

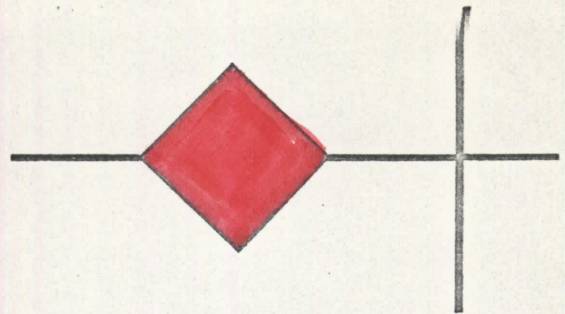
FRONTIER INSTRUMENT FOR COMMUNITY AND SOCIETY

History

In February 1966 six lay people from the United Church of Conway (Baptist/Congregational/Methodist) in Conway, Massachusetts (Pop. 940) attended an RS 1 course being offered by the Ecumenical Institute: Boston. Since that date 40 more people including the pastor of the same Church have attended, and many have taken advanced courses, and two families have attended the Summer Training Seminar in Chicago. Despite these impressive statistics, only 12 people have remained within the cadre, and there has been a significant exodus from the Church itself by people who have become alienated by the theology and structural changes which have been introduced. As we examine the past we have decided that many of these negative effects could have been avoided.

There has been three distinct phases in the life of the cadre.

1. The first phase which lasted from Feb 1966 to September 1966 saw the cadre concentrating upon its own internal life - viz. worship, study and covenant. This was a period when many RS 1 graduates withdrew from the cadre stating that nothing was being accomplished.
2. The second phase took in the period from September 1966 until October 1967. During this time the cadre concentrated upon the development and implementation of a four-year plan for the renewal of the congregation (referred to then as the Church). This time saw a decisive strengthening of the cadre which thrust itself into a significant worship life, and continuing study life especially through courses at the Institute. However the changes in the congregation led to a massive split within it. It is our conviction that this was due in large measure to the fact that we had a theoretical understanding of what needed to happen in the congregation, while most of the members had their own theoretical understanding of what needed to remain. In other words neither group had any missional context to justify the changes. This led us into the next step.
3. The third phase has been since October 1967, and has resulted in this enclosed reformulation model. It is our conviction that out of this model comes the demand and context for seeking changes in the congregations in Conway and three other towns nearby. Also this provides the context for the life of the cadre. In short, if the Church is cadre, congregations and community, it is our conviction that the sequence is community-congregation-cadre. Actually there is a cadre first, but we are convinced that it need only be a handful in the beginning. Perhaps the dynamic is cadre-community-cadre-congregation-cadre.



METHODOLOGY

Step 1.

Our first move was to define roughly our parish. This was done by getting clarity on an abstract model of society. We decided upon the economic (3 points), political (3 points) and cultural model (9 points). Then we took a map of the area and made lines of force for each of the 15 points trying to determine the boundary of bondage of the town of Conway to other areas. The boundary was the point at which if you were to move out farther the influence would be less than 50%. From this sociogram we decided upon the region of four towns (Conway, Deerfield, South Deerfield, and Whately). From this came the symbol printed here. Strategically we reduced our community reformulation plan at this point to Conway alone, recognising that considerable work was needed before we had a Frontier cadre.

Step 2.

Then we took the same abstract model and superimposed it upon the town of Conway. This was executed by culling out of our corporate wisdom 43 economic problems etc. We then reduced those 43 problems into four, then expanded the four into 16, and then reduced those 16 back to four. Then we analysed each of the four problems into four elements. The results of this work are the four boxes in the printed plan.

Step 3.

At this point we decided upon five structures for the five areas. These are the centre letters or the long box at the bottom of each page.

Step 4.

Then we set about to construct an instrument which would be efficacious in dealing with each of the problems. Then we proceeded to eliminate those 'ideal' instruments which were already existent in one form or another. We then substituted these existent instruments for our ideal ones. [These are marked with an asterisk].

Step 5.

We are now in the process of establishing a priority line which is a decision about what is key to the unlocking of the possibilities of the town. The decision was made after studying the Declaration. We will then establish a rough time line for the activation of the structures and the instruments.

Step 6.

Then a program of recruitment of the forces needed to make the plan operational will be established as well as the necessary training program and resource establishment. This will involve a decisive thrust into the congregations.

INADEQUATE

FAMILY

INCOME

OVERSIZED

FAMILIES

LIMITED

JOB OPPORTUNITY

EDUCATIONAL

DEFICIENCIES

Lack of

MOTIVATION

ECONOMIC

INEFFECTIVE

Economic PRIORITY

STRUCTURES

NO BUDGETARY

TRAINING

Lack of

FAMILY

BUDGETING

CONSUMER

IGNORANCE

NO ECONOMIC

ACCOUNTABILITY

STRUCTURES

RSE

COUNTRY

EMPLOYMENT

RESISTANCE

CLINIC

CEAC

BTAB

BUDGET

TRAINING &

ADVISORY

BUREAU

CDAC

* COMMUNITY

DEVELOPMENT

ASSOCIATION

OF COUNTRY

CET

* CITIZEN

FOR

EQUITABLE

TAXATION

INEQUITABLE

PROPERTY

ASSESSMENT

Lack of

ADEQUATE STATE

SUPPORT

RESIDENCE

ORIENTED

TAX BASE

INFLEXIBLE

TAX

PHILOSOPHY

ARCHAIC

TAX

STRUCTURES

INADEQUATE

Economic

BASE

RURBAN Services EXCHANGE

POLITICAL

LIMITED
CITIZEN
PARTICIPATION

POOR GRASS-ROOTS ORGANISATION
NO PRELIMINARY TOWN-MEETING HEARINGS
LACK OF INFORMATION
INADEQUATE KNOWLEDGE OF HOW TO EFFECT CHANGE

LIMITED
SELF-
DETERMINATION

ECONOMIC DEPENDENCY
LACK OF POLITICAL PLANNING
LACK OF POLITICAL POWER
INADEQUATE PRESSURE ON FED. & STATE REPS.

COWBY
VOTERS
LEAGUE

CVL

CITIZENS FOR
TOWN
PLANNING

CTP

ACP

CPC

COMMUNITY
ACTION
CENTRE

TGRB

TOWN
GOVERNMENT
REFORM
BOARD

ASSEMBLY FOR
COMMUNITY PARTICIPATION

NO
TOWN-PLANNING
BOARD

LIMITED ORIENTATION TO FUTURE
MINIMAL KNOWLEDGE OF PURPOSE & FUNCTION OF PLANNING
ADMINISTRATIVE & PROCEDURAL IGNORANCE
LIMITED UTILISATION OF FEDERAL & STATE PLANNING- FUNDS

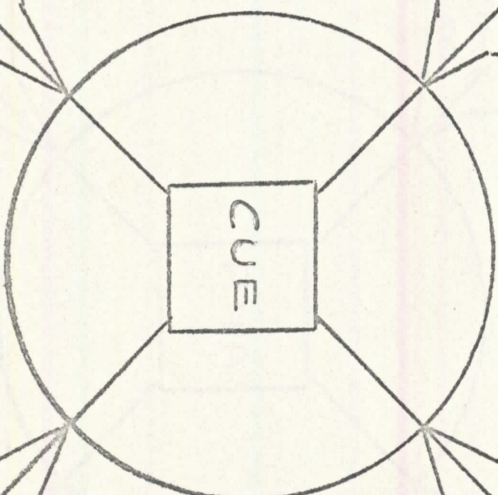
NON-PROFESSIONAL ADMINISTRATION
Voluntarism
INADEQUATE
PERSONALISM
INflexible STRUCTURE

FORM OF
TOWN
GOVERNMENT
OBSOLETE

INADEQUATE
EDUCATIONAL
STRUCTURES

MOBILE AND INEXPERIENCED STAFF
OUTDATED BUILDINGS
NO PROCUREMENT OF GOVERNMENT FUNDS
LACK OF VOCATIONAL SCHOOL

EDUCATION



Public
School
Advisory
Group

PSAG

PARENT
TEACHER
ASSOCIATION
*

PTA

CIHE

Gateway
Institute
for Higher
Education

CITS

CENTRE
FOR
IMPROVED
TEACHER
SKILLS

Lack of
Community
Involvement

NO STRUCTURE FOR CHANGING HIGH SCHOOL CONCERN
POOR EDUCATIONAL HOME ENVIRONMENT
INEFFECTIVE P.T.A. PURPOSE
AGE GROUP EDUCATIONAL GAPS

NARROW
CURRICULUM
FOCUS

COLLEGE PREPARATION FRENZY
CAREER SKILLS ORIENTATION
HEALTH & CITIZENSHIP COMMISSION
CULTURAL DEPRIVATION

Centre for Upgrading Education

INTERNAL

INADEQUACY

LIMITED PHYSICAL EDUCATION
INADEQUATE TEACHING METHODOLOGY
POOR STUDENT EVALUATION
REDUCED COUNSELLING CONCEPT & FUNCTION

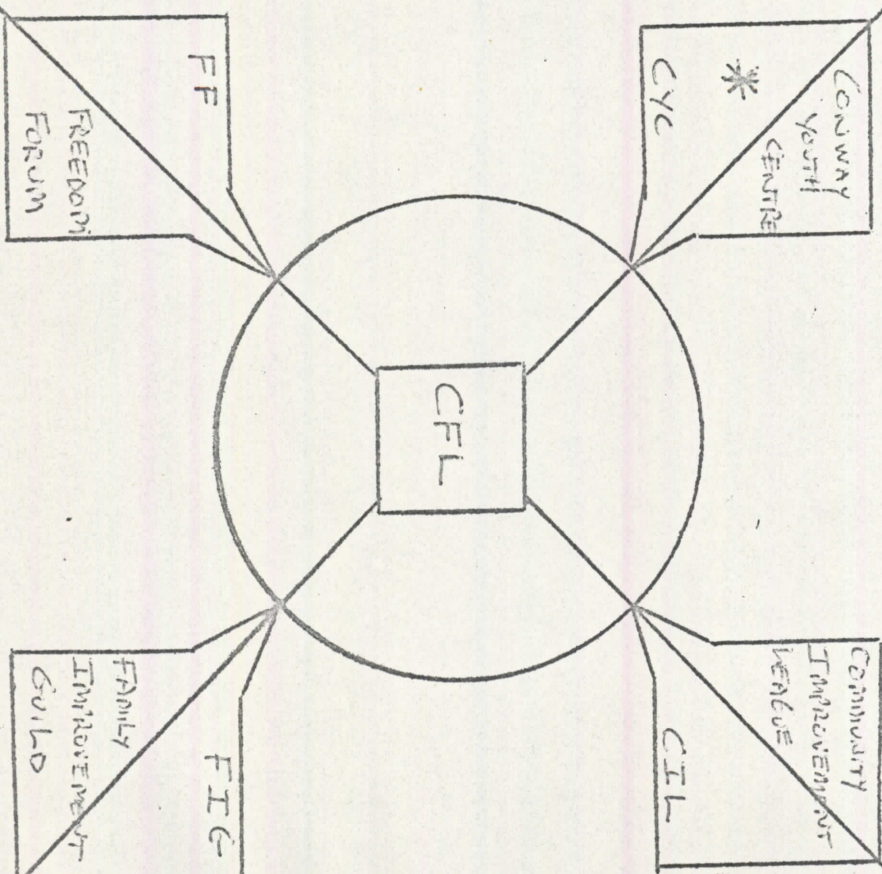
YOUTH, 'LOSTNESS'

Lack of RESPONSIBLE LEADERSHIP
DRIFTING- LIFE-STYLE
IRRESPONSIBLE EXPERIMENTATION
LIMITED FAMILY RELATIONSHIP

STYLE

POOR ORIENTATION
PHONEY MATERIALISM
PRAGMATICALLY
MATERIALISM

FIXED DOGMAS



CENTRE FOR LIVING

ESCAPISM

SELFISHNESS
RELiance ON STIMULI
EXCLUSION OF ELDERLY
NON- INVOLVEMENT

NO COMMON PURPOSE
CONFUSED FAMILY Roles
Lack of FAMILY TASK-PLANNING
Lack of RESPECT & TOLERANCE WITHIN THE FAMILY

ABSENCE OF FAMILY VOCATION

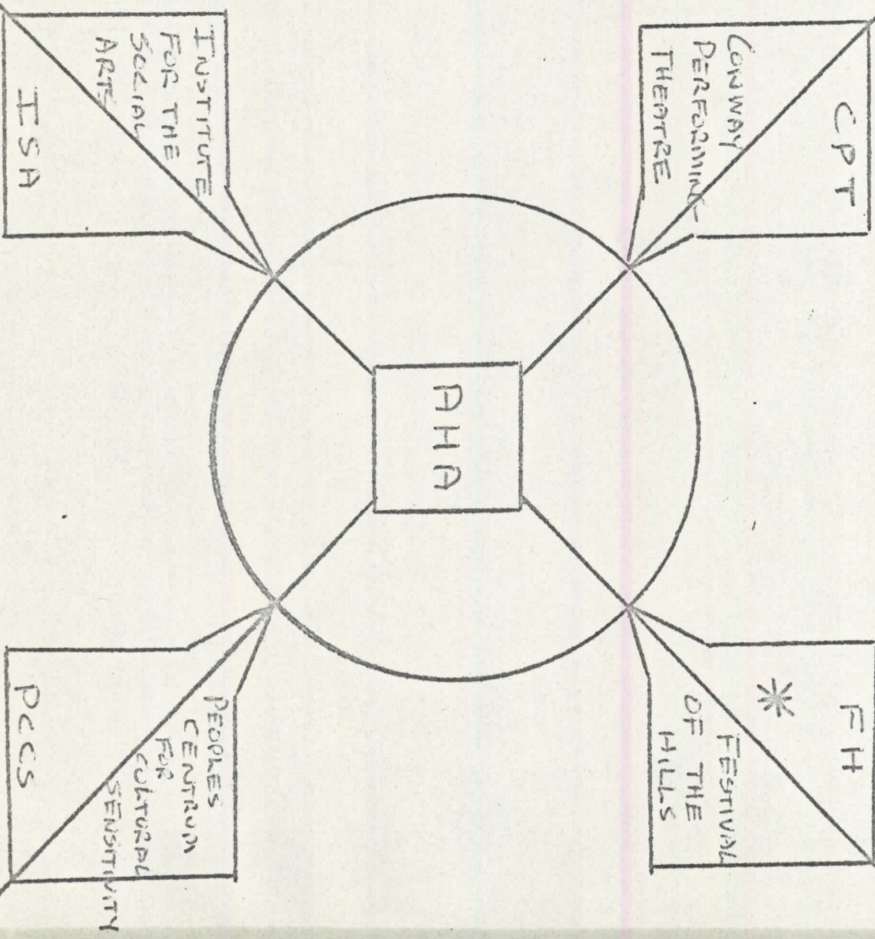
UN-AWARENESS

PAROCHIALISM
INSENSITIVITY
REDUCTIONISM
FEAR

FLOATING

ACCEPTANCE SYNDROME
NON-INVOLVEMENT DECISION
LACK OF FUTURE MODELS
LACK OF INTENTIONALITY

SYMBOLIC



Academy for the Human Arts

CONFUSED IDENTITY

INSIGNIFICANCE
VICTIMISATION
RUGGED INDIVIDUALISM
LACK OF TRANSCENDENT SELF-CONSCIOUSNESS

MESSIANISM

RURAL MIND-SET
FAITH IN TECHNOLOGY
FAITH IN POWER
FATALISM