: IDENTITY
 FROM: TACTICAL SYSTEMS: 1970
 1/3

1. Hold heritage expo
 - locate key guests including people who made good
 - collect artifacts
 - schedule craft demonstration
 - make public announcement
 - create celebration calendar
 - send invitations
 - Historic Pageant
 - live demonstrations: dances, crafts, games songs
 - presentation of gift
 - closing
2. Cultural dances and instruments
3. Tours of community
4. Festival of nations
5. Celebrate oldest person and one who has resided longest
6. Mother/Father of the Year
7. Presentation of gifts: global map, picture book
8. An official reception, welcoming
9. Community meal
10. Commissioning of stake leaders
 - sash/symbol/ record book
11. Celebrate completed projects, programs, guildings, training
12. Graduation where everyone receives certificate in training program
13. Community anniversary
14. Celebration of national days
15. Showing films
16. Community celebrations
17. Social events calendar
18. Stake celebration
19. Heritage event
20. Health fair
21. Art show with memorabilia
22. Dedication of community center.
23. Establish stake nodes
24. Industrial Fair
25. Crafts Fair
26. Plaza dedication
27. Photograph exhibit
28. Festival of season
29. Festival of greatness

IDEA BOX

Published calendar
Heritage expositions
Fairs
Following events

**FUTURE
FOSSILS**

PROJECT PEARL

115

Project: Kawangware

Arena: Community Celebration

Event: Presentation of Barclay's Bank Gift

DESCRIPTION: Early in the month of June, the auxiliary in conjunction with the bank representative decided to have a public presentation of the bank's gift. The month of June has no rain and Monday nights are the least busy, so the celebration was scheduled then to enable the total community to be present and allow regular work to proceed. The bank representative arranged for the Kenya Police Band to attend and play. Government officials were invited by the ICA staff. All programs prepared an artful presentation to celebrate the work they had done which had brought this gift and low-interest loan. The bank representative prepared all the publicity. All the preparation was done in two weeks. Guests arrived at five P.M. and were taken on site visits by the auxiliary and community residents. News agents were also present for this. The band began playing at 5:30 P.M. Children marched to their place. The Public Works Corps provided security along with policemen. Guests included the District Officer, 3 city councilors, the Chief and Sub Chiefs of Kawangware surrounding area, top officials of Barclay's Bank, honoured and respected community residents including the Chairman of the Kawangware Cooperative Society, representatives of the Ministry of Cooperative Development. All the program groups formed a semi-circle. At 6:15 it began to rain, but people stayed. The presentation of the cheque was by a black man to Campbell (white man). People gathered in small groups to celebrate and talk about the project. The event was a prestigious band coming to Kawangware and a peaceful, cooperative celebration without obvious police presence. This was the first time that ~~KKK~~ Kawangware had received a large grant which helped to give credibility to the project.

- PROCEDURES:**
- Check with District Officer for permission to meet at night.
 - Coordinate with the Barclays Bank officer
 - Check with community leadership for response
 - Set up speaker system
 - Space design done by auxiliary
 - Plan site visit
 - Assign one person to each group or person
 - Cocktails for guests
 - Public Works Corps planned security
 - Flyers distributed
 - Celebration announced in colleges and programs

PROJECT PEARL

116

PROJECT: Lorne De L'Acadie

ARENA: Community Symbol

EVENT: Cabaret

DISCRIPTION:

As a way to make money for the Lorne Fire Protection Fund the Auxiliary offered to put on two cabarets, identical in format, on two consecutive Saturday nights. The Lorne Volunteer Firefighters accepted this offer and planned to provide the practical help of setting up the events.

Dances are one of the only forms of entertainment in Lorne, so most people thought the cabaret would be a dance. We tried to give images of a show with singing, skits, etc. and found resistance in the community. People were certain no one would pay to come to such an event. Gradually the image of the DANCE CABARET clarified.

We decided to use local volunteers to furnish dance music and to use their intermission periods for CABARET-type entertainment. We also decided to decorate the parish hall in fine, sophistication using small tables for 2 couples, tablecloths, flowers, and candles and canterns. We secured a liquor license, asked community women to help prepare a buffet supper of turkey salad, potato salad, macaroni, tuna salad, rolls, butter, tomato, lettuce and cucumber.

We created the Cabaret shows by using a group song-short, snappy, resurgence song-as the ICA staff walked to the center of the floor. We then had a small group sing a song, then an individual or duet, then a group song, and used the same song to close. Each show took about 15 minutes and had included in it a humorous story or skit-a spoof on Canadian life or life in New Brunswick with a little hint at Lorne.

The dances were calmer than many in Lorne and were well attended. We had an adequate number of bouncers to insure that not trouble occurred. The community responded very well and through the experience began to see that humor and music can be used to speak about our everyday life.

For a community that has never celebrated together, these Cabarets were an important step in allowing people to see how they can celebrate together the joys and pain of the work they are undertaking.

19

SIGNAL UNIT TACTIC 25
Parish

III. RE-CREATING THE ESCHATOLOGICAL DIMENSIONS

LITURGICAL EXTENSION
Radicalizing Human Symbols

377
9. SELF-CONSCIOUS CREATION

378
10. SYMBOLS RENEWAL

379
11. TIME RE-CREATION

380
12. SPACE RE-DESIGN

Occasion Significance	recreate rituals	Community Nickname	create myth	Two-week Concept	time assignment	Personal Spacemaking	furniture arranging
	create story		signify history		advance planning		determine adequacy
	explode context		hold vision		missional orientation		intentional planning
	articulate imperatives		communicate imperat's		timeline imaging		explode image
Intentional Timing	assignment structure	Song Writing	ground reality	Free-time Image	time structuring	Decor Awareness	color planning
	individ'lize orchestrat'n		research tunes		missional assignment		tell story
	create timelines		image secularization		missional discontinuity		communicate intent'ity
	actualize timelines		create story		missional study		intentionalize globality
Event Reflection	event image	Node Significance	symbolic location	Public Time-sense	imaginal time design	Public Spacing	facilities intentionality
	objectify event		intentional decor		missional context		recreation planning
	interpret event		story creation		assignment structuring		pattern manipulation
	reformulate image		advertisement activity		symbolic timing		intentional decorating
Ritual Creation	common images	Posters Creation	communicate story	Parish Year	image timeline	Boundary Consciousness	erect sign
	simple wording		design basics		determine events		display symbol
	universal story		visualize image		holiday celebration		create art form
	bodily participation		intentional placemat		communicate vision		imaginal gridding

ARENA: CELEBRATION
FROM: TACTICAL SYSTEMS-1970

MUSEUM PIECE 117

**III. RE-CREATING THE ESCHATOLOGICAL DIMENSION
PROCEDURES**

The procedural steps for implementing this tactic are the following:

1. Recognize occasions of special significance to the community, enable the selfconscious appropriation of the event by providing context and time for reflection, and create rituals that embody the common image and memory.
2. Research community records, interview community people, then write myths for the personal and public use of the parish which contain suitable future imperatives and are firmly grounded in the history of the community.
3. Create the community identity by determining a symbol for the community nickname, designing the displaying signs which imaginally define community boundary lines, publishing a song written for the community and by naming a room or a building.
4. Create short courses on the intentional use of time and space, radically redesign space and decor in one public room, and develop a story emphasizing public decor and what it says to the parish.
5. Obtain informative picture of the community by the workshopping of community facilities and their uses, traffic patterns, and main streets, recreation areas, significant nodes and by observing local news in the community newspapers.
6. Expose the community to a model for space needs and global decor through the recruitment of cadre families who will create a rationale and a story, experiment in their homes, and intentionally entertain community families.
7. Create a comprehensive assignment rationale to develop and display imaginal and actual timelines; remind individuals of their participation imperatives by using symbolic posters of the time design, church calendars, and a church newsletter published quarterly.
8. Publicize parish events through selected poster images, by publishing special cultural and key events in a parish calendar, by displaying pictures and notes on bulletin board, and through edge articles written for the local newspaper.

1. Gather data for story from homes, regional centers, museums, government offices, maps, libraries, elder's wisdom
2. Youth hear and tell community story
3. Family tree of village
4. Read story during celebration
5. Write present/future story
6. Model village master plan
7. Dramatize story
8. Stories about the future

IDEA
BOX

Story-writing workshop
Print Posters (1 a month)
Museum Dynamic
Celebration record book
Community Story & Picture Book
Children's Book
Brochure
Tapes of Songs

FUTURE
FOSSILS

PROJECT: SUNGEI LUI HDP

ARENA: SYMBOL

EVENT: SUNGEI LUI STORY

PROJECT PEARL

THE KAMPONG SUNGEI LUI STORY

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THE PROLOGUE

Deep in the primordial jungles of peninsular Malaysia, the Sungei Lui River has wound its way toward the sea since time immemorial, carrying on its back the waters which give the land its abundant fertility. Surrounding it, the silence was heavy, for only the sounds of the jungle--the humming of the insects, the chirping of the birds, the calls of the animals and the constant murmur of the wind among the leaves of the majestic trees--disturbed the silence. But above everything else, there was the expectant silence.

The land was rich, and wild and pregnant with possibilities; waiting only to be tamed and used. Waiting for people.

THE PAST

Across the sea in South Sumatra, a people was waiting for the call of a new land. Through their age-long struggle with the hostile elements of nature, and more recently, the heavy yoke of foreign oppression, the Kerinchis had been molded and forged into an industrious, disciplined and adventurous people. When the situation became too unbearable, they decided to take their destiny in their own hands and seek a new beginning for themselves across the sea in the jungles of Malaysia.

Around the turn of the Century, they came; men first, in small groups, walking long miles on foot, continuing by small boats and by ship, determined to reach their unknown destiny. After the First World War, more followed, sojourning briefly around Kuala Lumpur until they were offered land in the deep jungles of the Ulu Langat District along the Sungei Lui River. Grateful for God's protection, they vowed not to return to their birthplace until they could return as Hajis, those who had performed the pilgrimage to Mecca, and thus fulfilled their religious obligation.

Unafraid of the hardship and work, they pushed back the jungle, built their small homes, planted tapioca, their rice for food, rubber trees for cash and received the blessings of fruit-bearing trees as an extra bonus. Then they sent for their women and children.

More than anything else, they built a community glued together by age-long traditions and customs. They knew themselves to be a people bound together in unity and vowed a relationship of mutual help and support. When the life events of birth, death and marriage occurred they all gathered together to celebrate with singing, Meranggo dancing and the ancient art of the Silat Padang - self defense. To be absent from one of these celebrations was to deny the oneness where the joy and sorrows, the laughter and tears of one member were the joy and sorrow, the laughter and tears of all.

-2-

The Mosque and the religious teachers and leaders were the symbols of their deep religious spirit. The schools, built by their own hands, became a sign of their care for the future, and the water system and irrigation canals, with dams and pipes gave proof of their ability to work cooperatively for the benefit of the whole community.

Life was not always easy. There was the constant uncertainty of nature, the draughts and floods which threatened to undo their labors, but their spirit never collapsed. Each set-back only increased their determination to succeed in creating a new and better life for their children and their children's children.

When the Japanese occupied the country during the Second World War and growing rubber was no longer beneficial, they expanded the rice fields and vegetable gardens and Sungai Lui became a source of supply for food for a large surrounding area. When the Emergency made it necessary to leave their houses scattered along the spacious edges of the jungle, they adjusted to the demands of a new life in the crowded surroundings of Kempong Masjid.

THE PRESENT

The rapid changes of the 20th Century world have not left Sungai Lui untouched. The pull of the city, with the promise of an easier and more exciting existence has made its impact, especially on the youth. And as young people leave for the glamor of the city, family patterns are disrupted, rubber trees remain untapped and padi fields return to an unproductive state. The result is a general uneasiness about the future. Dependence on outside, factory-produced food and goods, coupled with increases in costs of living have created an atmosphere of economic strain and stress. Old values and traditional skills are being exchanged for new values and additional relationships.

But once again, like their forefathers before them, the people of Sungai Lui are refusing to be defeated. Deep in the hearts and minds of the people a new, fresh vision is being born, is gaining momentum and a new, creative thrust into the future is in the making. It is a new moment of expectant silence.

THE EPILOGUE

Oh! Sungai Lui you are beautiful
The people are so kind and helpful
The memories will be with me forever.

Youth of Sungai Lui march on
Secure in the success of your future
Never retreat or accept defeat
We all pray for you.

PROJECT PEARL

Project: Termine

Arena: SYMBOLIC STORY

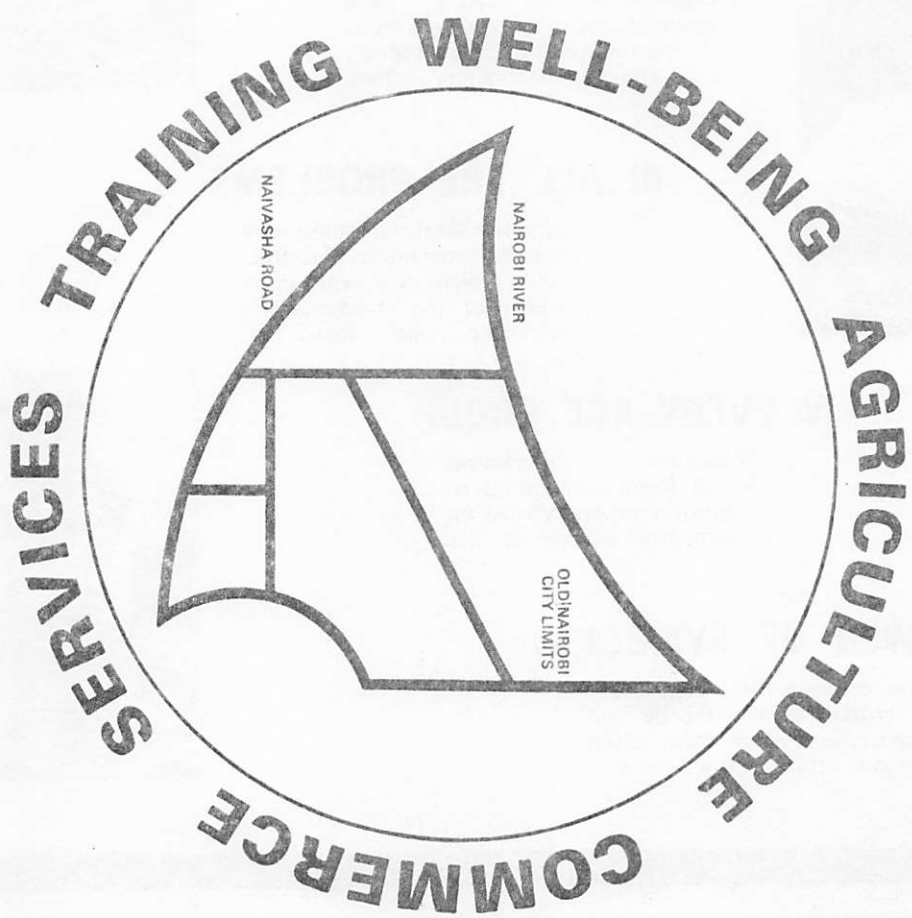
Event: The Publication of The First Issue of
The Termine Newspaper "Risorgimento Di Termine"

Description:

This event took one week to stage. It began with the youth corps who took on the job of-reporters, lay-out artists, typists, printers and distribution. The reporters went out and visited the businessman to sell ads. They took a tape recorder and interviewed people who had been at the consultation. The typewriters were borrowed from homes. Materials were bought at the neighbouring town of Aquila with money supplied by a "launch fund". Meetings were held every evening from four until seven. The villagers were surprised at the speed with which the paper was published. The paper contributed to a better sense of community.. One lady who saw the paper being distributed said, "Come to the Coscina Valley. We need one too." The paper was four pages. At the end of the week, we named the editor and staff of the paper and enthusiastically began on the next issue. The reason that this newspaper was started was out of a desire for increased youth enrolment, the need of the community for information and the need of a focus for the community discussion.

PROJECT: KAWANGWAR
 ARENA: STORY
 EVENT: BROCHURE

BUILDING FOR THE FUTURE



KAWANGWAR

PROJECT PEARL ¹²²

- PROJECT : KAWANGWARE
ARENA : STORY
EVENT : BROCHURE

THE PRESUPPOSITIONS

I DELIMITED GEOGRAPHICAL AREA

A limited and defined geographical area allows local people to see that the task of caring for society is a visible and viable possibility.



II DEPTH HUMAN PROBLEM

Creation of community based economic and social structures reveal the possibility of local self support and effective community action.



III ALL THE PROBLEMS

Effective local community care requires programmes and structures which deal with every aspect of the community's economic and social life.

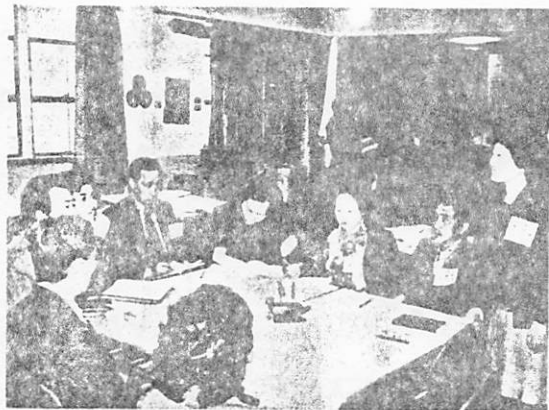
IV EVERY AGE GROUP

Structures and programmes which involve all groups re-create the necessary roles for meaningful community life.



V POWER OF SYMBOLS

The creation of community is crucial to the morale and expectation which turns social despair into creative society.



PROJECT REPLICATION

With Kwangyung il as a living model, rural villages will be selected and a *consult* with the local citizens, similar to that which was held in Kwangyung, will be held. This will be followed by the holding of Town Meetings, the training of local leaders and the scheduling of additional *consults*. Each local community will be involved in building its own plan in a way to reflect the national vision of the Saemaul Undong and to engage the local community in the realization of that vision.

THE INSTITUTE OF CULTURAL AFFAIRS

The ICA is a research, training and demonstration group concerned with the human factor in world development. The ICA is a not-for-profit institute supported by government agencies, foundations, corporations and individuals, with 105 offices in 23 nations around the world.

THE TASKS OF THE GUILDS

PHYSICAL WELL-BEING

1. Improved living demonstrations
2. Preventive health care
3. Training village paramedics
4. Coordinating health services

PRACTICAL EDUCATION

1. Pre-school education
2. Adult vocational classes
3. Guild bi-weekly meetings
4. Community weekly newspapers

CORPORATE PATTERNS

1. Village global relationships
2. Village service corps
3. Village rehab projects
4. Village care system

COMMERCIAL EXPANSION

1. Village cooperatives
2. Processing industries
3. Village treasuries
4. Other industries

AGRICULTURAL INTENSIFICATION

1. Common pasture improvement
2. New crop experimentation
3. Small animal projects
4. Experimental feeding programs

PROJECT PEARL

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PROJECT : KAWANGWARE
ARENA : STORY
EVENT : BROCHURE



THE GLOBAL SOCIAL DEMONSTRATION PROJECTS

ISLE OF DOGS	LONDON
TRUSTEVERE	ROME
MAJURO	MARSHALL ISLANDS
OOMBULGURRI	AUSTRALIA
KAWANGWARE	NAIROBI
FIFTH CITY	CHICAGO
TAJ GUNJ	INDIA
JEJU DO	S. KOREA

COORDINATING CENTRES IN:

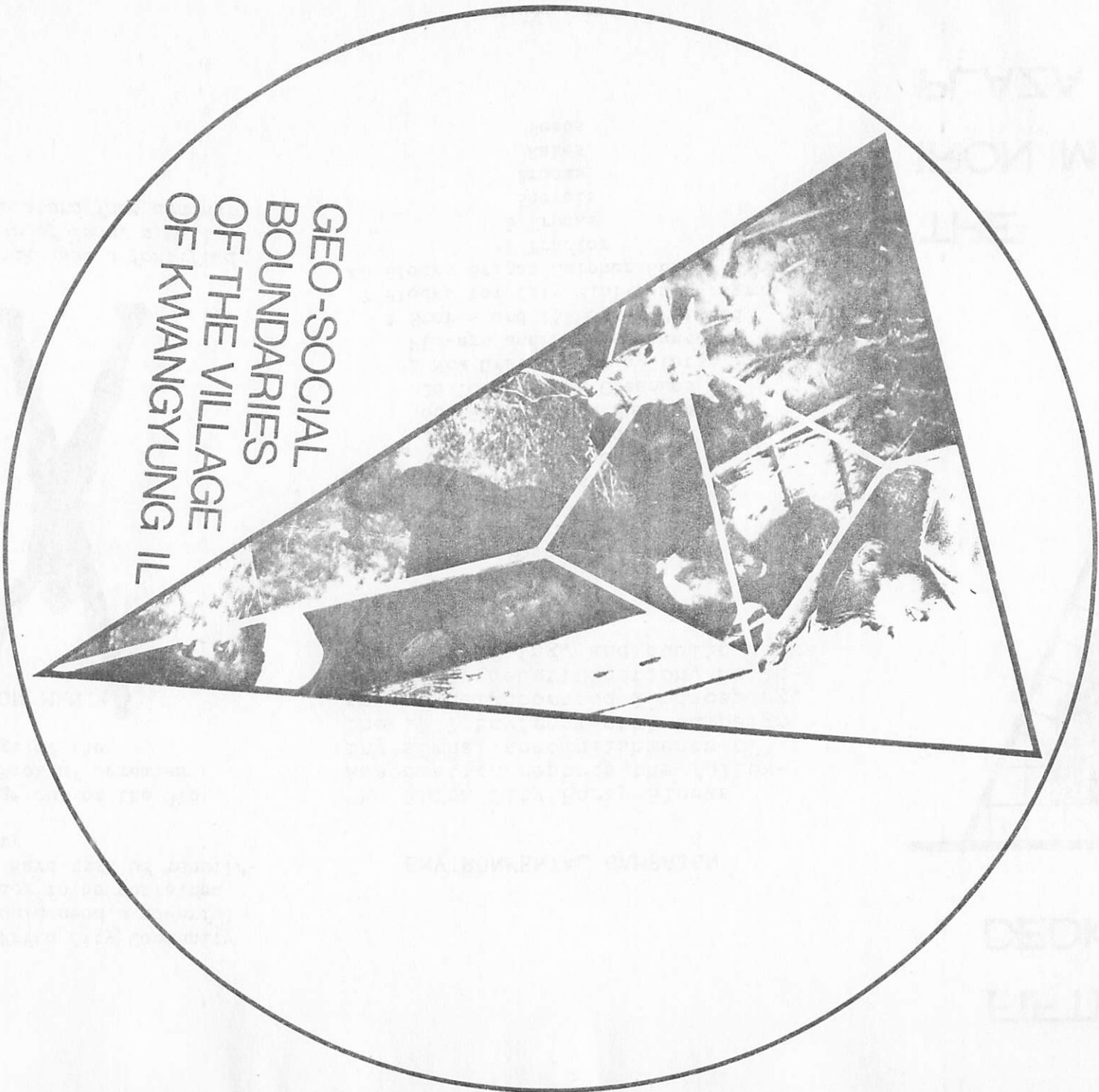
BRUSSELS · NAIROBI · BOMBAY
SINGAPORE · HONG KONG · CHICAGO

KAWANGWARE HUMAN DEVELOPMENT PROJECT



A DEMONSTRATION
OF PRACTICAL HOPE
FOR THE WORLD

PROJECT : KWANGJUNG IL
ARENA : STORY
EVENT : BROCHURE
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GEO-SOCIAL
BOUNDARIES
OF THE VILLAGE
OF KWANGJUNG IL

FIFTH CITY DEDICATES

In 1968 the Fifth City Community decided it would need a powerful symbol in order to be sustained in the long, hard task of rebuilding Fifth City.

From a passage out of the Old Testament's Book of Jeremiah came the image of the

IRON MAN



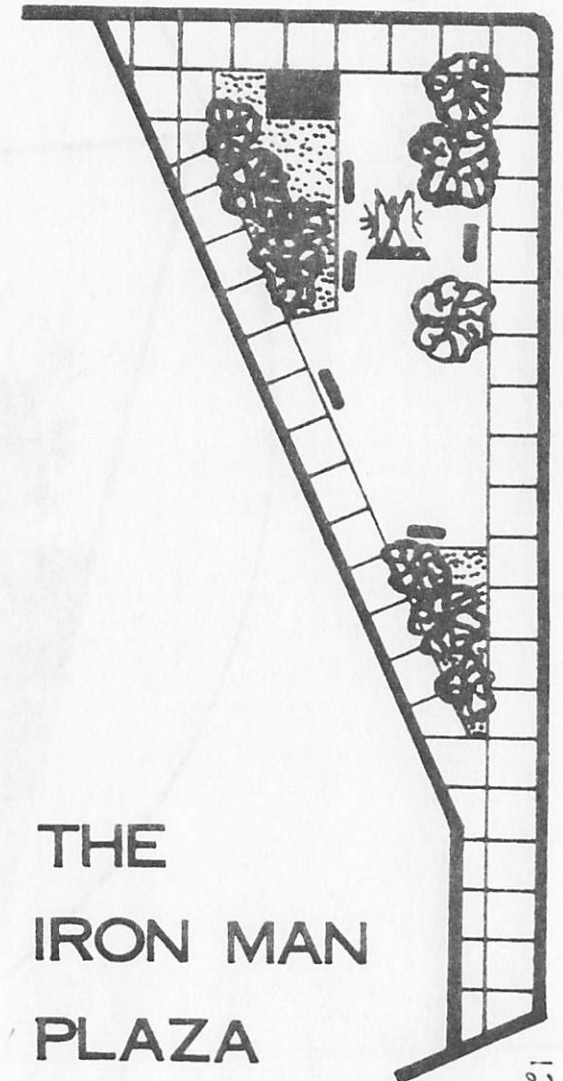
"This day make you a fortified city, a tower of iron, a wall of bronze, to stand fast against the land."

PROJECT: 5TH CI
ARENA: STORY
EVENT: BRACHU

ENVIRONMENTAL CAMPAIGN

The Fifth City Forty Blocks Association reports the following signal accomplishments of the 1977 Environmental Campaign toward neighborhood landscaping, community beautification, building facelifting, and public works:

- 1 Rototiller
- 1 Post Holer
- 15 Block Signs
- 25 Trees Planted
- 120 New Lawns Planted
- 100 New Urban Gardens
- 2,000 Yards of Sod Laid
- 600 Feet of New Fencing
- 26 Total Block Cleanups
- 3 New Gravel Parking Lots
- Flowers and Shrubs Planted
- 4 Stores and 15 Houses Painted
- 2 Blocks for City Mini-Zone Program
- 40 Blocks Bright Sulphur Street Lights
- 1 Tractor
- 3 Trucks
- Shovels
- Brooms
- Rakes
- Seeds



I. CREATING THE PARISH STORY
SENTENCES

1. EDGE RESEARCH

In-depth edge research, a necessary step in constructing a humanizing parish story, can be accomplished by a thorough analysis of the economic blocks experienced in the community, by examining the fundamental political inconsistencies in the community's decision-making process, by investigating the community's educational contradictions, and by uncovering the dehumanizing symbolic life patterns of the community.

- a. The *economic blocks* of the community can be determined by surveying the types and ages of the housing facilities, analyzing the variations in individual and family income, researching the employment statistics, and determining the patterns of individual and family financial expenditures.
- b. The *political inconsistencies* can be identified by developing a comprehensive list of officials, analyzing political party registrations and voting patterns by age, researching the type and quality of available community services, and charting the significant special-interest groups in the community.
- c. The *educational edge* problems of the community can be discovered by interviewing the key educators, administrators and school board members, by analyzing the prevailing teaching methodologies, by gridding the school and administrative facilities, and by consulting the key student leaders.
- d. The *symbolic life* of the community is grasped by analyzing the type of advertising in the local media, identifying the unique community symbols, discovering the operational myths, and observing the crucial rites and celebrations of the community.

3. HISTORY RE-INTERPRETATION

The parish story requires history re-interpretation to allow the parish to appropriate its past in relation to the present situation and future imperatives, and is achieved by gathering data and identifying significant historical events, writing humanizing myths and stories that retell the significance of those events in the community's journey, and by developing imaginal presentations of the community's history.

- a. Historical *data gathering* is accomplished by researching the archives in the community's libraries and museums, cataloguing the major historical events, interviewing the residents who hold the memory of the community and discerning the historical folklore of the community.
- b. *Significant events* in the community are reappropriated by re-imagining those events in a relevant context, creating an historical timeline, recreating the existing community celebrations in the context of that timeline, and designing a publication to communicate this perspective.
- c. The *imaginal presentation* to the community is implemented by developing rituals of community identity, by planning festivals to dramatize the community's history, by creating displays of signal events, and by producing audio-visual media for imaginably educating the community.
- d. Community *myth writing* is achieved by creating the community's symbolic heroes out of historical figures, compiling anthologies of significant community myths and stories, and utilizing local newspaper, radio, television and grass-roots media to retell the humanizing story of the community.

MUSEUM PIECE
ARENA: STORY
FROM: TACTICAL SYSTEMS-1970
128a

2. PARISH DELINEATION

Geo-social parish delineation relates the parish story to a particular geography and is accomplished by analyzing the geo-political boundaries, by identifying existing community nodes such as shopping centers, by gathering and compiling comprehensive socio-economic data on the population, and by developing a series of relational parish grids displaying relevant parish geo-social data.

- a. The *geo-political boundaries* are defined by analyzing the age, ethnic and income factors in population distribution; researching the postal, census, and building zones; locating the major transportation routes; determining the geographical, political, and socio-economic boundaries; and developing an overlay gestalted map.
- b. The manifestation of *nodular activity* in the community is uncovered by identifying the cultural cliques, surveying members and activities of large community organizations, locating the geographic nodes, and identifying activities in which large numbers of people participate.
- c. A *socio-economic file* of the community is compiled by gathering comprehensive demographic data of the population from governmental and social agencies, organizing the data into appropriate functional groupings, developing a fast data-retrieving system and continuous up-dating scheme.
- d. Economic, political and cultural activities are displayed on *relational grids* by building graphic profiles from demographic file data, compiling appropriate geographic grids, and creating an over-lay of the above information on a single map of the parish.

I. CREATING THE PARISH STORY

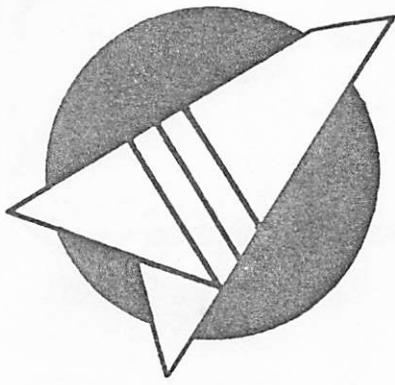
The parish story, an essential tool in building a community self-conscious of its global significance and its own uniqueness, is developed by conducting comprehensive research on the political, economic and cultural problems of the community; by defining the community's specific boundaries and socio-economic realities; by re-imagining the community's history, legends and myths, thus resignifying its journey; and by creating a vision of the parish as participating in the civilizing process of the globe.

4 VISION CREATION

Vision creation humanizes the parish story by casting it in a futuristic mood and is created by establishing political, economic and cultural goals grounded in a timeline; by imaginatively relating these goals to the parish through grids; by formulating the contextual statements necessary to communicate the vision; and by designing the decor required to impact the community's imagination.

- a. Visionary *long-range timelines* for the community are developed by surveying the economic, political and cultural trends in the community, building a comprehensive problemat, establishing long-range goals for rehumanizing the community structures, and creating imaginal timelines for achieving goals.
- b. *Imaginal gridding* of the community helps ground the community's significance in local geography and is achieved by creating an imaginal grid from the parish map, establishing a symbolic name, and by utilizing insignia and other symbols to create community awareness.
- c. *Contextual statements* to articulate the vision of the community are built by brainstorming the vision within the context of the goals, constructing a mini-curriculum grounded in the vision, creating short-course statements, and developing ways of presenting these statements to the community.
- d. *Decor designs* will help create community consciousness of the vision and are effectively developed and used by acquiring a wide variety of decor materials, imaginatively incorporating the vision and its possibilities into the design, and by utilizing a variety of design formats.

MUSEUM PIECE
ARENA: STORY
FROM: TACTICAL SYSTEMS-1970
1085



IVY CITY ¹²⁹ VOICE

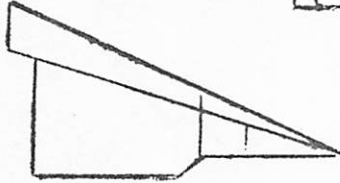
A Great Place to be Alive

Ivy City, Wash., D.C. Vol. 8

JUNE, 1977

529-5620

DELTA-PACE VOICE



VOLUME 11, WEEK 10

June 8, 1977

"A Small Town with a Big Future"

A GREAT PLACE TO BE ALIVE!

VOICE OF UPTOWN

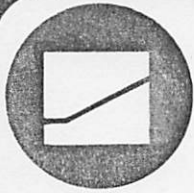
UPTOWN CHICAGO ILLINOIS

VOICE OF DE VOIX LORNE DE L'ACADIE

Volume | Number 13

129

le 2 Juillet 1977 JULY 2



FHDP-Number 1

FIFTH CITY HUMAN DEVELOPMENT PROJECT BULLETIN

130

May 3, 1976

NEW DAY LAUNCHED BY 5th CITY HUMAN DEVELOPMENT CONSULT

5th City to the world . . .

The 5th City Human Development Consult was held at the 5th City Community Center on April 11-17. The result is a new, comprehensive plan for crucial programs to be initiated during the next two years, 1976-1978. This was the seventh of eight Consults to be held around the globe this year, all of which grew out of research and experimentation over the past 13 years in Fifth City.

The World to 5th City . . .

100 consultants came from 20 cities of the US and 6 other nations. Their professional expertise included education, business, medicine, community development, construction, urban agriculture, arts, etc. 76 5th Citizens participated directly, including contractors, store managers, teachers, a professional painter, nurses, janitors, cooks, a retired bus driver, youth, elders and others. Another 250 citizens were involved through interviews and conversations. Particularly interesting was the discovery of many existing "block clubs" engaged in real neighborhood care.

A New Day . . .

A 5th Citizen summed it up well, "We're at a turning point. Everyone knows it's time to move." What we all have is a new vision, a new plan for what must be done (see page 2) and an emerging new will among 5th Citizens from across the 40 square blocks of "the Demonstration City" within Chicago, USA.

Many Are Waiting For A Sign . . .

Special letters or telegrams came to the Consult wishing success and offering support: among them, President Ford, Senators Stevenson and Percy, and Mayor Daley. The eyes of inner-cities and of Chicago and the nation are upon 5th City.

"EVERYONE KNOWS IT'S TIME TO MOVE!"



More than 300 celebrated the opening of the FHDP Consult, April 11, at the 5th City Community Center. Fifth Citizens, many distinguished guests and consultants from 20 US cities and 6 nations were in attendance.

5th CITY SAFE STREETS PROGRAM UNDERWAY

During the past year in 5th City there was a drop in the crime rate, yet much more must be done. The programs listed below are being implemented in 5th City, as a demonstration that it is within our corporate power to recover community security.

COMMUNITY
PATROL

The 5th City Men's Club is acquiring the final equipment for the community patrol. Men from the neighborhood will patrol by car.

24-HOUR
HOTLINE

You may call these special telephone numbers to report suspected crime without giving your name.

CALL
533-2622
OR
722-3452

COMMUNITY
INVOLVEMENT

5th Citizens can do much to help prevent crime in the community through cooperative efforts by "block clubs" and by reporting crimes or fire through the above numbers.

SECURITY
EQUIPMENT

Soon, bulk purchasing of security and fire devices, with installation by local residents, will make such equipment available at considerable savings.

Fifth City Human Development Project ASSEMBLY

Sunday, May 16, 1976
2:00-5:00 PM
5th City Community Center
3350 West Jackson

RECEIVE YOUR DOCUMENT
HEAR ABOUT 14 PROGRAMS
CITIZENS' PROJECTS REPORTS

Child Care
Transportation
Call 826-1976
5th City Films

FIFTH CITY HUMAN DEVELOPMENT PROJECT
THE 14 NEW SOCIO-ECONOMIC REDEVELOPMENT PROGRAMS
1976-1978

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FHDP Bulletin

Number 1, page 2

The Fifth City Human Development Consult recommended the initiation of fourteen new programs to be implemented within the next two years in Fifth City. The emphasis will be upon beginning all the programs as soon as possible.

I LIGHT INDUSTRIES

New industry is being promoted to provide more jobs within 5th City. A print shop and an electronics assembly plant will be among the first to be established.

II AUTOMOTIVE SERVICES

A spare parts co-op, equipment rental and an auto service center will provide vocational training and low-cost service. Car stalls, equipment and assistance will be available for individuals to repair their own cars.

III COMMERCIAL DEVELOPMENT

A new Fifth Avenue Mall and Plaza, expanded shopping services, an open-air market and a retail co-op will provide a wide variety of moderately priced merchandise.

IV FINANCIAL SERVICES

A savings and loan program, insurance underwriting resources, capital improvement loans and services will provide financial assistance to local businesses and citizens.

V BUSINESS MANAGEMENT

Programs in wholesale purchasing, advertising and business skills training will strengthen the economic base of the small businesses operating in Fifth City.

VI NEIGHBORHOOD ENVIRONMENT

Block projects, empty lot and home front care and community art projects will enable large numbers of Fifth Citizens to participate in the beautification of the community.

VII COMMUNITY HOUSING

A general contracting program, new housing construction, continued housing rehabilitation and a local craftsman's guild will systematically make available adequate housing for community residents.

VIII NEIGHBORHOOD SAFETY

Fire and crime patrols, a 24-Hour Hotline, a home security program, and high quality, low cost mechanical and electrical safety devices will help maintain community security.

IX COMMUNITY ENGAGEMENT

Community meetings, a minibus service and health care access will provide a variety of social services for a large variety of local needs.

X CHILD DEVELOPMENT

Care programs for children from four months to eleven years, including after-school activities for elementary aged children, will enrich educational opportunities in the neighborhood and free many adults to participate in community activities.

XI CITY LIFE INSTITUTE

A basic adult education program and a job-finding assistance program will help local residents obtain the practical training necessary for securing satisfying and lasting employment. Special activities for senior citizens will also be provided.

XII URBAN STUDENT HOUSE

Planning and decision-making methods, international youth exchanges, a community work corps and tutoring programs will engage the youth and illustrate an alternative style of responsible urban living.

XIII SOCIAL ACTIVITIES

Coordinated use of recreational facilities, vacant lot recreation, community-wide athletic tournaments and community festivals will focus the cultural vitality already present into an expression of community spirit.

XIV URBAN AGRICULTURE

Vacant lot gardens, home gardens, a garden tools and machinery exchange and co-operative farms will mobilize the community in creative use of vacant space.



5th CITY IS A GREAT PLACE TO BE ALIVE!
WE ARE HERE TO STAY!



STRUCTURES

PACE NATIONAL BANK

LOANS

POLITICS

" KEEP THE PEACE

IN EVERY SITUATION

BUT

DON'T GET INVOLVED

IN FAMILY FIGHTS !!! "

CHIEF OF POLICE

DELTA PAGE

1. Daily collegium: pep rally, daily details
2. Formalize Social and Economic Commission
3. Formalize Stake leadership
4. Guilds meet regularly as Assembly
5. Stake meeting format and agenda
6. Develop newsletter
7. Create development plan
8. Schedule leaders to do development
9. Objectify authorization frame
10. Records of Authorization and Development
11. File of letters
12. Prepare development material
13. Plan village road show initi
14. Plan community assembly
15. Do demonstration stake meeting
16. Villages
17. Village brochure
18. Publish annual report
19. People on inkind calls
20. List people to do development
21. Create leaders meeting structure
22. A. Leaders meeting
23. B. Publish pamphlet
24. Visit all leaders of organizations in community: formal and informal
25. Commission leadership
26. Enable public election day
27. Establish and publicize rhythm for planning, reflection, and reporting for year
28. Teach how to incorporate thinking: grow into above rhythm
29. Public information system
30. Victory materials and meetings
31. Create a Community Planbook the week before with community leaders and present for consensus to Assembly

IDEA BOX

1. Formal Structures
 - Chart Community Structures (Wallchart of)
 - Formal Commission Structures
 - Printed meeting schedule
 - Stake meeting agenda
 - Stake meeting agenda and format
2. Leadership Development
 - Symbols of leadership responsibility assumed
 - Community development team chosen
 - Development plan
 - 4 additional skilled forum leaders
 - Leaders meeting established
3. Information Flow
 - Publish development packet
 - Brochure, authorization list, global story, future plans and needs
 - Print report of accomplishments

FUTURE FOSSILS

PROJECT: MALIWADA HDP
ARENA: PL 174
EVENT: WEEKLY VILLAGE LEADERS' MEETING

DESCRIPTION:

Every Friday night ^{at 8 P.M.}, there is a Leaders' Meeting which includes the guild leaders, the stake leaders, and selected key elders of the village. The purpose of the meeting is to enable weekly community planning and to conduct leadership training. A common format was developed which includes hosting by a village leader, a conversation, a study and a workshop. At first, these activities were led by ICA staff but now, after training, all the leadership has been assumed by permanent members of the community.

Material used in the conversations includes quotes, books and poetry. After the conversation is over, the training dynamic of the meeting has been intensified by discussing the art form method and the purposes of the conversation. The study section dealt with the Maliwada HDP Document and the Maharashtra replication plans. After the study, the group again reflects on the methodology so that this study method can be used to lead subsequent meetings.

The workshop consists of a reflection on the past week and on planning for community activities over the next week. A timeline showing the next week's events by days and by guilds is made.

All plans are finalized at this meeting and major decisions involving the total program, such as starting a new industry, are made at this meeting. Following the actual workshop, the methodology of the workshop is explained.

As local village people have been trained, they have been given assignments to lead sections of a meeting. By the second quarter, they were fully in charge of leading the meetings but it was evident that the training dynamic still needed to continue. Attention was given to the finer details of leading a meeting, particularly those involving the spirit dimension, such as the contexting of songs. Later, training also centred on other general leadership skills needed for village development, such as in-kind and development progress.

The leaders' meeting was not restricted to the designated leaders. It was open to the whole community and it was found that people started turning out in great numbers to the meeting as it gave them another way of participating in the decision-making process in their village.

PROCEDURES:

1. Discern the leadership
 - Guilds: appoint one leader
 - Stakes: appoint one leader
 - Community Assembly: appoint four or more leaders from among the active, responsible elders
 - existing meeting structures were used to get the leaders appointed
 - the leadership needs to represent a cross-section of ages, sexes, occupations and religions

 2. -Auxiliary decided time and space for the meeting
 - Time and place announced in stakes
 - All Maliwada Meetings are open for anyone to participate

 - XXXXXXX
 3. Room Set-UP
 - Front: Host and Conversation Leader
 - Right: Guild Leaders
 - Left: Stake Leaders
 - Back: Elders
 - Behind table in rear of room: community people
-
4. Meeting construct created by the auxiliary for use each time. All Maliwada meetings include a conversation, study and workshop.
 - Conversation: Content deals with National Heritage. Purpose is spirit motivation. Employs poetry, literature, songs, artforms, etc.
 - Study: Emphasis on Maharashtra Village Development, using Maliwada Document and Replication Scheme
 - Workshop: Reflection on past week and timing of next week, geared to obtain a total picture of community events and allow decision making process to happen.

 5. Content of whole construct intended to train and motivate.

 6. Assignments were made by the auxiliary with the decision that the host be a local person.

 7. The main objective was for every leader to be skilled in doing a conversation, study and workshop so that they could lead any meeting in Maliwada. Many tactics were used to help every leader to know how to do the three meeting methods, eg. practice teaching, reflection by the total group.

 8. When all the leaders had mastered the three methods and had actually done each one, assignments were made by the whole group for the conducting of their own leaders' meeting.

 9. After two quarters of actually doing the format, they are deepening their meeting skills by attention to the fine points of leading a meeting.

Project: OOMBULGURRI
 Arena: POLITY STRUCTURES
 Event: COMMUNITY ASSEMBLIES

In Oombulgurri we weren't quite sure what a Congress (Assembly) was, but we decided to have one, so we borrowed heavily from the Community Meeting: Australia (GCF) workbook, except we began on the Friday evening, with an Opening Feast and reports on the past quarter. The old people said a gathering like this was called a "Djaruk", so for 3 weeks stake curriculum was about the "Djaruk", what we should talk about, what we'd do, the menu etc. The real happening happened in the week preceding the Djaruk. Every night the women came to the house to work on decor. They make bright banners with the grid on them for each guild, with their symbol, a huge (20'x30') banner for the front of the hall, artforms, nameplates for the tables, special songbooks and workbooks. On Tuesday everybody in town received a printed invitation, delivered by the primary students. On Wednesday, posters went up all over town. The night of the feast, everyone gathered at the school and had a parade to the hall, first the school children with special hats, their school banner, and led by a big bass drum. Then came the guildsmen dressed in their finest, proudly carrying their banners. When they got to the hall, nobody would go in at first. They just stared at the beautiful decor, the tablecloths, at themselves. Finally a few got up the courage to go in and hang their guild banner on the wall behind where they would sit. The rest followed, except for the children, who marched back to the school to begin a Djaruk of their own. After that parade, a great feast, and fine guild reports given by the guild leaders, you knew the Djaruk had already happened. About 30 people came and stayed through the workshops the following day, and most everyone came to the closing plenary and afternoon tea. In the evening, the old people danced corroboree.

The next quarter the Djaruk was held in conjunction with the first Oombulgurri Town Fair. The Fair was in the morning with guild and industry booths, games, an art show, and canteen. In the afternoon, there were sports, and then the official annual meeting for the election of the council. The Feast included guild reports on the past quarter, the announcement of election results, a speech by Robert Roberts, and the claiming of promises for the coming quarter. After the feast, everyone danced until midnight.

The third Djaruk was an all-day affair around the 3 meals, with a community work day (clean-up during the morning, and a sports day in the afternoon. Each meal included a spin and a conversation and the guilds held up their vision through reporting at breakfast, brainstorming issues at lunch, and announcing guild plans for the quarter at the closing feast. Highlights of the day were the elders, who began each meal with the rhythm of clapsticks and singing Aboriginal songs.

The fourth Djaruk had a very similar time design to the third, but with work shops morning and afternoon. The morning workshops covered issues and proposals and the afternoon session the guilds worked on their timelines for the quarter. The Economic guilds got so excited everyone left their chairs to crowd around the board and put up what they intended to do. At the plenary, everyone walked around the room, and a member of each guild made a presentation of their plans. One young man who grew up at Mowanjum suddenly remembered the Cattle Guild Ritual from Mowanjum and jumped up and taught it to everybody.

Procedures: Make it a happening, personal invitations, posters, banners, guild reports, great feasts, decor parties, fine, huge decor, at least 1 surprise, speech by symbolic elder, un-routine time design, parades, separate EG happening, key is symbolic drama first, then planning, special programs and songbooks plan the meal ritual and format similar enough to guild and st 'ke constructs that local people can easily lead them.

Project: Shantumbu

Arena: Polity

Event: Securing The Authorization of Traditional Leadership

DESCRIPTION:

Crucial to holding a successful consult and launching ongoing programmes in Shantumbu was the building of a foundational relationship with the symbolic and actual community leadership and the securing of their support. Their support then allowed the total community to participate.

In Shantumbu, the headmen of the nine villages are the traditional leadership. Two months prior to the Shantumbu Consult, they were gathered to discuss and consense on having the consult. Their nod for the consult allowed younger local leadership to play an active role in the set-up. Yet it was the headmen again who assigned people to attend from each of their villages. All those assigned attended. At the same time, the headmen were unwilling to sign a corporate letter inviting the ICA to continue project development in ~~XXXX~~ the area. Thus, regular weekly meetings ~~XXXXXXXXXXXXXXXXXXXX~~ (often more frequent) became important to report to and gain the nod from the headmen on program direction. Their total and gradual consensus on the design of the Model Village, the common selection of the site and the consideration of the Village name (not to be any one of their village names) was an important step forward.

The local Project Director, Silas Schchibamba, was not directly involved in the local political structuring of the village which was desined from the national plan. However, he was able to move effectively political structures to enable the local people to assume responsibility for getting the nod or permission on programme activities, such as the registration of the pre-school at the District level. The ICA auxiliary staff was a very ~~helpful~~ *helpful dynamic* behind the scenes in this, and ~~was a helpful dynamic in~~

Project: Sungai Lui

Arena: POLITY

Event: Hosting A Site Visit By Forty Malaysian Village Headmen

DESCRIPTION:

Two months after the initiation of the Sungai Lui H.D.P., forty headmen from villages across Malaysia requested the opportunity to see what was happening as a result of their prior experience with ICA through courses and consultations.

On a Saturday morning, the visitors arrived and were met at the community hall and welcomed initially by the headmen of Sungai Lui. After a short introduction by the village headmen, the visitors were shown the various programs being implemented in the village. Some of the activities such as the rice growing, the planting of sixty pre-school children ended this part of the program and a tour of the village began. Newly planted rice ~~XXXX~~ fields, market gardens, the arts and ~~xxx~~ craft centre, sewing classes in their own building, and the bamboo childrens play house were seen. Along the way, the visitors engaged the local people in conversation about the progress of the work. At lunch, hosted by the village Committee and served at the Canteen, the visitors asked questions about what they had seen.

The four hour visit concluded with a small cultural show including Malay songs, dances, and an exhibition of the military art of self-defence.

PROCEDURES:

1. Joint planning meeting of Auxilliary and Village Committee
 - Program finalized and assignments discussed
 - Lunch arrangements discussed and set-up assigned
 - Entertainment planned
2. Preparation by the village
 - Clean up done by stakes
 - Road signs put up
 - Followup on assignments
 - Meal preparation done
 - School and Community Hall prepared
3. Village Participation
 - Whole event was a great spirit happening for the villagers and heightened their resolve.

We have held six PSU's of approximately one week each:

- 1) Community Agriculture
- 2) Handcrafts Industry
- 3) Local Economic Vehicle
- 4) Fire Protection
- 5) Woodlot Sivaculture
- 6) Village Square

In each case we have recruited 6-12 regional consultants - usually with very specific expertise. Every consultant who attended had never heard of us before and they were very turned-on by the event. We have asked consultants to pay a small fee and have housed them with community people. It has not been the intention of the PSI to redo the consult. Rather, the consultants have joined with community people to work out how a cluster of tactics could actually be implemented that week and/or immediately following the PSU. Often consultants have been recruited structurally, e.g. Department of Agriculture. The construct is very simple.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
CONTEXT VISION	PROPOSALS TACTICS IMPLEMENT- ARIES				
CONTRA- DICTIONS	TIMELINE				
PROPOSALS	ACTUAL IMPLEMENT- ATION			CELE- BRATION	

This construct has varied considerably although the flow has always been the same.

Recommendations:

1. House consultants with local people.
2. Set out to spend nothing.
3. Hold meals corporately with reflective conversations and rituals.
4. Insist on immediate implementation.
5. Publicise well in the community - good local participation is crucial.
6. Have an exciting initial image in order to attract consultants and local people. It doesn't matter at all if the PSU comes up with something completely different from the initial "attraction" image.

Example Miracle Story:

At the end of our consult, we had only two weeks to do any planting. We went to the New Brunswick Department of Agriculture and seduced them with an exciting story of possibility. In fact, none of us had a clue about agriculture. They assigned six of their top experts with a good cross-section of relevant expertise. Twenty (20) local people attended. The PSU came up with a feasible starting point for this summer as well as a long-range image. The starting point is 4½ acre plots in strawberries, carrots and mixed market vegetables. The consultants were so excited that they returned to the department and got the project approved as one of ten (10) projects in New Brunswick this year. The result of this was that we got all plants, seeds, fertilizer, etc. entirely free. The community picked up on it and the land was prepared and all planting done by Wednesday of the week following the PSU. The long-range image is to cultivate 80 acres next year having proved this year that it can be done. The Department of Agriculture will give us a \$20,000 grant to get this going next year. They also suggest the community add 80 acres a year for several years. Similar things to this happened in each PSU.

Advantages:

- 1) A PSU costs virtually nothing.
- 2) One auxiliary and one local person can recruit, lead and enable a PSU.
- 3) You don't have to wait for a trek to come. If a trek does come to Lorne de l'Acadie, I would be tempted to suggest that they spend their time catalyzing as many PSU's as possible. This would greatly multiply their productivity as a unit.
- 4) A PSU leaves behind an accessible expertise net. In other words, your expertise is still available and wants to continue to help.

I think the PSU dynamic is finally much more promising for the future than the treks.

63. The move to hold higher powers accountable can be seen also in the consumerism of Nader's Raiders and the rotating assignment structure of some Japanese corporations. These experiments in the power of grassroots corporateness have begun to map out structures to hold public officials before their covenant to represent the needs of all of their constituents. It is increasingly clear that grassroots consensus-building can free paralyzed political forms to move, as readily as can large single interests.

64. A radical change is emerging in the world's decision-making structures. The outcry of local man to participate, to be effectively heard, and to wield his power in global decision-making requires a system of decision-making which connects global issues with local wisdom, which permits consensus to honor minority voices, and which affords centralized accountability among all participants.

65. In his participation, regional research and planning structures might allow local man to feed his wisdom into a regional data-gathering system, which would in turn draw together the consensus in relation to local, continental, and global priorities. The average citizen might work directly with a regional structure for data-gathering and consensus. The key to grassroots decision-making would be an effective data-gathering system. Such a system would necessarily include computer data storage banks and local problem-solving forums, but it would also serve to remind the public of the needs and wisdom of their global neighbors.

66. Relative to the effectiveness of local man's decision-making, extreme divergence of opinion and its resultant alienation of participants in the political process is the key. But that masses of divergent opinion can be melded into a single stance, there is no hope for the man on the street to participate on a par with the solid front of a corporate enterprise. What is needed is a mode of decision-making in which the vital question is not what an individual or group wants, but what would be the most helpful option for the future of the entire group. The emphasis here would be upon holding every opinion as part of a final corporately-created decision, which may well not be synonymous with the proposals of any of the participants at the beginning of the meeting. This sort of give-and-take is obviously the only course for us in the future, and it may well be decision-making bodies which are first entrusted with the task of pioneering such a new style on behalf of all of the world.

67. Should such a method of decision-making be used, it would be possible to hold the wisdom of dissenting minorities in a serious fashion, while allowing them neither to rule nor to be lost in a dominant majority. This stance would demand an intensification of our growing propensity to speak politically out of corporate problems rather than private interests.

68. Finally, local man in his need for power may participate in a global network of checks to assure the effectiveness of political representatives. These would take the form of citizen briefings of representatives, as Police Superintendent Conlisk in Chicago has held for information on the police behavior in the city. On the regional level, one characteristic could be a series of quarterly planning sessions open to the public at which, using well-disciplined workshop techniques, plans for the future and specific crisis issues were worked through to facilitate the research job of legislative bodies. On a global level, this accountability may well take place through the United Nations, taking the form of annually-presented "State of the World" reports, similar to those given within nations. Following such reports, committees similar to census-takers would solicit response from the citizenry of the world as to the advisability of present policy and the future directions needed. Obviously, technological tools such as telephone and telegraph hookups, television and radio, and computer systems could be used to facilitate these channels.

69. The inclusive task in the political arena in our time is to restore to local man the power to participate effectively in his destiny which size and complexity of the world have gradually eroded. It is as if local man will return from political exile to reclaim his historical commission: to decide the destiny of mankind in the commonness of every day's most mundane choice.

MUSEUM PIECE

ARENA: POLITY STRUCTURES
FROM: ESTIMATES II, GRA '77
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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 governments 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.

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FIFTH CITY SOCIAL MODEL

A DESIGN FOR COMPREHENSIVE COMMUNITY REFORMULATION

This is one inclusive project involving all three of the primal dynamics of society, the economic, political, and cultural. It is comprised of 5 action guilds, 15 major programs and 45 coordinated operations. Each of the 45 operations has four precise functions making a total of 180 social functions.

ECONOMIC DYNAMIC OF SOCIETY sustaining the community		CULTURAL DYNAMIC OF SOCIETY developing the community										POLITICAL DYNAMIC OF SOCIETY ordering the community	
A THE ECONOMIC GUILD local economy		B THE EDUCATIONAL GUILD imaginal education			C THE SYMBOLIC GUILD communal consciousness			D THE SOCIAL GUILD life style		E THE POLITICAL GUILD local polity			
program I NEIGHBORHOOD HEALTH	1 COMMUNITY MEDICAL CENTER	program IV CHILD DEVELOPMENT	10 INFANT CARE CENTER	program VII INTERFAITH RELATIONS	19 COMMUNITY CLERGY COLLEGIUM	program X YOUTH DEVELOPMENT	28 ELEMENTARY JETS CLUB	program XIII CIVIL RELATIONS	37 LEGAL AID CLINIC				
	2 HOME CARE SERVICE		11 COMMUNITY MINI SCHOOL		20 LOCAL CONGREGATION INTERCHANGE		29 HI-SCHOOL STUDENT HOUSE		38 GOVERNMENT RELATIONS BOARD				
	3 PUBLIC HEALTH OUTPOST		12 FIFTH CITY PRESCHOOL		21 PARISH ACTION COUNCIL		30 YOUNG ADULT LEAGUE		39 PROBLEM SOLVING SEMINAR				
program II ECONOMIC SERVICES	4 JOB DEVELOPMENT AGENCY	program V SCHOOL SUPPORT	13 LOCAL COMMUNITY KINDERGARTEN	program VIII LOCAL ARTS	22 COMMUNITY ART CENTER	program XI SOCIAL SERVICES	31 EXCEPTIONAL CARE AGENCY	program XIV PUBLIC SERVICES	40 URBAN SERVICES OFFICE				
	5 HOME ECONOMY BUREAU		14 PUBLIC SCHOOL COMMISSION		23 NEIGHBORHOOD TALENT MART		32 FAMILY DEVELOPMENT BUREAU		41 COMMUNITY INFORMATION CENTER				
	6 CONSUMER PROTECTION BOARD		15 HIGH SCHOOL TUTORIAL		24 VISITING ARTISTS SERIES		33 COMMUNITY ELDERS ASSOCIATION		42 LOCAL SECURITY COMMISSION				
program III COMMUNITY HOUSING	7 LOCAL PLANNING COMMISSION	program VI ADULT EDUCATION	16 FUNCTIONAL SKILLS INSTITUTE	program IX COMMUNITY IDENTITY	25 LOCAL ENVIRONMENTAL BOARD	program XII COMMUNITY CARE	34 NEIGHBORHOOD STAKE SYSTEM	program XV COMMUNITY ORGANIZATION	43 LOCAL GUILD NETWORK				
	8 FIFTH CITY REDEVELOPMENT CORPORATION		17 CONTINUING EDUCATION CENTER		26 COMMUNITY EVENTS COUNCIL		35 HUMAN RELATIONS CENTER		44 COMMUNITY MANAGERS BOARD				
	9 NEIGHBORHOOD RESIDENTS ASSOCIATION		18 ADVANCED EDUCATION REFERRAL		27 GLOBAL RELATIONS COMMISSION		36 FIFTH CITY PROMOTION BUREAU		45 FIFTH CITY CITIZENS CONGRESS				

Arena: Polity Structures

From: The Order Ecumenical - Collection of Brief Essays - 20 Years

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CONSENSUS

The foundational premise upon which consensus as a basic polity mode rests is the understanding that effective actuation of decisions to move the mission ahead requires the active support of the will of all the people. Consensus is the expression of the discerned will of the people who participate in both formulating and symbolizing the decision, and then who understand themselves to be the ones called upon to fully support the decision's implementation.

The process of formulating consensus is perhaps most critical for it is in the inclusive deliberation which shapes consensus that the principle "all decisions and all responsibility belong to all the people" becomes dramatized. It is in the formulation of consensus, therefore, that a viable alternative to the classical hierarchical and adversary modes of operation is posed.

Consensus building occurs virtually every time colleagues gather to report, discuss or exchange information and thinking about a particular issue related to the future implementation of the mission. These occasions range from formal structured situations - such as collegiums, PSU's, research assemblies, corporate study sessions or witnesses - to more informal, casual exchange - such as hallway meetings, telephone conversations and collegial correspondence. In whatever form the dynamic occurs, consensus building is the wiring together of the people's decisional consciousness through which values and disvalues, priorities and admonitions, hopes and fears, convictions and reservations merge, interact and are forged into the corporate will capable of resolving to act in a particular direction to shape history.

Those who grasp the dynamic of consensus building as such can claim their daily participation in any number of ways. Those who decide to give voice to their opinions during a group discussion shape the direction of the emerging consensus. Those who meet with a colleague for brief or extended conversation on an unresolved issue activate the interchange which is consensus building. Those whose individual broodings prompt them to float a balloon in order to posit an issue before others catalyze the building of consensus.

Consensus building depends upon commonly held operating guidelines which are intended to check reducing the complexity or circumscribing the context of any issue. The particular situation is held in tension with the comprehensive mission; the immediate model is set in relation to the long range timeline; the individual need is seen in the light of corporate priorities; hard questions are raised by the loyal opposition.

In a real sense, consensus is formed before it is symbolized. Discussion at the time of stating the consensus rarely introduces new information, but often is a helpful way for the gathered body to rehearse the perspectives which have interacted to reveal the necessary direction. The consensus is symbolized in a corporate setting by a member of the body who decides to pick up the power from the center of the table and articulate the discerned will of the body on behalf of both the gathered and the absent. The statement of consensus is the expression of the will of the people; it is not a reflection of the majority vote. It is the announcement of the necessary direction for the whole body, informed beforehand by a wide discussion and deliberation in which the participation and perspectives of all have been invited and heard. It is neither a compromise stand which seeks to equitably resolve differences of opinion, nor an optional course of action for those who agree or have become persuaded that the decision is right and, therefore, good. It depends upon the active role of the loyal opposition until the announcement of decision is made at which point - if there is consensus - debate and deliberation is irrelevant. It is the missional resolve to do the deed which has become necessary; it is not a conditional assent to support as best I can.

Consensus continued

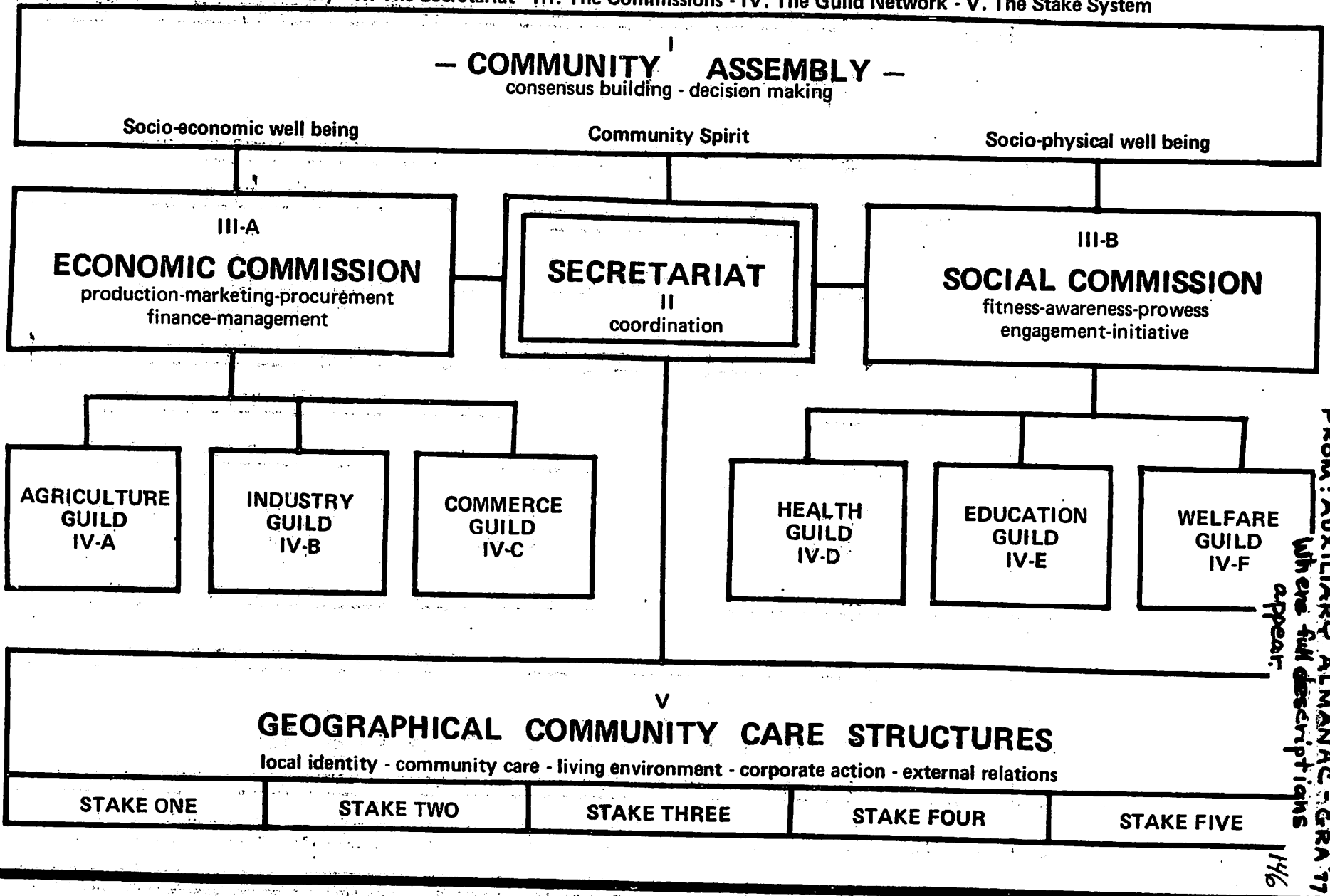
Consensus is forged in the midst of the ambiguity which the historical situation casts over right and wrong, good and evil, wisdom and folly. It is informed by critical intelligence and is birthed into history by the resolve on the part of a people to risk responsible participation in the historical process. It is built by the people, announced on their behalf, and offered up to history through their act of implementation.

May 1977

ORGANIZATIONAL CHART — toward the actuation of comprehensive HUMAN DEVELOPMENT PROJECTS — on the local level

ICA

I. The Assembly - II. The Secretariat - III. The Commissions - IV. The Guild Network - V. The Stake System



ARENA: POLITY
FROM: AUXILIARY ALMANAC - GRA '77
where full descriptions appear.
1976

MUSEUM PIECE

MUSEUM PIECE

Global Research Assembly
Chicago

ARENA: POLITY
FROM: GRA '77

July 1977
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APPROPRIATE TECHNOLOGY by Ted Owens

I thought I would start out by telling you where I come from. With a group of people like you, where we come from isn't something we talk about at coffee time that doesn't matter. We are all here because we are dissatisfied with something; we are searching for something. I first became involved with what is commonly and much too narrowly described as economic development 20 years ago. I went overseas in 1960, first to West Pakistan and then to East Pakistan, now Bangladesh.

The first two years when I was in the western side of the country I immediately started traveling around the countryside because I had what many people told me was a naive idea in my head. Because the people in West Pakistan live in villages, I assumed that development was mostly about villages. As I rambled around, I didn't find much happening.

Some physical things were being done. Governments love to build things, and we all know that. There were new schools, community halls and wells, but there was no spirit of adventure and no fun, no sense of involvement. The things I took for granted that might be happening in villages, I just did not find.

This was at a time when Pakistan was being hailed as a model of a successful developing country. It was 18 months after Ayub Khan had taken control of the government and brought in a group of people from Harvard who put together a model five-year plan in a manner in which economists do this. On the one hand, I was constantly being told that this country was a model of how to do economic development and on the other hand, I didn't see anything.

In 1962, I went to East Pakistan. There, I conducted three experimental programs, experimental simply because they were different. At that time I had resigned from the orthodox or what we sometimes call the trickle-down approach to development, partly because of my experience with the three experimental programs in Bangladesh. Ever since then I have been part of an increasing number of people who have been hunting for a better, more human, more decentralized approach to economic development.

I came home for a short time in 1964, I started to read and talk to people, share experiences and reached the point in the mid-sixties when I decided to speak out about my own experiences of what I thought I had learned. I very quickly got caught up in a lot of technical arguments with Ph.D's over such things as whether small farms could be efficient and whether poor people can save money and so on. For about ten years now I have sensed that I spend a fair amount of my life arguing with the so-called experts and as nicely as I can, trying to tell them that they are wrong.

As the years have passed I have decided the fundamental issues of development are really more serious, much more basic than the technical issues the professionals and Ph.D's argue about. I am writing a book, trying to summarize what seems to be the most critical basic issue in the debate about development. I will read from one of the chapters:

"In the modernizing world of GNP, villagers and slum dwellers lack the knowledge and experience that are needed to resolve technical problems. We all know this. National governments and foreign aid agencies can follow one of two courses in dealing with these people.

First, they can assume that People are the Problem. In this approach, decisions are made almost entirely by experts and officials who are highly educated and hopefully experienced. Innovation and spontaneity are controlled from the national capital from the top down. Planning is considered to be a specialized function carried on by a handful who are trained for the purpose, and action supposedly begins with the analyses and recommendations of planners and other experts. The role of village and slum dwellers is simply to accept and apply the recommendations that are handed down to them even though they have not been involved in identifying the problem and may not know how to use the technology which is supposed to be used to solve it.

For villagers and slum dwellers, there is no pride in a kind of abject obedience, and this is their relationship to governments, officials, experts and people from foreign aid agencies. If you assume that people are the problem, then the professionals, experts and officials are the solution."

A quotation from the Russian novelist Leo Tolstoy aptly summarizes the relationship between government and people in this 'People-are-the-Problem' approach. "I sit on a man's back choking him and making him carrying me and yet assure myself and others that I am sorry for him and wish to lighten his load by all possible means except by getting off his back." Practically all the developing countries are following this 'People-are-the-Problem' approach. So also are the foreign aid agencies and regretfully, the one that employs me.

The second course which governments and foreign aid agencies can follow and which ICA is following is to assume that People are the Solution. If villagers and urban slum dwellers lack knowledge and experience, then government should help them acquire the former through the latter. The model of learning in this approach is aptly summarized in a well-known couplet from Confucius which goes like this: "I hear and I forget. I see and I remember. I do and I understand." The approach of the ICA is the "I do and I understand." Most governments and foreign aid agencies have been following the "I hear and I see" approaches and people do not get involved.

In the second course, planning is a form of participation, a way of involving large numbers of people in decision-making. Development is not a handful of projects planned by the national governments -- a highway here and a factory there. Rather, development becomes a part of the routine activities of everyday life -- millions of individual deeds by millions of individual people. Deeds in which people can feel the pride of achievement. The role of experts and administrators is to advise, help, teach and listen but not to try to give other people the answers to their problems.

A couple of years ago I would have said that is the problem overseas. In the past several years I have spent some time working with groups in the Washington area concerned with domestic problems, and I have come to realize that many of the questions that I have been fretting about for so many years in the so-called underdeveloped countries are questions which are valid here at home. I have concluded now that participation, or rather, the lack of it, is the most important political problem of our time and that this is true in the rich democracies, in the rich communist countries and in the underdeveloped nations as well.

I'd like to give you a quick history of the debate about development in the hope that it will help put your experience and your impressions about the underdeveloped countries into some kind of perspective. Concerning this debate about development, I want to add that this is relevant here at home as well.

Back in the early fifties when foreign aid began, there quickly grew up the orthodox or trickle-down approach to development and it consisted of two things. First of all, development was defined as a problem in economics, and the notion was that if investment increased and GNP rose, all kinds of wonderful things would happen. People would have jobs; they would have food; they would be able to buy medical services; government would gain more taxes; they would be able to build schools and so on.

This emphasis on investment was combined with a particular type of rural development known as Community Development. Now, this is with a capital 'C' and a capital 'D' and it refers to a particular set of ideas that comes from social welfare theory. It does not refer to the development of community in a general sense. This original approach to rural development was strictly done in a top-down manner. The whole program is based on the notion that villagers are lazy and shiftless -- all the things you've heard education people say if you've worked overseas. Therefore, government would have to make their decisions for them.

The emphasis on teaching people how to collect data, think about their own problems, talk about alternative solutions, which is the very heart of the ICA process did not exist in the original approach to rural development -- this thing I called Community Development. It began in the early fifties and went on for about 15 years. For a decade and a half, this was the common rural development program that you found all over the world, first in Asia, then in Africa and Latin America, but eventually it became common in all three continents.

Let me digress for just a moment. If you would accept the notion that the ultimate test of any rural program is loyalty, Community Development flunked the ultimate test in South Viet Nam. The program that the American government supported there in its attempts to win the hearts of the people in South Viet Nam was based on Community Development theory -- and we all know it failed.

Trickle-down consists of two things -- this emphasis on increasing GNP and Community Development. On the GNP side it was assumed that the fastest way to do this was to copy the big farm, big factory, big technology-type production systems we have in the United States and other Western countries. Trickle-down is now dead, fortunately.

Historians might describe the 1970's as a period of transition in development theory. We now know that the Western big-farm, big-factory approach does not make sense in the poor countries because they are overwhelmingly a world of smallness. Eighty per cent of the farms in the developing world are 12 acres or less and in some countries, the crowded Asian countries, the average farm may be as little as two or three acres. Either we learn how to make these tiny farms more productive or some of these countries aren't going to succeed in development. Obviously, an American size tractor doesn't fit a two-acre farm and even if it did, people with an income of \$300 to \$400 per year couldn't afford to buy it. Most business and industrial enterprises are equally small. From the point of view of an American going to a developing country, it is a little bit like Gulliver in the land of Lilliput. We have learned this now.

During the sixties, economists began to study this problem of smallness and also the question of whether the poor could save. We have discovered that indeed, they can save, and out of this work has grown a subject called Small-Producer Economics. It simply turns upside down all the economic premises we started with in the early 1950's. I want to mention the three key premises. Small farms are more efficient than large farms, so it makes sense for ICA to be doing the work with small farms that it is doing. In most categories of industry the same thing is true. Concerning savings, we have now learned that given the right set of circumstances, the poor, even if their incomes are just a couple of hundred dollars a year, can learn to save and in the long run, pay the cost of their own improvement. The whole economics of development theory has changed.

There is another aspect of the new ideas on development with which I am sure you are all familiar, Appropriate Technology. I'm sure you've all heard of a book called "Small is Beautiful," written by Schumacher. He called it Intermediate Technology. The name has changed since then. I will try to illustrate what a difference appropriate technology could make in an economy. And to use a type of technology that is totally different from what we have here in the States, I'd like to ask you to use your imaginations for a couple of minutes along these lines.

Let's suppose that the U.S. were as densely populated as Taiwan which is one of the most successful of all the developing countries in the Third World. How many people would there be in the United States? The answer is almost

three and a half billion or about 80% of all the people in the world today would live in this country. Now, if there were that many Americans, would it be possible to have a fully employed economy? Somewhat surprisingly, the answer is yes. Of that large number of people, the labor force would be one and a half billion, and of that one and a half billion the number of farmers would be a little over four hundred million -- roughly double the total population of the U.S. today. The average size farm would be only 2.2 acres. Nevertheless, we would have a highly productive farming system with farm incomes increasing. And then, if you looked at the industrial and service sectors, we would have a fully employed economy even with that large number of Americans.

Now, that says one thing we can talk about quickly and that is obviously, the technology used in Taiwan is radically different from what is used in the U.S. There is only one characteristic about it that I want to mention because it is the opposite of what we have all been brought up to believe.

We tend to think that technology is something which not only makes people more productive but that it reduces the number of people needed to do a job. Technical machines tend to be labor replacing. In Taiwan, technology is job creating. One of the tasks which Americans have to engage in if we are going to be helpful overseas is to think of how we can use tools and equipment to make people more productive, but without replacing them. It is possible.

I'd like to take these notions and comment on one of the major unsolved problems of development. This will illustrate how a few countries which have followed a small-is-beautiful participatory approach to development are doing so much better than most countries which are really dual economics.

I mentioned that Taiwan is perhaps the most successful of the developing countries. Taiwan's system of local organizations has enabled the poor in that country to become members of a modern production system so that productivity and income are both rising. Length of life is about the same as in the U.S., but their infant mortality is a little lower than here, for the infant mortality rate among our minorities is quite high. Quite possibly they have a better diet. They now have enough money to get the foods they need but they don't have enough to purchase the junk food that we eat.

The world food problem is essentially a shortage of just one thing, the good grain or carbohydrate that people eat wherever they happen to live. The most common grains are rice, wheat and corn. The question is whether villagers and slum dwellers have enough of that one thing so that they are not hungry. The world food problem is not a problem of nutrition; it is purely a question of whether a person's stomach is full or not. For this reason, the statistics on food grain productivity are a quick indicator of how well a country is doing in feeding its own people.

I'd like to point out just a couple of statistics which will be very simple. First of all, in the rich countries in general, the output per acre of the basic food grains runs from three thousand pounds up to 4500. Let's just say 3000 and over. In the U.S., it's about 3100. In Taiwan it's about 3800 and it is slightly more than twice as high as it was when the Chinese revolution ended. It is the highest of any of the countries in the developing world. We've all heard about something called the Green Revolution which started in Mexico, and how marvelous it is supposed to be.

In Mexico, this same statistic is about 1,350 pounds per acre and that's all. Now Mexico is cited by many people as the world's classic example of a dual economy and a lot of people make comparisons between Taiwan and Mexico partly because both have a history of development that is about 50 years old. Mexico's farming community is divided between a rather small number of large farms with American style mechanization similar to the farming systems of Texas, Arizona, and New Mexico.

If you cross the border you will find the same style of division in Mexico. For the one-sixth of Mexico's farmers who are involved in this system, things are very good. Productivity is going up and their incomes are going up. All of the things that are supposed to happen in agriculture are happening, for one-sixth of Mexico's farmers. But the other five-sixths, the little farmers, have been mostly left out; and their productivity today is about as low as it was in 1950, when development began. If you know the situation, where there is a small number of fairly efficient large producers and a very large number of low productivity small producers, the national average is going to be quite low.

That's the reason why this food grain statistic, the 1350 pounds for Mexico, is so much lower than in Taiwan. In Taiwan, all the farmers are involved; in Mexico, just some. In relation to the 1350 pounds, in most of the developing countries, food grain productivity is that, or lower. Yet, the technical potential for growing food in most of the countries should make it possible for most of them to reach the 3000 pounds per acre or more, that you find in the rich countries. I believe that the problem has nothing to do with technology. The question is whether the poor are going to be involved, whether they're going to have a chance to improve their own lot in life, and also improve the general situation of their country.

At this point I would like to make a comment about Bangladesh and Taiwan. Bangladesh is often cited as the 'basket case', where nothing can be done. For people who live in a sparsely populated country, this image seems reasonable. Bangladesh is the size of Arkansas and it already has 85 million people. You look at Arkansas and you think about 85 million people and you scratch your head and say, "Heavens!" The birth rate is very high and by the year 2000, Bangladesh could have 170 million people. Well then, you not only scratch your head, you tear your hair out, and say, "What can you do?" Well, if Bangladesh were as densely populated as Taiwan, Bangladesh would have 170 million people, today. More to the point, she would almost, but not quite, feed herself.

Taiwan could feed herself if it were necessary. If this were an academic classroom, there would be a few qualifications on that point, which we can skip for here. The point is that there are a small number of countries in the world

which have created what is known in the professional community as Small Farm Labor Intensive Agricultural Systems. In spite of their extraordinarily dense population, they have achieved very high agricultural productivity and can more or less feed themselves. They are Japan, Taiwan, South Korea, Egypt to a lesser extent, and also China.

It is quite true to say that the central problem of rural development is the reconstruction of a village. To rearrange human relationships so that the dependency of the poor on a handful of landlords, regents, or merchants, whom- ever it is; is broken, so that the great mass of the ordinary people of the vil- lages have a chance to do things for themselves for the first time. --That is an incredibly tough problem! This is one which you have learned how to solve, and not very many people in the world have solved it.

In addition, the question of 'linkages' should be mentioned. Barbara Ward defines world development as, "the process of creating linkages between farm village and market town." The first question is, -Why do these linkages need to be created? Well, a lot of things that need to be done in a market economy are too big to be done at the village level with any kind of low unit cost. If you sum up the total amount of land which is owned by a village community in India, the total amount of fertilizer the farmers use, the amount of credit they need, the amount of produce which they have to market, by and large, the quantities are too small to handle these business transactions at a low unit cost. This is what the economists call the 'Economy's Scale Argument'. That's a prob- lem all developing countries face, and it's solved simply by grouping villages together into what we would call a township or a county.

One of the things that needs to be done is to handle some of the activities on a village cluster basis with the headquarters of an organization such as the cooperative in the market town. Or certain types of investments such as ware- houses or a few simple industries, such as food grain mills, could be located in the market town because they cannot be put in every village. This must be done, or just organizing individual villages won't accomplish much.

Another major problem has to do with the relationship between a village organizational program and governments. One of the things that badly needs to be done in India is to decentralize the government administration, both the national government and the state government. The point at which the govern- ment needs to provide services of many kinds to the people is what Americans would call a county. If you look around the world on this point and try to an- swer a question that most of us wouldn't think of asking, "Where does the central government go, if it really wants to work with the people?" The answer is, almost everywhere, regardless of political system, is the county.

Now, up until recently, nobody paid any attention to local government as a development body. In India, now, there are all kinds of things that the local government can do that will help villages. The local government can provide the whole range of agricultural extension research, credit, medical services, educa- tion, and so on. These are services which governments need to provide at the lowest level of the state government, where people who are trained in medicine, in health, in agricultural extension, whatever it may be. The place where they should be grouped together is at what we will call the county level.

Then the problem is, how do you create linkages between that group of people and the village communities. --Representatives of the villages, people that are called village extension agents could become the contact point between the agricultural extension agent and the village. When it came time to introduce some new innovation in agriculture, a new crop or fertilizer, the job of the extension agent is to work with the one or two individuals who are the representatives of the village, and then it is those people who introduce it to their fellow villagers. Innovation does not come from without, but it can come from within the village if it's brought into the village by villagers, themselves.

There are a few countries where this relationship between the local government, or call it the lowest level field office of the national government, and village organizations has been worked out in great detail, and very successfully. The commune of China represents this kind of relationship. The Township in Taiwan represents the same kind of relationship. The combination of the local government, the farmers' association, the irrigation association, in Taiwan, represent the organizations of the villagers and a whole variety of things are done by the local government. A whole variety of services provided by the local government actually come from the central government of Taiwan.

There is ample experience to draw on to try and solve this problem. Linking villages to a broader community, the state and eventually the national economy, is important to make people know that they are a part of something much bigger than just the little village in which they live. Of course it's the nature of modern society, a modern economy, that this has been done in the so-called rich countries.

Now, I would like to conclude by making a few comments about the United States. Back in 1972 and 1973, I began to work on some domestic problems, with domestic groups, and to my surprise, discovered that there were many similarities between the things I'd been thinking about overseas and things which people were beginning to do here at home. The same kinds of questions that I had been arguing about with experts with respect to the poor countries are now being raised in the United States. For example, "Is big really beautiful?"

There's been some research done on efficiency and the size of firms in the United States. What we are beginning to discover is that, even though an industry can be too small to be efficient, it can also be too large. So 'big' may not always be beautiful, as we've been led to believe. We're also coming to realize that technology is not nearly as inflexible as we were brought up to believe. I was taught that technology was a certain something and you had to use it a certain way or not use it at all. It was big and kept getting bigger and if we wanted to have it, we had to accept it that way. We are now learning that technology is much more flexible than we'd been taught. A while ago, I asked an industrial engineer what he thought about the possibilities of designing things small without any loss of efficiency. He said, "Sure, why not? But you know, nobody has ever asked me to do that." And many people in the United States are now starting to ask that kind of question.

Let me now make one comment on why I talk so much about economists and technical people and professional people. We live in a society that's been highly

materialistic and when development and foreign aid began, we took our type of materialism overseas. The key people in this materialistic society happen to be economists, as we all know, and one of the things that dawned on some of us in the sixties was that unless we could beat economists on their own terms we would never win the case for participation of the poor in development. So in effect we said, "We are going to play your game by your rules. On your field, we're the visiting team and we're going to beat you." And we have. We have now demonstrated that small farms can be efficient.

I think these same questions are going to be raised in the United States. We must be able to demonstrate that we can have smaller production units, and smaller markets, in the U.S. and still have a high standard of living. We have to change the conventional wisdom of the establishment, and I'm quite optimistic that within the next five or ten years we'll be able to do just this. And so I now conclude by saying that just as we have recognized the need to reconsider development overseas, and in fact have done it, I think it's now fit and proper that we should reconsider development here at home. Let's turn now to questions and answers.

HOW CAN SMALL FARMS BE EXTREMELY PRODUCTIVE? WHAT ARE THEY DOING IN TAIWAN?

What they are doing, in a sense, is the same thing that American farmers do. They have good seeds. They have access to fertilizer, and they can borrow money. They do all this through their co-op, and they have access to the market so that when the time comes to sell it, they can. The point about Taiwan is that institutions have been used to bring the poor into the modern economy, and the government has used its power when necessary to make sure that the poor would get a certain minimum set of benefits. The two-acre farmer gets his two-acre share of fertilizer just as the 7½ acre farmer. That's the maximum farm size in Taiwan.

There is a quotation from Barbara Ward that summarizes the problem implicit in your question. Barbara Ward is a well known British economist. I sometimes describe her as the 'Queen of Development'. "A market system wholly uncorrected by institutions of justice, sharing, and solidarity makes the strong stronger and the weak weaker. Markets as useful tools in a functioning social order have a positive and decentralizing role to play. Markets, as master of society, enrich the rich and pauperize the poor."

In most countries the larger farmers, for example, as individuals can get a loan. They can contact the government extension agent, and they can sell their stuff at the market. Small farmers can not do these things individually. The reason for the emphasis on what Barbara Ward describes as 'institutions of justice, sharing, and solidarity' is that it is only through institutions that the poor gain access. It is in that sense that Taiwan is a highly participatory country. The institutions, such as the co-op, the irrigation association, and the local government, were set up so that the poor would have access to credit, the market, and technology. Most countries haven't treated development that way. They have followed the trickle-down approach and simply assumed that if the Gross National Product were going up high enough, everybody would benefit. Then Taiwan has also begun land reform.

Most countries haven't taken land reform seriously. In India, for example, about one-half of the number of farmers or less - that even if they were good farmers, they could not make much living out of just one acre. The only way that enough jobs can be created to employ the huge mass of people in India is through some modest amount of land reform. This could happen as it did in Japan, Taiwan, South Korea, and Egypt. These are the four major successful land reform programs since World War Two. It is absolutely not true to say that the problem in India is too many people on too little land. India has about five times as much cultivatable land per person as Taiwan. It also has more cultivatable land per person than most of the countries in Western Europe, more than Egypt, and twice as much as China. It's a question of how government organizes the system and whether it skews the benefits toward the rich and whether everybody gets a certain minimum share.

WHAT YOU SAID ABOUT THE COUNTY LEVEL IS INTERESTING BECAUSE A LOT OF OUR WORK THIS YEAR HAS BEEN ORIENTED TOWARD THE COUNTY LEVEL. COULD YOU SAY A LITTLE MORE ABOUT THAT?

Some of you may have heard of a very famous world development project that existed in the sixties in what is now called Bangladesh. I consider the man who started it to be the number one authority in the world development. Back in the fifties when he was beginning to reconsider development himself, one of the questions he asked himself was, "If a central government really wants to work with its people, where does it go?" He never met a single Westerner or any other human being who could answer it. In those days, there were people in the AID mission in Pakistan who knew the history of economic development in Western countries, and he would ask them this question and they would just look at him. He found the answer in the history books. He discovered that almost universally the level at which the government and the people meet is the county.

The one exception is that in some of the very crowded countries of East Asia, counties are cut up into four or five pieces - what we call a township. Japan, China, and Taiwan are the three. The commune in China is more like what we would call a township than a county, and it is really quite small. The average number of people in a commune, we think, is about twelve to fifteen thousand people. That's not very big.

We need to go back into our own history. Some of our forebearers, particularly Thomas Jefferson, came up with answers which we seem to have forgotten. As Americans, what we have to do is look at our own past to find answers for today's problems. We've all heard in history books of the Northwest Ordinance of 1787. It is one of two important statutes passed in the days of the Articles of Confederation. We've been told that this was the law that somehow guarded the opening up of the West. If that law was re-examined in terms of what is now known as regional planning for rural development, we find that Thomas Jefferson was a first class rural development strategist. He outlined the expansion of the West by creating a certain area we call the county seat.

It can also be called the market town in the middle of an area with certain economic, social, educational, and health institutions needed by a rural population. He was creating linkages between farm and village and market town 200 years before Barbara Ward ever wrote down the phrase, 'linkages'. Assuming you

have an outline of the problems of a local community and some outside help including some from the government, that's what you do at the county level. And it depends on the local situation to ask for the kinds of services the government can provide.

YOU HAVE QUOTED SOME VERY OPTIMISTIC PRODUCTION FIGURES OBTAINED WITH OIL-BASED FERTILIZERS. WHAT WOULD BE YOUR PRODUCTION FIGURE BASED ON NON OIL-BASED FERTILIZERS?

Nobody really knows the answer to that yet. The high productivity systems are based on oil-based fertilizer, and one of the technical problems of the future is to figure out a new approach or a different type of scientific farming that uses some fertilizer but not the vast quantities we are using now.

Some research is being done on so called organic farming. Basically we don't know the answer to your question. The universities and the agricultural research stations, not only in the U.S. but in other places, ought to be putting far more of their research budgets into alternative farming systems. We've got to find a different approach to high productivity farming.

COULD YOU GIVE US AN EXAMPLE OF SMALL INDUSTRIES WHICH ARE EFFICIENT?

There is not a great deal to be said about it except that there appears to be a wide variety of industries in which it's possible to design smaller and still be efficient. What you do in any one case depends on the product, the crop, the market, and other things. The people who now hire industrial designers in the U.S. are primarily big business and big government. We need to change that so that more community-oriented people are in the business of hiring industrial designers. Hopefully, these people will be able to come up with mini-factories for many products. There are many factories in a few production processes. There's a mini-sugar refinery that was designed by an Indian that is about 10% the size of our sugar refinery. The British have built a mini-plant, and there's a mini-soap plant in Ghana. These mini-factories designed thus far suggest that there could be hundreds of thousands of possibilities.

WHEN YOU USE THE WORD 'BIG', DO YOU ONLY MEAN EFFICIENCY?

Bigness is not a matter of efficiency but of economic power. In the U.S. today there are small groups all over, including people in this room, who are trying to figure out how to provide capital for smaller business. People are beginning to find answers to this problem. As people find answers, we'll begin to find what alternative solution in the U.S. that is possible, and that's when it will start to happen.

WHAT WILL BE THE RESULTS OF THE RECENT SHAKE-UP IN THE 'SMALL BUSINESS LOAN'S BUREAU'?

There'll be a lot of fuss and furor about it, and they might tighten up the regulations a little. If they do, it will make it harder for the smallest of the small to get a loan than it is now.

YOU TALKED ABOUT THE FARM-COMMUNITY LINKAGE IN TAIWAN, AND I THINK YOU WERE REFERRING TO THE COOPERATIVES. IS THE PRINCIPLE OF COOPERATIVES OVER THERE DIFFERENT THAN THE PRINCIPLE OF COOPERATIVES HERE IN THE UNITED STATES?

The general principle is the same, but I do not think the history of cooperatives in the U.S. as being very helpful as a guide to what ought to be done in developing countries. I think what is known as the Japanese multi-purpose cooperative or the Danish multi-purpose cooperative is a much better model of what might be useful in the countries than what we have in the United States.

WHAT'S THE RELATIONSHIP AND ROLE OF THE SMALL FARM COOPERATIVE TO THE COMMUNITY?

It's a two-tiered model and its pattern can be copied. The base unit of a Taiwanese cooperative - or one in Japan, - or in the Chinese rural commune - is called by the Taiwanese a small agricultural unit. It is the extended family in the village. If the village is small, the chances are it's just one extended family, and that whole family is the small agricultural unit. In larger villages, there are probably a couple of extended families, so there may be several small agricultural units. This is the traditional social organization. On the one hand you have to maintain the cohesion of it, and on the other hand, you have to change it so that the people at the bottom get a better break in the future than they have had in the past. That unit is then linked to the township - the name in Taiwan is the Farmers' Association. The chairman and the deputy chairman of the small agricultural unit belong to what is called the General Assembly of the Township Cooperative. The General Assembly picks out seven people who are Executive Committee for one year - what we would call the Board of Directors.

So you have a modern business organizational structure linked into a traditional social structure. To make that combination work is really the trick of development, because you must maintain the integrity of the original village community, and yet you must modernize it and change it without destroying it. These East Asian countries have used this device of the village cluster in putting the formal organization at the cluster level, or the county level, combining that with the traditional village community. That combination is the common pattern where villages are involved.

THERE SEEMS TO BE A STRONG TRADITION AGAINST SMALL FARMS IN THIS COUNTRY. WHAT MAJOR FACTORS CONTRIBUTE TO THAT?

There has been this notion in the United States that small farms were inefficient and that the small farmers are really a labor force for factories. The notion that the number of farmers in a country should decline seems almost like a natural law of history in the Western world, because that's what happened everywhere. We didn't have to keep people on the farm because we never had a population explosion.

So, I think the whole bias of government policy of American industry has been against the small farmer, from times past, with one exception - the Farm Security Administration during the 1930's. But, that didn't last very long and it was regarded, I think by the government and the business and professional community, as a kind of aberration that was necessary at the time of the depression - a welfare program, but not an agricultural system. It has not been believed that

small farms, American style, ten, twenty, maybe fifty acres, might be efficient and not only provide a decent way of life but a people with a decent income.

In the U.S. now, you find people who are trying to figure out whether it is possible to have an American version of a small farm system. Some work is being done on pumping patterns and mechanization. Obviously, you have to have a very different style of mechanization in the States if we're going to have small farmers that can be efficient. I'm optimistic about the outcome, myself.

I don't think it's that difficult to design gadgets; it's getting them into use that's the tougher problem. There are people like Robert Rodale who publishes "Organic Gardening and Farming". He has a research section in Pennsylvania and a very good agricultural engineer; they have gone into the business of designing tools and equipment for horticulture. If we have somebody like him to go to work on equipment for 25-50 acre farms, why not as soon as possible? There are other people in the country who are also interested in small farms. A number of companies and a few people in the university community are beginning to depart from the conventional wisdom and are beginning to worry about small farms, but they're very few in number.

DON'T WE NEED GOOD MODELS OF AGRI-CENTERS, SELF-SUFFICIENT RURAL COMMUNITIES, IN THE UNITED STATES OR MODELS OF ATTEMPTS TO ORGANIZE COMMUNITIES ON THE CLUSTER PATTERN IN THE UNITED STATES?

Historically, I would say our whole country was like that. Now, I don't think there is such a thing as a model. I don't think it's possible for someone to say, "Go to Vermont or California, and you'll find it." What you will find in Vermont and California and some other places are people who are trying to figure out an alternative pattern. And, they can tell you what they're trying to do and all the problems involved in it. They haven't done it yet, because it's too new.

WHO ARE THE PEOPLE TO GO TO IN THE UNITED STATES?

In general, there is what is known as the Appropriate Technology Community in the United States. Fred Schumacher will tell you that there is more going on in Appropriate Technology in this country than in any country he has ever been. And by now there are hundreds of these organizations all over the country. In fact, part of ICA's work fits in with the Appropriate Technology group. I don't think that you think of yourselves that way, and I'm not suggesting that you do, but the technology that you use even in the U.S. would be our version of Appropriate Technology.

ARE THERE ANY EXAMPLES OF SMALL INDUSTRY CO-OPERATIVES SIMILAR TO SMALL FARM CO-OPS ANYWHERE IN THE WORLD?

Yes, there are quite a lot. There are more in Scandinavia than anywhere else. The Swedish industrial co-operatives have been around for a long time and are very well known. One of the things that is happening in this country is a search for different patterns of industrial organization management and ownership, and a lot of people are wondering if an industrial co-operative might make sense if it would be more responsive socially than some of the business organiza-

tions we have now. It may well be the co-operatives. Theoretically the co-operative is that kind of an organization, and I don't think that there are very many business enterprises in the United States that are owned on a co-operative basis yet.

RECENTLY THERE WAS A DOCUMENTARY ON CBS THAT SHOWED THAT THE 'LINCOLN ELECTRIC COMPANY' IN CLEVELAND HAS A PROFIT SHARING PLAN SO THAT AN AVERAGE WORKER MAKES ABOUT TWENTY THOUSAND DOLLARS A YEAR.

One movement in the industrial side which I think is fairly well advanced in the States is the Quality of Working Life. It is a first step in different systems of ownership as well as management.

There are a lot of experiments going on in the country to change the hierarchical nature of the industrial labor force. The Volvo automobile that comes from Sweden has dispensed with the assembly line and gone back to a combination of automation and craft work, because the workers simply refused to work on the assembly line any more. Under this label of Quality of Working Life many things are happening which are bringing about a changed relationship between workers and foremen and are trying to take monotony out of work.

WHAT IS THIS NEW ORGANIZATION IN WASHINGTON, "APPROPRIATE TECHNOLOGY INTERNATIONAL", GOING TO BE DOING?

In the developing countries, there are quite a few organizations that have a "A.T." label. Some of them are that and nothing else. More commonly you find that university groups, research stations, and sometimes business people simply become interested in Appropriate Technology. At the university in Ghana, for example, something called a technology consultancy center was started by a Ghanaian professor with the help of an Englishman from London. It has now become the biggest and the best Appropriate Technology organization in Africa. It is so big that it is beginning to get into the business of industrial extension. That's a tough area to deal with.

Most of the money that we spend will go to those organizations to help their staff do research work, support operations, programs, and pilot programs. A couple of other things will be involved that are very important. In some fields we don't have the Appropriate Technology. The problem is not so much not investigative research but adaptive research. Can we take a skill that is used in Norway, adapt it and put it in India? There is going to be a great deal of design and field testing work like this particularly in the fields of alternative energy and food processing. There is tremendous technology available in food processing and probably a number of different aspects of health - the kind of health programs that ICA is encouraging.

A third function would be one that would be a major activity, but not a lot of money, is to strengthen the linkages in the Appropriate Technology community. There is something you can refer to in the world today as the A.T. community. It needs more money and some of our expertise in information systems so the people in one country can find out who in the world is working on something and contact them. Strengthening the network about the world would be a major function of Appropriate Technology International.

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YOU SAID THIS MORNING YOU THOUGHT INDIA MIGHT BE RIPE FOR THE KIND OF REPLICATION THAT WE ARE CONTEMPLATING. WHY DO YOU THINK THAT?

Through the years India has tried every wrong way that there is to get the villagers involved in development. By now, nobody is more fed up than the villagers themselves. They are skeptical that anybody can come in from the government and say they want to help you. They have just gone through this last year and a half of the so-called national emergency.

One aspect of that was the sterilization program that antagonized people. Unexpectedly, they had a chance to change the government, and they did it. This has given people a feeling of hope that perhaps they have a chance this time where they haven't before.

If somebody comes along and says, "I can show you how to do it", and shows them how they can work together and do things they have not done in the past, they could do it. One of the major problems in the country is that government officials don't know how to talk to villagers. The typical civil servant, or someone who works in a foreign aid agency cannot go out and talk to a village. He wouldn't have the slightest idea what to talk about. But, you people can show government officials how to talk to villagers. Three fourths of the government officials are quite willing to work more cooperatively with villages if they knew how to do it. But they quite honestly don't know how. So, I think the combination of the circumstance in India and your proven capacity is sort of a favorable conjunction of events.

RECENTLY THE GOVERNMENT OF THE U.S. HAS SAID IT IS GOING TO BE INVOLVED IN COMPREHENSIVE SOCIAL, ECONOMIC, AND ENVIRONMENTAL PLANNING OF ALL KINDS AND THAT THE IMPLEMENTATION OF THAT WILL BE THROUGH FEDERAL AND STATE PLANNING AGENCIES; TECHNICAL PLANNING TAKING UP WHAT NEEDS TO BE DONE AND PROVIDING THE MODELS TO DO IT. HOW DOES THAT STAND IN RELATION TO LOCAL COMMUNITIES DOING THEIR OWN PLANNING RATHER THAN TURNING TO GOVERNMENT OR TURNING TO PLANNERS TO DO IT FOR THEM?

I don't think the centralization of administration has much impact on anything unless it is combined with participation. What you describe could be helpful only if the Federal government and State government rejuvenate and invigorate local government. The future of democracy in this country is mostly a matter of trying to figure out the forms of urban local government, because we are an urbanized population and we are going to continue to be. This is why I attach so much importance to Ivy City in Washington and Fifth City in Chicago. What they are to me is local government of the future. That's what they ought to be. I was amused when I was at Ivy City talking to some of the people there about the relationships with the D.C. government. It sounded exactly like what the villagers have told me about the government in their countries - no difference at all.