

COMMUNITY LIFE TREK MODEL

FOR FOUR WEEKS

GRA 1977

OBJECTIVES OF THE COMMUNITY LIFE TREK

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1. Ensure geographic community care structures
2. Intensify external relationships
3. Articulate the community journey
4. Symbolize community corporateness
5. Strengthen community decision-making
6. Train local leaders

TASKS OF THE COMMUNITY LIFE TREK

1. The trek will engage the total community in an assembly, workday and festival.
2. The trek will catalyze beautification of public space within the stakes through a corporate work event.
3. The trek will use community groups to recover the community stories and create community songs and symbols within the framework of a community festival.
4. The trek will establish ongoing structures such as an Elder Association, a Youth task force, and a Women's Club.
5. The trek will enable the structuring of stakes through the training of stake leaders and the intensification of stake meetings.
6. The trek will enable the marking of community space by erecting sign boards, identifying streets, and creating maps and grids.
7. The trek will establish a community communication system through local public media like loudspeakers, newspaper, posters, notice boards and brochures.
8. The trek will enable the creation of community meeting spaces such as a community center, stake and guild meeting spaces or decor kits and ICA office.
9. The trek will train and symbolize community leadership by holding training sessions and a commissioning ceremony.
10. The trek will initiate the implementation of a Global Community Decor Rationale such as Global Grid, Those Who Care Symbol, Community Grid, Timeline and community Identification Symbol.

TASK FORCE S-COMMUNITY LIFE

THE PRESENT STATE OF COMMUNITY LIFE IN GLOBAL DEMONSTRATION PROJECTS

Community Life has to do with awakening and sustaining the possibility of significant engagement. The present fundamental contradiction in HDP's within the arena of Community Life is partial engagement of the whole community. This is seen in the unengaged youth, ignored elders, limited focus for women, and collapsed male roles. When segments of people within a community experience their lives as insignificant or unneeded, their lives' engagement is sustained by a cluster of reinforcing contradictions. These contradictions are undeveloped stake structures, uncared for public space and unselfconscious symbolic life.

Across the HDP's stake structures are unselfconscious and therefore not fully developed. The stake's purpose is to touch every member of the community with the possibility of engagement, provide the vehicle for implementing guild concerns, cross barriers of age, sex, and role and finally disseminating information. The stake dynamic is undeveloped as the ongoing structure for geographically based engagement.

The second contradiction affecting engagement is uncared for community space. Spaces like roads, pathways, public areas, front yards and houses tell a story about the community's self-respect or self-contempt. When a community gives attention to public as well as private space, when it acknowledges and symbolizes particular spaces as "sacred", when it cares for its public space corporately, it says to itself that this community makes a difference. Space that is uncared for by the community contributes heavily to the non-engagement of that community.

The third contradiction affecting engagement in the community's life is unselfconsciousness symbolic life. Stories that tell of the past and future, songs that tell of the struggle and greatness, space that conveys care and significance, symbols that display commonness and identity of the community communicate meaning to people and their geography. When the symbolic life of a community is unselfconscious or only partially developed, the depth motivity that leads to engagement is missing.

FOUNDATIONS OF PRIMAL COMMUNITY

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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. Desecrated property is a clue to the absence of primal community. The land has a history of its own, quite apart from the particular people who happen to occupy it at a given time, and in a sense, their participation in the history of the place links them with the primordial. The land is also a direct link with the rest of the world.

Historical Time. A primal community 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.

The focus of the Community Life Trek during the three Week I's is building engagement structures for the women, youth and elders of the community and training stake leaders. Preparation tasks for the Community Assembly provide specific reasons for having initial meetings of these groups during the first week. Leadership for each of the groups is also secured during the first week. During the second week and out of the work of the Assembly each of the groups is formalized and takes on a name appropriate for their community. In the third week, the groups move through formal planning methods to project and timeline their long-range activities. The four weeks immediately after the trek leaves need the most specific plans so that embryonic structures are held in being and given time to mature. During these three trek weeks, the stake leaders are meeting daily for conversation, study, and workshop. This training will quickly convey common memory and do some of the practical tasks to enable a health stake life. This includes gridding and creating consciousness of the block unit, eliciting and engaging leaders of those blocks and creating structures to care for the health, space, and news dissemination of the stake. Each of the three stake meetings during the trek will be used as a laboratory for doing a demonstration stake meeting format and engaging the stakes in planning and implementation of the weekend events. The work of the trek during the weekday is foundational for leaving operating structures behind.

FIRST TREK WEEK I

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1. Check building and land regulations and future plans of authorities re sites for signs, nodes, and com. center.
2. Arrange for architect or engineer to do drawings of community center and town plan.
3. Get materials for village design table model, week II workday on signs & decor.
4. Prepare overall designs and directions for signs, decor, story, etc.
5. Recruit for week II workday.
6. Meet with youth and establish youth task force with regular weekly structure.
7. Youth plan week II trip and workday participation and assign themselves to participate in stake meetings.
8. Have Women's meeting to discuss and decide women's group, educational campaign, Service structure, gathering place, visible sign.
9. Send team of women to research educational resources in the area.
10. Hold Elders' Forum to choose new economic, political, cultural roles - brainstorm community history - make stake, guild and care assignments -
Plan participation in 3 weeks.
11. Visits in the community and trips outside the community collecting artifacts, stories, researching history and culture.
12. Determine how to meet elders ~~and~~ needs.
13. Formal designation of stake and block leaders.
14. Begin stake leaders training - emphasize training them to gun workdays.
15. Finalize sign, symbolic center, node locations and stake boundaries.
16. Plan workday with stake leaders and make assignments.
17. Do in-kind development for workday materials, film projector, festival needs, photo enlarging, brochure and map printing.
18. Have first weekly film, train operator, hold conversation.
19. Create initial plan for Heritage Festival.
20. Begin community diary and map.
21. Hold leaders meeting to ~~make~~ consensus on 3 week plan, suggest assignments, decide outside participation in festival (such as other villages or dignitaries or former community residents made good), assign invitations for festival, plan their authorizing participation in 3 week plan.

1. Present architect's drawings to community and leaders for feedback and approval, revise accordingly.
2. Create workday model for wk II.
3. In-Kind materials for symbolic community center.
4. Recruit for wk II.
5. Start youth skills training in construction and mechanics and literacy.
6. Plan youth wk II sports event and participation in workday.
7. Hold regular youth task force mtg and decide what youth will care for in each of the stakes.
8. Hold second women's mtg to report educational research, plan education program for the year and first course, formulate 3 mo. goals, structures, activities.
9. Determine women to train women, do detailed planning of the service structure to be run by women.
10. Women decor their mtg place or node and recruit first course.
11. Elders plan an economic project they will run for the community (such as a garden, handicrafts, tea house, etc.)
12. Elders begin care of bulletin boards, scrap book, reception room, special areas.
13. Elders establish a node and decor it and work with youth on a dramatic presentation of the community story for the festival.
14. Continue stake leaders training and begin quarterly stake planning.
15. Design and print a flyer for the festival.
16. Hold second film, train operator and conversation leader.
17. Begin Festival rehearsals and craft demonstrations.
18. Hold 2 combined stake and guild leaders meetings for training in leading meetings.
19. Leaders meeting consensus on symbolic com. center design and next steps to be taken on town plan, check status of festival invitations, finalize workday and festival.
20. Create missing structural (polity) dynamics.

THIRD TREK WEEK I

8

1. Build scale model of community design, put in festival location and veil.
2. Continue youth skills training and regular meeting.
3. Plan youth participation in festival, locate a meeting place and decor it.
4. Establish an Emissary program.
5. Distribute festival posters.
6. Women begin their service structure, begin classes, create decor for training space and prepare for festival.
7. Elders create a huge community story banner and prepare for festival.
8. Stake leaders continue training and decide on each stake's participation in the festival.
9. Hold 3rd film, using local operator and conversation leader.
10. Major festival preparation; food, parade, photo exhibit, guest hosting, street clean-ups, craft demonstrations, decor, rehearsal, time schedules, etc.
11. Leaders meeting design decisions, commissionings, guest hosting etc.
12. Publish organizational chart.
13. Leaders design meeting rhythm, publish and post it.

Get community input on sites for welcome sign, gathering places, symbolic community center and gathering place, stake boundaries.

Detailed stake maps.

Visit stake, guild and community leaders - set up leaders meetings and stake leaders training; hand out printed list of stake leader responsibilities.

Meet with key youth to organize youth meeting for next week.

Meet with 3-5 key women to organize women's meeting next week.

Do a survey of women, youth, elder, male talents and skills, in preparation for festival and decor work.

Survey women's and elder's needs.

Tell community of upcoming workdays and Heritage festival.

Locate recommended sites.

Examine the community polity structure with the auxiliary, using the HDP organizational chart as a screen to indicate weaknesses and gaps.

TIME	ACTIVITY	INTENT
8:00	FINAL PREPARATION	engage TRANSLATORS FULLY
9:00	VISITATION BEGINS	elicit TOTAL ENGAGEMENT
12:00	LUNCH & CHECK SIGNALS	CHECK VISITATION STRATEGY
5:00	DINNER & REFLECTIVE CONV.	CATALYZE DEPTH REFLECTION

1ST TREK WEEKEND
(VISITATION SURVEY)

10

Name of Household:

Location of Household:

1. What has changed in this community since the project began?
2. Who in this community knows the old stories about the community?
3. Who do you know that can do the traditional dances or sing the traditional songs?
4. What kinds of things would women in this community like to do that they are not able to do now?
5. What do elders need in this community?
6. What would you do different to the total community space?
7. What should be done in this stake?
8. We would like to meet with lots of people here. If we met with the women what would be a good time? Elders? Youth?

Treker's notes:

Number of elders observed in the home:

Number of women observed in the home:

Number of youth observed in the home:

Other notes:

SECOND TREK WEEKEND

TOTAL COMMUNITY IDENTIFICATION

The second weekend of the Community Life Trek is Total Community Identification. The intent of the weekend is to bring to greater self-consciousness the dynamics of community life through the creation of markings, such as sign boards, street identification, maps and grids. Communication to the villages will be done with loudspeakers, newspaper, posters and brochures. The creation of decor such as the Global Grid, Those Who Care, Time-Line and Identity symbol for the community. Representatives from the youth, elders, stakes and guilds will be invited to participate in the creation of the above products during the weekend. The day will begin with the gathered group singing and then participating in the day. The group will be divided into four task forces to work on Community Markings; Communication Systems; Community Decor; and Community Story. At the end of the day, each of the groups will report on their work of the day's activity. The community will then participate in a closing celebration.

TIME	ACTIVITY	INTENT																				
8:00 a.m.	COMMUNITY GATHERING - story workshop	COMMUNITY STORY CREATION																				
9:00 a.m.	TASK FORCES <table border="1" style="margin: 10px auto; border-collapse: collapse;"> <thead> <tr> <th>CMTY MARKING</th> <th>COMMUNICA SYSTEM</th> <th>CMTY DECOR</th> <th>CMTY STORY</th> </tr> </thead> <tbody> <tr> <td>signboards</td> <td>newspaper</td> <td>global grid</td> <td>story</td> </tr> <tr> <td>street identific</td> <td>posters</td> <td>TWC wheel</td> <td>dance</td> </tr> <tr> <td>maps</td> <td>brochure</td> <td>cmtly T/L</td> <td>art</td> </tr> <tr> <td>grids</td> <td>notice board</td> <td>identity symbol</td> <td>festival plng</td> </tr> </tbody> </table>	CMTY MARKING	COMMUNICA SYSTEM	CMTY DECOR	CMTY STORY	signboards	newspaper	global grid	story	street identific	posters	TWC wheel	dance	maps	brochure	cmtly T/L	art	grids	notice board	identity symbol	festival plng	TASK FORCE ENGAGEMENT
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3:00	INSTALLATION of visible accomplishments by each task force	VISIBLE IDENTITY ACCOMPLISH.																				
4:00	COMMUNITY GATHERING - reports	CMTY																				
5:00	- displays - celebrations	IDENTITY																				

THIRD TREK WEEKEND
BEAUTIFICATION

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The third weekend of the Community Life Trek will be an all-community workday. The workday is designed to complete the Plaza or Community Hall, and stake beautification can be added if sufficient supply of troops is available. The intent of this day is to enable the permanent care of community space and symbolizes the corporatness of the community. Each location will need to orchestrate carefully the preparation of major materials, designs, equipment, and task delineations. Pre-preparation includes designating land, architectural designs, budget, and community consensus.

The total day is designed as an intense workday starting with a short gathering for context and task co-ordination, concluding the day with singing, reflection and refreshments to celebrate the great day of community beautification and transformation.

TIME	ACTIVITY	INTENT																					
8:00am	COMMUNITY GATHERS - context - T/F assignments	SIGNAL SERIOUS INTENT																					
8:30	TASK FORCE ALTERNATIVES <table border="1" style="margin-left: auto; margin-right: auto;"> <thead> <tr> <th colspan="3">BEAUTIFICATION</th> </tr> <tr> <th colspan="2">COMTY CENTER</th> <th>STAKE</th> </tr> </thead> <tbody> <tr> <td>PLAZA</td> <td>CMTY HALL</td> <td>- Nodes</td> </tr> <tr> <td>- landscaping</td> <td>- mtg place</td> <td>- Parks</td> </tr> <tr> <td>- symbols</td> <td>- landscape</td> <td>- Repair</td> </tr> <tr> <td>- amphitheatre</td> <td>- mural</td> <td>- Cleaning</td> </tr> <tr> <td>- boundaries</td> <td></td> <td></td> </tr> </tbody> </table>	BEAUTIFICATION			COMTY CENTER		STAKE	PLAZA	CMTY HALL	- Nodes	- landscaping	- mtg place	- Parks	- symbols	- landscape	- Repair	- amphitheatre	- mural	- Cleaning	- boundaries			COMPLETE VISIBLE SIGN
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5:00 6:00	SONG FEST - singing - reflection - refreshment	CELEB. CORPORATE POWER																					

FOURTH TREK WEEKEND
COMMUNITY FESTIVAL

The fourth weekend of the Community Life Trek is a festive celebration for the whole community that includes a fine meal. The celebration is the culmination of three weeks of intensified focus on the community's life. The festival is a dramatic rehearsal of the community's greatness and a demonstration of its recovered heritage. The festival is launched with a community parade that circuits through each stake and is led by the village elders. The gathering crowd is distinguished by stake symbols or banners. Over the Festive Luncheon, traditional dances, stories, songs and art, allow self-conscious participation in the gifts of the community. The Community Games allow all the ages and each sex to participate in simple fun and are orchestrated to occasion stake consciousness as well. The end of the festival is marked by an Awards ceremony in which elders give out home awards and refreshments are served. Lastly, a symbolic gift such as a "grid" or "calender of events" is given to every family.

TIME	ACTIVITY	INTENT
4:00	COMMUNITY GAMES - by stakes elders judge - all ages	GATHER COMMUNITY
6:00	COMMUNITY PARADE - Elders leader - youth provide music - stakes show symbols	GATHER STAKES
7:00	FESTIVE LUNCHEON - community singing - heritage presentation (dance, story, art) - commissioning leaders	
8:30	AWARDS CEREMONY - refreshment - elders give awards - gift to community	
9:00	CLEAN - UP	

FOURTH TREK WEEKEND: FESTIVAL

1. Emphasize heritage.
2. Unveil community scale model.
3. Dedication of Elders guest reception room, stake nodes, women, youth and elder nodes, and community center.
4. Give each family a community brochure and map.
5. Commission new leaders: women, youth, elder, stake, guild, etc.
6. Formalize community organization structures and community calendar.
7. Consider awards: oldest community resident, etc.

TF &
COMMUNITY LIFE

STAKE LEADER TRAINING SPINS
COMMUNITY IDENTITY

SYMBOLS

SPACE

CONSENSUS

CELEBRATION

GIVE
MEANING

DEPTH
HUMANNESS
EXPERIMENTAL
SETTING
Understanding
IMAGE OF
FUTURE

GRID
(Method)

NODES
Landmark
Symbolic
arteries

NOT

1 person's
decision
clashes
total agreement
Vote

EVENTS

Visitation
Secular
Religious
Programatic

EVERY
WHERE

SIGNS - NAMES
SPACE
space, clothes
paper
written, spoken
VISUAL
programatic

FUNCTION

COMMUNITY
IDENTITY
Total Community
Gaps
Resources

IS

WHAT IS
COMMONLY SEEN AS
NEEDS
focus
new
direction
Resolve

Story

always going on
Rehearses joy
Pain and joy
Inclusive
of all groups
New Relationships

DECISIONAL
CREATION

Past present
future
OUT OF LIFE OF
GROUP
1 to symbolize
community
Finished Products

ANALYSIS

Ethnic Groups
social groups
political groups
Statistics

HOW

begin key
leaders
spread
Assembly of Com
Storie of Visitation
symbolize
decision

Function

Marks Time
Highlight leadership
Glue for Programs
Celebrates Accomplish

Common
focus

Impacts
Motivates
hold story
Signifies

MAP

Detail
every structure
Delimited area
Stakes
Wards

Relation to City

S'77

DYNAMICS OF
COMMUNITY LIFE

SPIN ON DYNAMICS OF COMMUNITY LIFE

Bill Bailey's copy
~~Adapted from~~
SUTTES

1 HISTORIC TIME

Technological
Revolution →

YOUR OWN PAST
1850-1975-
TECHNOLOGY WON
WHAT'S NEXT

2 SIGNIFICANT SPACE

SPACE
REFLECTS

SELF RESPECT
SELF CONCEPT

3 FUTURIC VISION

A
TASK

open wilderness
explore space
BUILD THE EARTH
BUILD MY LOCAL COMM.

4 CORPORATE ENGAGEMENT

TIME

NOW

LOCAL
MATTERS IN
GLOBAL
COMMUNITY

Globality
Human Community
It's where we LIVE

Holy
space

CEMETERY
POLITY
WORSHIP

Global
REASON

ONE EARTH
WE LIVE IN IT
HUMAN IS TO
BE RESPONSIBLE

space

on the street
where you LIVE

My
Roots

MEMORY
AFFIRMATION
celebration
FUTURE

End of
Private?
LIFE
(Paralyzing)
Individualism

my Room
my yard
my office
my Bed

Local

my Community
what I show up

Vision

The human
world TO
be.

DESTINAL
TIME

WE BUILD
space ship EARTH
our opportunity
Global man in
Local Community

Public
LIFE?

my chance
I AM the one
NOBODY ELSE
all of us together

VISION

Economic-Self
Sufficiency
SOCIAL EFFICIENCY

Role

now →
GOWFIGHTER
STATESMAN
WORKER
LOCAL
CITIZEN

TIF 5
COMMUNITY LIFE

STAKE LEADER TRAINING SPINS
STRUCTURAL ENGAGEMENT

COMMUNITY OPERATIONS

COMMUNITY GROUPS

COMMUNITY PLAN

COMMUNITY RESOURCES

ORGANIZATIONAL CHART

AGES

COMPREHENSIVE

List needs
List openings + contacts
Rich towns
List institutions companies

IN FORMAL STRUCTURE

How things happen here

SEXES

TOTAL PLAN

PLAN

PRESENT SITUATION
NEEDS STORY
CHECKLIST
OUTSIDE RESOURCES

COMMON DECISIONS

VISION

TASK

PLAN WITH COMMUNITY
weekly rhythm
Assignments
Accountability

symbolic
uses symbolic time
clear on objective

STORY

give small gift
get a large one
go after a yes
EFFECTIVENESS

Organizational

EVAL & REVISE

on a T.I.L.

COLLECT MATERIAL
ask for specific
have back up ready
go as a team

comm. How do things happen here

comm. phrases heard about phases

T/F S
COMMUNITY LIFE

STAKE LEADER TRAINING SPINS
GEOGRAPHIC CARE

FUNCTION OF A STAKE <i>WKSHP</i>	PHYSICAL CARE <i>WKSHP</i>	SPIRIT CARE <i>WKSHP</i>	INTELLECTUAL CARE <i>WKSHP</i> ‡ Planning
GLOBAL COMMUNITY <i>COGN / GRID</i>	3 spheres 90000 54 areas 944 region changing times Context for response Place to respond	HEALTH SYSTEMS Cleaning Sanitation Nutrition Check ups	SPACE Beautiful Ordering SET UP Sacred
LOCAL CARE	Delivery systems Physical Spirit Intellectual	INDIVID NEEDS chance to empty programs Visit + Share IN Baby sitting Individual Care	VISITATION PLAN every family every age set regular storing inform.
TOTAL ENGAG.	MEANING OUTSIDE FAMILY CREATES NEW FAM. CREATES NEW WORLD PIECES OF CARE	ENVIRONMENTAL CARE Homes Schools Playground Public Places	Community Celebr. Occasions of Celebr. Special Events Global Events Cultural Events
RECOVERY OF COMMUNITY LIFE	CORPORAT WORK CORP CELEB DECIDE COMMUNITY SYMBOL SYMBOL ON EVERYTHING	CORP WORK (CARE?) TROOP ORGANISATION TOTAL PARTICIPATION every human being	TEAM STRUCT CORP. CARE VILLAGE CELEBRATION.
			NEWS ACCESS Community Paper Billboard Editors Event Flyers MONTHLY PLAN EXTENDING TO OTHER TOWNS 1/4 1/4 Planning Methods Context WALK WITH CONFIDENCE