

WHY AN HUMAN DEVELOPMENT ZONE

The Human Development Zone, as a common global strategy, is one more step toward answering the issues facing humankind in this age of metamorphosis. This paper is cut to describe the strategy and how it might apply to Italy.

Chaos and instability pervade the political economic and cultural dynamics of the world. People experience themselves as helpless victims of the forces moving history. At the same time, in the same places, people are directing their futures as never before possible. Conflicts are seemingly unresolvable; conflicts between religious and cultural groups in the middle east, between political and economic forces in central america, between east and west, and north and south, and within the fabric of every community. Seemingly every institution is under pressure to modify its modes of operating from the family to law enforcement, from education to business. Social roles are altering; women youth and elders are calling for new ways of having significant lives. The third world and minorities on every continent are demanding an equitable voice in the decisions that effect their lives. People in villages and neighborhood are creating change, sometimes undirected or narrow in focus but the very magnitude of the effort toward a more humane world is in itself altering the fabric of society and the thought patterns of people around the world. The strife itself is beginning to call some men and women to unite in an intense common concern for personal and communal survival. Some few of these cells for survival are mutating into cores of those who care for the whole of humanity. Both this predisposition to change in communities and social structures and these awakened people who care not only necessitate new patterns of community, new social forms and new human imaginations but are prerequisite for those changes to be brought into being.

WHY ITALY

The nation of Italy has the issues of the world within its boundaries. The developed north and the under-developed south, the migration of peoples to the cities abandoning potentially productive agricultural lands are but symptoms of world wide issues. There is a lack of political consensus to the point of non-participation. Unemployment is the highest in europe. Youth are disengaged. Drugs are a massive problem. Crime exists almost with the agreement of the populace. The nations is a symbol of disunification for europe. Individualism and familism are rampant. There seems to be cultural insularity. The Italian peninsula, which gives and have given so many gifts to the world is struggling afresh to identify its global role.

WHAT IS AN HUMAN DEVELOPMENT ZONE

The Human Development Zone is, first of all, a coordinated global strategy aimed at creating a set of examples of systems of inclusive care across a wide variety of political systems, economic conditions and cultural situations. To be effective it needs to be related to other efforts in development. The HDZ is both global and local in its conceptual and structural intent and framework.

Second, the HDZ is a set of dynamics: 1) a set of delimited basic, geographically defined communities that offer the support systems necessary for a family or an individual to create a meaningful life; 2) a complex network of social structures and images that serve the communities so that they might serve their residents; and 3) a core of self-conscious agents of change who care about the quality of living around the globe and who are reconstructing the communities and social networks within the HDZ as models for other areas.

PRIMAL COMMUNITY

Population, distance and social dynamics are tri-polar coordinates that determine the size of primal community. Population is the least constrictive but we suspect that community requires more than 5000 people and less than 50,000 to be functional. Japan is aiming at a minimum size of 20,000 people. Doxiodus, the city planner and architect, suggests an optimum size of 50,000 for an urban setting. The diversity of urban and rural types of communities makes these figures difficult to define clearly but it is clear that villages of 100-200 are not effective as social units and neighborhoods of more than 50,000 are most likely multiple primal communities. In low density areas 5 or 10 or 15 vilages would make up a single primal community. Towns of 50-100,000 could be several primal communities and large cities would be 100's of primal communities. Geography

Geography also defines community. Initially it is the distances involved. It seems that it is necessary that every part of the community is readily accessible within a day by the normal mode of transportation. This should be by foot, bicycle, motor scooter or in some cases public transportation. A second geographic consideration is the geographic aspects of the Lynch model, the definitudes of the community. Geography might mark boundaries, define districts, be landmarks, or nodes, create pathways or arteries. A third geographic consideration is land not used for residential purposes. There needs to be enough to actually provide production and commercial areas, recreation and symbolic space and public and voluntary services.

The third polarity is the social. The community needs to be large enough to have available banking services, both savings and loan. Some minimum level of goods and services need to be available in the community. This would require some form of market system so that food, clothes and basic household goods would be available. These could be produced locally or imported from the outside. Production levels would need to be high enough and diverse enough for the community to be economically self-sufficient, i.e. produce enough to export enough to import enough to not only live but to grow economically while providing social services. Some basic level of health care would be available, a health outpost with a visiting nurse. Policially the community needs to be large enough to have some measure of influence on the regional structures and small enough to be able to be aware of the problems it faces. Some level of formal education needs to be available locally, probably primary schooling. Informal educational opportunities need also to be available as well as access to some level of technical and other information. Care of youth and elders needs to be a real possibility. The community must be small enough so that the poor and disenfranchised have access to decision-making mechanisms, and large enough that they can be structurally protected from discrimination. Finally, the community needs to be able to create a sense of identity and have access to a full symbolic life. The population and geographic parameters are to some degree fixed while the social parameters need either to be in place or potentially available given effective social change.

AGENTS OF CHANGE

This core of people, drawn from structures and local communities, would not only be about the task of altering the institutions, relations and thinking of the whole zone, but would be an example of living a profound life. They would self-consciously develop and use symbols; they would reinvest existing symbols with contemporary and radically human meaning. They would use these symbols to sustain themselves and the people of the Zone. They would therefore be religious.

They would be a religious movement, a local expression of the Spirit Movement. Naturally a variety of levels of commitment and understanding would actually be present in any given manifestation of the movement. All would be engaged in action training and being. Necessarily some, and perhaps most, would be engaged in acting in communities and structures. Some would be focused on training in its most profound sense. And some would focus on being through exploring the depths of consciousness and guiding others through consciousness. Perhaps the image of those engaged in acting on society directly would be the catalysis. They would actually be acting indirectly, focusing plans on multiple effect efforts that have high impact on the underlying contradictions in the Zone. This corresponds to the sodality on the local church triangles. The training focus corresponds to the seminary dynamic and should be aimed at providing a comprehensive and integrated world view and depth sensitivity to the world and human consciousness. They would be equipped with imaginal education and an inclusive curriculum. They might be called formators. The college dynamic of those who care are the gurus. They would guide people through the Other World using retreats, reflections and self-consciousizing exercises. They would use the New Religious Mode dynamics and other images of profound selfhood. They would explore, develop and deepen the Zone's symbol systems.

SOCIAL STRUCTURES

The social structures as dynamics within the Zone are the hardest to define with some clarity. The social process triangles would provide some help identifying the dynamics. Economically this would include full banking services, production of a significant part of goods and services, intra and inter community distribution systems. Education, health agricultural extension, small business assistance, police and judicial systems should be directly available within the zone. Manufacturing, commerce, repair services and farming and ranching may be present. Religious dynamics would include rites of passage; daily, seasonal and annual rituals; social icons; the rehearsal and enactment of mythologies and the indoctrination of residents into the significance of the symbol systems. Education in social morality and individual selfhood would be present. At the zone level secondary schooling would be a necessary minimum. Some sort of full time in-patient medical care would be desirable. A full range of utilities would be available.

SITE SELECTION

The selection of sites of HDZ's needs to be done in the context of a long range strategy rather than being opportunistic. The values of selecting a Human Development Project are, it seems, still valuable.

1. A place of obvious need relative the regional and national situation.
2. It needs to be accessible if it is going to be an example of what can be done.
3. It needs to be isolated or isolatable for the sake of creating a sense of identity and to focus efforts.
4. It has to have the willingness to act on its own development. In reality some percentage of residents should be those who care before we ever arrive.
5. It must be willing to ask to participate with them in doing development.

Other considerations at this point, at least in Italy, are that the HDZ cannot at this point be restricted to a city. To do a zone in the city of Naples, for example would put us in such political and cultural complexity when we do not have the tools nor imaginations to deal with the situation that we would end up losing creditability. We need an intermediate step to create the urban tools and

images to effect real change in a metropolitan area. To attempt a zone in an area that includes part of a city and nearby rural areas seems extremely complex also. Small cities and their rural surroundings or wholly rural areas seem to be the best choices. In Southern Europe the focus should be on the rural and in Northern Europe on the urban dimensions of development.

The Zone should be small enough that every primal community could and would be circuited to on a very regular basis. If a circuit lasted 2 days in each community (this seems to be a minimum of time) and each community would be visited every month and circuiting took 4 days a week then 8 communities would be visited by a team. This would be some where near the minimum size of a Zone. We suspect that a maximum per house rational would be 16-20 primal communities. This would imply an optimum size of 40,000 - 1,000,000 people (8X5,000 - 20X50,000).

The site would also be selected on the basis of existing or potential movement activity. This could run from authorization nods to active cells of movement forces doing programs. The ICA would need an official invitation with a perceivably legitimate social role in the area. This would be some kind rider (english teaching). Self-support opportunities and facility would have to be thought through and would be a consideration in selecting a site.

THE SECTORS

For effective development of primal community a network of points of collaboration between the public, private, voluntary and local sectors needs to be established and nurtured into self-sustaining interaction. This sectoral network changes the social structures and primal community so that human communities and lives are realized. It renders financial, technical, consultative and other forms of assistance to the development effort. The network contains opposition within and without the Zone and minimizes suspicion in the minds of people. Each sector brings gifts and problems to the development effort and each sector is benefited by engaging in cooperative efforts like a HDZ.

The public sector is both the elected and appointed officials representing and governing the people at the local, regional and national levels. While elected officials offer a high public image, they are more accessible to public pressure and can offer change. Civil service, members of the bureaucracy, while they have continuity and can often offer assistance beyond their "power", can also be quite protective of "their" area of the bureaucracy. The public sector as a sector tends to be concerned about the whole of development and about the whole of the geographic area of their responsibility. The difficulty of the public sector lies in its tendency to be very slow in making decisions. The advantages which the public sector gains from participating in a Zone are opportunities to create examples of what can creatively be done to deal with social concerns and models which can be tested.

The private sector, international, national and local enterprises, might include commerce, banking, professional associations, agriculture and manufacturing. International and national companies can provide great help in relations with the public sector. Local companies know markets, financing and local perspectives. The private sector can make decisions far more quickly than the public sector. Assistance tends to be highly responsive to local needs. At the same time, the overly focussed nature of the private sector tends to ignore important development concerns which are outside their sphere of interest, such as symbols and family lifestyle. The long range advantages of development for the private sector, of course, are greatly expanded markets and increased political stability. In the short range the private sector benefits through improved public image.

The voluntary sector is usually made up of service organizations, clubs and religious organizations. Voluntary organizations at least latently operate out of the context of Those Who Care. They realize that there are needs and are willing to respond in part to those needs. It has some finances but its most important resource is awakened people, often with needed areas of expertise, who are willing to be deeply engaged in a development effort. The resources of the voluntary sector are very limited and are often spread very thin. The voluntary sector benefits from participation in the HDZ by developing effective models of development. Its perspective on development is expanded to a more comprehensive view.

The local sector comprises the structures and people on site and in direct contact with residents of primal community. This sector includes existing and developing leaders, the enfranchised and disenfranchised residents. This sector has passion about development efforts. It knows what the issues are and what has been done to deal with them. The local sector does not necessarily have the objectivity required to do an effective social analysis and to inject new ideas and processes into the activity of change. The local sector is, of course, the direct beneficiary of the Zone's development efforts.

STRATEGIES

There are 9 strategic considerations in doing a Human Development Zone. The first four are programmatic in their form: impact, training, demonstration and interchange systems. These four provide a screen through which the program activities of the Zone might be viewed. The next set of three are movement formation and nurture, which includes the local guilds, the regional cells and the global forces. The last two are the social factors of creating mechanisms of engagement in the change process and electing and dispensing a mythology/story within the Zone. These strategic considerations can take many forms but all are aimed at creating a self-sustaining revolution in consciousness and social forms within the Zone.

IMPACT

The impact system is expansive in its intent,- the ongoing process of awakening new people within the Zone to new possibilities. Impact is not only an initiating strategy but also a necessary continuing system that offers people new opportunities to participate in social change. It is a softening up of the Zone--it creates a new milieu that is receptive to the possibility of change. It is an entry point for Zone activities. Groups and individuals would be introduced to the methods and images of the Zone. It can be used as a beginning point for Movement training in methods. Potential pedagogues and facilitators would be offered the means to develop their skills. Doing impact programs provides insights or indicators of when an audience or a community is ready to participate more fully in the Zone's activities. The responsiveness of the community and the results of follow-up activities are helpful signals of openness or the lack thereof. It is therefore helpful in selecting the site for other programs and for the Zone itself.

There are three levels of impact programs. They are the Speakers' Bureau, the Forum and the Course. The Speakers' Bureau involves speeches, films, slide shows, mailings and posters. These should be aimed at as many different audiences as possible. These events would be out to globalize, inclusivize and radicalize the audiences, perhaps in small ways but always pushing the borders of the audience's imagination and its capacity to decide about its life. The second type of impact program is the system of Forums: Global Community, Global Women, Community Youth, Special Interest

and other specialized forums like those for leaders, particular minorities, etc. The third type of impact program is Courses. They might include Religious Studies-I, Cultural Studies-I, Imaginal Education, Human Development-I, ethical Studies and various forms of LENS. A geo-social grid would help target communities and social groupings within the Zone for these impact programs. Some would of course be done once as a probe into the appropriate tactics. Some would be done on a regular rhythm like quarterly Community Forums or annual Lens courses with a company. Some might be done as sets to multiply the effect on an organization or a community.

HDTI's and other longer programs often provide both the function of an impact program and a training program but for the sake of simplicity we will treat them as training programs and not consider them as awakening or impact programs. When a training event is used for impact purposes the type of participation is different. (See the Movement section.)

TRAINING

Key to the development of the HDZ is the strategy of Training. This, too, is an ongoing, ever-evolving strategy. Training is a three-fold task--methodological, imaginal and stylistic. It is providing people with social, intellectual and spirit methods, not really the procedures for doing, a method; focus is upon the human dynamics behind the method. It is providing people with comprehensive, futuristic and depth images of the world, society and selfhood. Finally, it is developing a disciplined, comprehensive, sensitive and responsive style in people. The screening of participants for training programs needs to be done with some care, for the sake of the whole HDZ. There are three types of training programs that can be used in the Zone.

The most common is ongoing, onsite formal training programs. These include HDTI modules, Village Leadership Institutes and advanced courses from the "Core Curriculum". These modules can best be used as eventfulness in the ongoing programmatic activities of the Zone. These programs offer regular opportunities to develop leadership both through participating in the programs and through learning to teach in them. They can be held at the "Training Center" or on site in communities or social structures.

The second is the long term training schools which include Human Development Training Institute, Academy, New Skills Training, International Training Institute and Global Language School. These schools set people aside to intensively equip them with images and a style of life, like an "immersion" method of language teaching. They tend to be profound experiences of living in community and of development in teamhood skills. They often create inclusive, interrelated images of the whole of life. These schools are best used as advanced training programs to develop potential leadership.

The third type of training is probably the most important. It is the day-by-day informal training done in doing the project. The staff and volunteers can on occasion be examples, symbols of what profound living looks like in practice. These informal opportunities include collegiums, regular contexts, witnesses, explanations, example, conversations and just chats. They include helping someone prepare a collegium, reflecting on teaching assignments and development calls and making suggestions about how to do something more effectively. We have formally called one dimension of this the Shadow Principle.

DEMONSTRATION

This arena of activity can be seen as the central purpose of the whole Zone. This takes place at many levels, from creating a family garden to the whole Zone being a model of change for other areas. The key to demonstration is its on-behalf-of nature. Can someone else do this? Is this really what is required by history? This is the model-building and implementing aspect of the Zone. This answers the "so what" "for what" questions of the Zone. Demonstration is the intensive strategy of the Zone. There seems to be three types of Demonstration required by the Zone--Primal Community, Effective Social Structures and the Religious House.

The first demonstration is creating a model primal community. We know most about this through our work on the Human Development Projects. Broad-based decision-making through regular assemblies and reporting sessions is foundational to engaging the community in the project. Guilds that implement simultaneously the full breadth of the decisions of the community. Stakes provide the ongoing nurture, training and care of the whole community. Both of these dynamics are necessary if effective skills are going to develop among traditional established leadership and those usually felt out of the development efforts. Care has to be exercised so that the disenfranchised are included in the leadership dynamics of the community through the coordinating groupings in the community. While we have successfully begun projects through a single focus on our Programmatic chart like health or preschool, this approach needs to be quickly augmented. The whole programmatic chart needs to be systematically covered both through events and through structures. The "once-and-forever-yet-over-and-over" journey of the community, through disbelief, exhilaration, disillusionment to sustained decision needs to be sensitively cared for. The measure of "success" in a community development project is the change which has taken place; not what "we" (whoever that may include) have done. Spin-offs are to be expected. A demonstration poultry farm might fail but if three families start rabbit farms, the poultry operation was a catalytic success. The aim of any effort toward a post-modern primal community is to create self-sustaining, self-reliant, self-confident community that is dynamically changing and growing in services, care and income. This has at its heart a movemental core which will be discussed in the Movemental section of the paper.

The second demonstration is in the arena of social structures at the regional level. This also involves the dynamics of decision-making, implementing forces, coordinating activities and care structures. The difficult part of doing demonstration social structures is selecting which ones are the key to social change. We suspect that by using the pressure points, a comprehensive screen of the necessary dynamics are touched on. These are: inclusive myth, community groupings, basic roles, social morality, formal methods, knowledge access, bureaucratic systems, deliberative systems and anticipated needs. The contradictions faced at the local level should give clues as to which structures need to be moved on. A third screen is that of the public, private and voluntary sectors. These three screens should provide a way of selecting the key structures with which to do demonstration. These are demonstration of how these structures can most effectively serve the local community. It is in this type of demonstration that our work with LENS will be crucial.

The third type of demonstration is a movemental demonstration. It is the Religious House. It is an example of what profound living might look like. It is a symbol of a disciplined life style. It is a place in which people can come to participate in its life. The space needs to be inviting and filled with significance which has been created through eventfulness. The time design is for the sake of the global mission and yet it offers people the chance to renew their grasp after the significance

of living life day-to-day. The style of the house is one of constant announcement of the Word. It is an affirmation of the world and its creator. It is an affirmation of the depths of human consciousness and its states of being. The house as training retreat and action center seems to be one image of its functions.

INTERCHANGE

The system of interchange is a multiple dimension system designed to provide information, images, examples, reflection and eventfulness in the Zone. The Interchange system is the blood vessels of information for the Zone. It is the framework that guards the Zone from destructive petty influences. It structurally ties together the public, private, voluntary and local sectors. It is the mechanism for gathering technology, information, funds and influence from outside the Zone, and for disseminating these throughout the Zone. There are three forms of interchange: personnel, repository and documentation.

The most direct is personnel interchange. This includes sending residents from one Zone to another to participate in and teach programs. This provides a globalizing influence on the people sent. It creates a sense of collegiality across Zones. Staff interchange for programs creates multiple perspectives on the Zone and helps create objectivity for the local staff. Inter primal community visits help spread ideas across the Zone. Site visits to the HDZ allow residents to tell the story of the Zone, helping them objectify their journey of development. Regular circuits to primal communities and to key social structures are the homework for doing action and planning events. The regularity creates a new community rhythm and generates a sense of stability and trust. The use of non-staff on these circuits creates a network of relationships across the Zone.

The repository is the network of skills, technology, funds and influence supporting the work of the Zone. Initially it is getting a nod from individuals and organizations in the work. It is then acquiring direct assistance in kind or financial. Then it is developing a guardian relationship for individuals and a structural relationship with organizations. It is experts who will offer their help and it is residents offering their labor. It is having contact with appropriate technology groups, governmental agencies, professional organizations and private companies who will offer their help. This process is an ongoing process that is constantly growing. Specific programs and events need to draw these people into and sustain them in the network. This interchange system also involves the four sectors.

The last aspect of the interchange system is documentation. This has two parts, self evaluation and outside evaluation. Self evaluation starts with the first contact with the potential Zone. Base line data needs to be acquired for comparative purposes later in the life of the project. Weekly or biweekly recording of events by the staff will help develop a history of the project. Quarterly and annual reports on the Zone, community and structural levels should be recorded for the sake of the Zone history. Annual evaluations need to be done over against plans. Outside evaluations are necessary to bring objectivity to the process. This should be done by other ICA related groups. Care needs to be exercised in occasioning these external evaluations so that the evaluators have a clear picture of where the project was at the beginning and what has changed. Having local residents provide the data often helps the evaluation.

The next three strategic considerations are movement formulation. They involve creating self conscious journey and organization for the various aspects of the movement. There are two ways of organizing these forces in terms of description; the Global, Regional and Local dynamics, and the Movemental, Extended and Symbolic. We will use the latter because the former implies geographic restriction that are necessarily present. This movement of the spirit is not restricted to the 4 sectors but is drawn from all four and so is in a sense a fifth sector, the sector of those who care.

The movement aspect of the development forces are for the most part focused in specific programmes or specific structures or communities. It is concerned about the success of a particular campaign. They might do Global Community Forums, LENS or belong to a guild in a community. This aspect is most sensitive to local needs and expectations. It is the most dynamic and least stable. Many people come into this relationship and leave over a year. It is the entry point for the extended and symbolic forces. This force is most interested in concrete forms of action and needs to be provided for them. They tend also to create the necessary organization to sustain action but will participate once something is set up. We suspect that this force is the most numerous and achieves the most in a Zone. The process of constantly awakening and engaging people in programmes is key to this force. It is necessary to do simultaneous implementation of Zone tactics for this force to develop effectively, because this offers maximum opportunity for participation.

The second aspect of the development forces is the extended forces. This force is engaged in the whole of the Zones activities and is available for work outside the Zone. It is the most stable of the forces. It tends to be engaged over a longer period of time and also tends to be residents of the Zone over a longer period. This force is a symbol of the sectoral cooperation. It is most useful in developing and maintaining the frame. It is most able to point to local development to outside forces.

THE SYMBOLIC FORCE

The task of the symbolic force is that of catalyst. The image of catalytic agent has been somewhat unclear in its action while quite helpful as an image. Traditionally it has meant something injected into a chemical reaction that initiates or speeds up change while the agent is not changed at the end of the reaction. In terms of the Human Development Zone it might be helpful to describe what it is not. Being a catalytic agent in a HDZ is not initiating nor doing all of the action in the Zone. At the other end of the spectrum it is not passive nor simply consultative in the sense of telling people what to do or creating a plan.

In the first instance being catalytic is creating a climate in which the future can be created by local people. It is giving birth to a climate in which people are willing to risk themselves on behalf of the next generation and on behalf of the globe. This is an atmosphere of possibility. This climate is created by being the demonstration within the demonstration to paraphrase Regis Debray's "The Revolution within the Revolution". This is done through the symbolic forces thinking action and organization.

The action of the symbolic force is catalytic. It is creating rapid, visible, symbolic signs of hopeful change. This involves discerning major contradictions and creating signs of possibility that are seen as moving toward their resolution by the local community. These acts need to beckon people to participate. This includes, workdays, workshops, meetings, taskforces, guilds, etc. It is constantly inviting people to be involved. Catalytic action involves training people in images and methods so that they have the confidence and skills to do what they see as necessary. It is setting examples of what engagement can look like. It is setting up systems of engagement as examples of what can be done.

The thinking of the symbolic force is catalytic. It is constantly discerning the possibility in the situation. It is thinking contradictionally, strategically and tactically. It is having the vision of hope and conveying that vision to the people. It is raising questions when reductions or immediacies arise. It is being open to the future and to the needs of the community. It is operating out of an image of journeying the community and the individuals in the community. This journey is toward a more and more global, more and more depth and futuristic and archaic perspective.

The organization of the symbolic force is catalytic. It is operating as a team. Corporateness is a key to effective action. It is being a symbol in microcosm of a global society in which everyone has a way of participating. Planning is done as a team as is action. It self consciously creates and uses symbols, rituals and stories to sustain its self and to sustain others.