

Summer 67

MODEL ~~XXX~~ OF THE ECUMENICAL PARISH = David McClesky

. . . is not oriented for the future. It is reduced to . . . for itself and finally, it does not understand what it means to die to be that particular community in history.

When we turn to deal with the practical revolution, we always have to begin by <sup>telling</sup> ~~showing~~ myself and you that it is time for the romantics to go home. That it is time for <sup>the romantic</sup> ~~romantic~~ to leave, to be gone. For it is not a time for ~~romanticism~~. The romantic is one who has images of what is going there in any enterprise that he ~~undertakes~~ that some how he is going to find excitement. And it need not be the hedonistic type of excitement we have imagined at other times, it might be a deep excitement, an intellectual excitement, even a spiritual excitement. And yet if that is what he is after, is that is what his goal is, if that is what he longs for he is not going to find it in a ~~practical~~ revolution, for there is not that kind of excitement. Now there is excitement but it comes on the ~~other~~ side of hard hard labor and work, or he finds within himself, as a romantic also, that some how it is going to be easy. Or some how once he gets the picture and you can see, how the intellectual romantic of the past that we are talking about - once he gets the picture of what the ecumenical Parish is going to be, from there on out it will be somewhat easy. If he could ever just get the idea that is necessary to unlock it.

The same would apply to the congregation or his family or in his government, or any place else. Once you can get a picture of what the new form of being, then the issue would be solved. This is an illusion for there is no individual or corporate kind of Messiah ~~axxign~~ going to come by any name whatsoever that will give us that kind of a model, it is not a saviour of models at all.

-2- For those who imagine that once, they got this begun, suddenly the world would say yeah, suddenly they would approve, suddenly everyone would give them the kind of acclamation they want, this also is a romantic that will be soon disillusioned for for the approval will probably not come and this not what he can be after if he going to be the practical revolutionary. And if you romanticism does not scream out in the midst of the practical job that you are doing, my guess is that it is not the practical job that needs to be done.

Therefore, we need to name that demon and you name it the way you choose, but that is the one I choose to name it. For ~~building~~ building models is just sheer hard work and nothing short of that. It is hard work intellectually just to come through with the kind of a model that will by any means apply to that actual life situation you have, but not just apply to it, but apply to it in terms of moving it down the road in ~~the~~ the civilizing process. That is hard, intellectual labor and nothing short of that - but it is also hard physical labor - for once you have got that model applied to the actual life situation, that situation is not going to immediately say, yeah, that's who I am, that is those people that happen to be embodied in that actual situation are not going to immediately respond and say, ~~no~~ yeah. No, that actually takes a hard effort to get that model, even after it is forged into existence. It is because it goes against the grain of the society which you are trying to forge, and it goes against the grain of your own inner being. Which makes it extremely difficult.

It is also, I would like to put it, hard spirit labor. And hard to know exactly what you mean by that, except that I know very well that once I have done my intellectual job of forging models, and I have done the job of getting out and hammering away at this kind of a structure or talking with this bunch of people, are going up and down knocking on those many doors, all of the just physical labor that

is there, in the midst of each one of those situations, another kind of labor that I have to find within myself to say, here is what I am after, I am not after trying to make this person into a friend of mine, I am not even after trying to get him to agree with me in terms of what I am now trying to do. I am turning him on as spirit beings to deal with their practical life situations and hopefully we can get together on that score ~~xxxxxx~~ and forge commonly what this community ought to be. I mean that takes spirit labor and in the midst of that conversation, I don't/<sup>know</sup> how you find it but I find the Negroes are damn friendly, that is once I begin to get a cross a few of the barriers within myself and that are within them. They are just very friendly people, in fact I have been almost amazed at their friendliness once I get to a certain point. But there is the demon that lurks up, that somehow says this is going to be an easy job. Finally I have to say to myself that I am not going to take ~~nm~~ any black face, or I am not going to take off of any white face, or I am not going to take off of any person, any kind of nonsense, finally we are after a practical job of renewal and however ~~xxxx~~ must friendliness I have to foster or however animosity I have to foster, or however much anything else I have to foster, in order to get that job done, I must give up everything I find necessary that prevents me from doing that job and the <sup>same</sup> ~~xxxxxx~~ thing I must require of my neighbor. And so what I am really saying ~~zzzzzzzzzzzzzz~~ if you put it a concrete way, is: If you are really serious about the community reformulation, one of the first things you will do when you go home is to set yourself up a ~~sampâ~~ meeting. And set yourself up the equivalent of a Wednesday and Saturday work party, those are the kinds of symbols that you need to hold yourself against. and those are the actual requirements of this job. They aren't just something to play around with or somebody thought them up, or because it would be nice to work

-4- and be able to be working or something. No, this is exactly what is being required in community reformulation. It is hard labor, it is hard effort, but always ~~in~~ within a construct. Always within a larger area and so if it is not in your community that you can do that, then it has got to be in your local congregation. And if it is not in your local congregation you do that then it has got to be in your family. But somewhere ~~you~~ you have got to have that kind of hard effort that shoves you over against the concretions of your actual life situation. But always within a comprehensive model. And that is where we want to try to turn today. And try and get hold of a comprehensive model of what an ecumenical parish ~~need~~ needs to be. Yesterday, Joe dealt with the concept of the Parish

He outlined his first two points which were the characteristics and the relationships of the parish and spelled them out in some detail for us. Hoping he ~~we~~ could go on to deal with the structures and functions as he outlined them there.

And I don't know whether I am touching on those that he didn't touch or not, but we will see sooner or later I suppose. Today we will deal with the model and then Thursday, starting to deal with the methods of implementation of the model and then Friday with the larger context of the ecumenical parish, that is the ecumenical movement itself.

The poets of the practical revolution are not the poets of the theological revolution, that is, their interest is in a different direction, but they are poets, and Kazantzakis here for me was one of the first guys who understood what it means to ~~xxxx~~ build a model.

"To see and accept the boundaries of the human mind without vain rebellion, and in these severe limitations, to work ceaselessly without protest, this is where man's first duty lies. To build over the unsteady abyss, with manliness and austerity, the fully round and luminous ~~xxxxxx~~ arena of the mind that they may stretch and weld

-5- the universe, like the lord of the lang, The scene which

bitter yet fertile human food, flesh of our flesh . . .  
a) the mind of man can perceive appearances only and never the essence  
of things, b) not all appearances but only the appearances of matter,  
c) and ordinarily still, not even these appearance of matter but  
only relationships between them, d) and these relationships are  
not real and independent of man for even these are his creations,  
e) and they are not the only ones humanly possible but simply the  
most convenient ~~a~~ for his practical and perceptive being. Within  
these limitations the mind is the legal and absolute monarch. No  
other power reigns within its kingdom

Do you find that one humorous, yet frightened and concrete.  
I want to deal with four aspects of the model: The first is the  
pre-suppositions of the model and for some of you this will be  
a review, the second is the objectives to the model, or what is it  
out to try to do, what is it trying to accomplish, what is its goal.  
3) the dynamics of the model, how does it work internally within itself  
and finally with the methodology of the model, itself, not the  
methodology of the application of it but simply the methodology of the  
model.

First the presuppositions: I think these are clear to most of us.  
I've dealt with the first one yesterday: and so - I will not spend  
a lot of time but underscore it. And the reason I want to underscore  
this is because I think that many of you are not convinced that this is  
is what we mean, on the one hand, or that you are not convinced that  
this is the way it ought to be on the other hand. But the geographical  
base, that is, without a geographical location, there will be no  
renewal of the church and there will be renewal of a community, unless  
we work at it geographically. This is a brash assertion. And it is  
one that is not the immediate one you would ~~make~~ make in terms of  
society, for we are all/well and no one naive/about the fact that

that an urban society is complex and an urban society has moved away from the agrarian society of the past. ~~xxxx~~ etc. etc. noone is naive about those things, and yet when we start to deal realistically with urban society or any other society, finally you have to deal with a hunk of geography and for these kinds of reasons: its, practical, its concrete, its manageable, its an area in which you can get your mind around and you can gear your activity in and to a specific group of people. No you can say, I can find a specific group of people down here in a lawyers firm, or I can find a specific group of people out here working for an industry. And that is true but the question I would have is how you would hammer out and wedge in the midst of their day, the kind of time that is ~~xxx~~ demanded <sup>to do</sup> / ~~xxxx~~ any kind of <sup>serious</sup> / reformulation. It is fine to have them around lunch and talk a little bit but finally in terms of serious community and social activity, ~~xxx~~ the only time that you will find them is after work and that is probably located in their residence. So the availability of people is not in terms of their vocation, even though is where their primary activity center, etc. etc. In other words, we do not have to succumb to a trend once we see the mobility is the trend in american society, you have to know it is there, but you do not have to succumb to you. and you say well, ~~W~~ will just go along with it. That is the revolution. But you have to ~~xxxx~~ some how compensate for it in the midst of your model and I will come back to that a little later on. And the other point to make is: that we are not out to establish or ~~a~~ reestablish and agrarian, geographically based community. That is a psychological community or that was a <sup>or that was a</sup> community <sup>or that was a</sup> geared for certain kinds of social relationships that got themselves formed. Certain kinds of fabric in connection with relations which are dead and gone, which are not here in Chicago, to be sure, are not here in suburbia to be sure,

-7- even though people go out there longing for them. They are not even out there in the outer far reaches where you seem to have more or less rural communities, the chances are that even the farmer out in the boondocks does not even know the new farmer that moves in across the way, and so that kind of community is gone. What we are after is sociological communities and this is a response to the actual given of urban society, that is the kind of community that you and I have and you and I know about, not in the first instance, a community of acquaintanceship, our acquaintanceships are scattered around the globe, those people that I call my close friends are scattered around the globe and they may or may not be a part of the same mission that I have, although it obviously causes strains in those relationship if they are not, but none the less finally the sociological community is what is going on in vocational groups, this is what is going on in other kinds of groups that are forming in urban society, it is sociological but primarily, if you are going to get hold of that and get hold of the whole/<sup>of</sup>it, you have to deal with it geographically, and this becomes the second point, which I will come back to. But what you are after here, is that you decide that you are going to be the pastor of a geographical area and ~~by~~ <sup>by</sup> being a pastor, I don't mean putting on some kind of cleric robes I mean the deciding of a cadre, if you will to be a pastor. to a hunk of geography that is concrete, specific, delineated, there are certain organizations in it, so forth and so on.

The second point is that it must be comprehensive. This is the back side of why you begin geographically, you begin geographically so that it is a manageable unit, that presupposes the second pre-

-8- supposition, that is that you are going to work at every human problem at once, not every human problem over the next ten years, not every human problem as you are able to deal with them, but every human problem imaginable at once. And this is a presupposition of the model and only way you could possibly do that is by delineating a geographical area. where you have a bunch of bodies which are ~~related~~<sup>related</sup> to the whole of society. And those this is your compensation for the fact that you are not working in terms of the mobile culture that is there, because I cannot possibly deal with all the economic problems in Fifth City save I also deal with the economic problems as they relate through Chicago, or throughout Illinois, or the midwest or the nation. and finally the world.

And so to deal comprehensively means I deal with all these problems and finally that is why I begin to meet this other guy, over here, who is working at all the problems in his area, which have overlapping and the other guy over here, and finally all the guys slip that problem area, and the network of cadres around the nation and the globe is trying to do what is called for, but to work in all these problems is utterly essential. And that is why your abstract analytical model, which you realize the one that is economic and cultural and political is, it is an abstract analytical model and abstract analytical models, never correspond with the realities They are our abstractions about reality and if you don't like this particular abstraction you have got to get another one if you are going to work at all the problems at once, and so the economic cultural and political, and so with the emphasis on the cultural in our day, working in the symbolic, the educational, and the stylistic aspects within the cultural. And this is the model which keeps the comprehensiveness there. That is, if I happen to have discovered some kind of a problem that is working in this area that I am working in, and it doesn't fit here, and it doesn't fit here or



-9- or here, i've got to go back and revise my analytical model. A far as I am concerned this one is just the model and in other words, I have not yet run into the kind of a problem that could not be dealt with in this way, although, of course, finally, how do you ever reduce any problems to any one area. There are these ~~xxx~~ problems that cross the whole areas, or at least cut across a couple of them, and finally I have to decide which is the best approach in terms of solving that particular problem. So I am going to deal with all of those problems and deal with them at once.

Of course the reason for this is obvious, we who are ~~xxxx~~ <sup>educators</sup> and we who are churchmen, particularly, tend to think that, well, if you alter peoples image of themselves, which is our own language can ~~get-all-of-your-people---for-themselves,--this-is-our-own~~ language, if you can get a person to see that he is an authentic dignified human being, then he will be able to go out and alter his community structure, and alter his society, and I suspect that even in the last ten years many of us imagined that that would just be the case, that if we could just get imaginal education done in this area, it would solve the problem, but what we have discovered of course, is that will not work, because self-images, are not simply done intellectually, self images are not even done in terms of grappling with the spirit deeps in any kind of a <sup>form,</sup> finally, imaginal education, when it is seen in its broadest context, is going ~~xx~~ to have to be pushed out to the whole society, the whole model becomes imaginal education, but that is perhaps to read it through one aspect of the model, What I am trying to say is that if you give a person a new image of himself, that he will be able to move out here in the midst of society and he can't get a job then he has a hard time seeing the truth that is in that image that you enabled him to grasp. Now, if he moves out here and can't control his own political destinal being, then he is obviously

-10-going to fall back in terms of the old images that he operated out of in the past. And the same will hold true in any of these other area. Now, you change his economic life and do not change his political life and he is ham strung, finally interms of any authentic relationships, so working comprehensively in that fashion and also working comprehensively in terms of the age groups. Working with all the age groups at once, this means, trying to tackle from the cracle to the gra ve, in every human mind and every human life style, and every human structure that applies to every facet of societ~~y~~ is operated upon. And so this is why, beginning with the six week old ranging to those who are about to fall into the g rave. He is given an educatio, but not only an education, you give them attitudes by which they also participate in the various other structures of society, and I think that is ~~xxxxxx~~ obvious. The drop out is a drop out before he even gets into school.

Well this is the comprhenesive presupposition. The third pre-supposition, is to work at the spirit problems, that is we are not ~~xxxx~~ after simply an economic revolution, or a political revolution, or finally, not even after a cultural revolution, although that is the primary pole that we have picked up ~~a~~ if you will as the handle by which we forge the revolution. But finally in all of those, we are after the human problem, <sup>or</sup> ~~xxx~~ we after the spiritproblem or the problemthat is beneath all other problems. Why is it that the million negros in Chicago do not rise up tomorrow and throw off the yoke of oppre~~ssion~~. It finally relates in those own decision, in their own unwill~~xxxxxxx~~ <sup>ingness to</sup> . . . which finally roots in a image, and here I would like to broaden the image, using the Negro as the illustration. That is, the human problem, is that image, that self-image, that is an unreleasing image, or is an image that blocks our social, individual and life participation In other words, as long as I have an image that prevents me

-11- from operating individually, if it prevents me too much from operating individually, they lock me up over here some place, but if it prevents me from operating intentionally, then, that image has to be shattered and new one forged, or if my social participation is blocked because of my image that I have of myself I cannot participate ~~xxxxxxxxxxxx~~, and then finally, just in terms of all of life.

In other words, what is needed in every human situation, is the gospel, that declares to human beings that their actual life human situation is utterly received utterly loved, utterly pronounced good, and etc, etc. The gospel is what it needs, the question is

How do you proclaim that gospel, how do you enable the Negro who doesn't even know what it ~~xxxxxxx~~ . . . his gift is, in one sense to be unleashed and

that gift to be forged out, It is not that he doesn't know it, finally what I would suggest is he is just as afraid of it as you and I are, he is afraid of what it would do, if he really ~~gmx~~ unleashed it and he knows the power that is here, he knows that he has got, in fact I would like to say, we have been wrong, or that is not quite right, we have been, not quite gone far enough in terms of analysing the negro problem when we have simply said that he has an image of/<sup>self</sup>depreciation. It is far deeper than that.

. . . of the kind of power that he knows he has, the only way he unleash it is through some kind of violence the aftermath of which hopefully he will not have to bear responsibility for, namely, a riot ~~xxxxx~~, or something of this nature.. So how to unleash that gift, that is the problem that is before the one who is interested in the spirit problem. Or the bourgeoisie, the bourgeoisie knows his gift, and we know that he has got technological knowhow, wealth affluence, power in that regard, but our problem is we fear loosing it, we fear we can't dare let go of it, we will struck down. . . therefore you cannot demand of me that I totally give up all those things that are my power. And therefore the

-12- call to the bourgeoisie is to give up his gifts to humanity which the only way, finally he will realize them, which should sound somewhat familiar, But if a man ~~kix~~ finds himself weak, if a man ~~kinds~~ finds himself angry, if a man ~~kinds~~ finds himself in any kind of position or posture, in life the word that needs to be proclaimed is that his weakness can be shoved into ~~ix~~ history, that his anger can be shoved into history for the sake of the creative process. No more going around and saying naughty, naughty, tish, tish for this kind of posture, this kind of image of that. How would we pronounce it good? Now, if you are like I am and I look at that black face, and I know damn well, that he is just angry, he is just angry, now he may be ~~w~~ smiling and shaking my hand, and all kinds of things, but I know that he is angry. And I know why he is angry, in fact, I am guilty because I know why he is angry and there I stand shaking his hand and my knees are wobbling a bit and in the midst of that I have somehow got to say his anger is good, That anger is exactly what history needs at ~~hhis~~ moment, etc. and we will come back and deal with that on Saturday in terms of the Negro gifts. But I think that is the point, we are interested in the spirit problem and not some other problem, so when you tackle the economic dimension over here and deal with somebody's house, you are not interested in painting somebody's house, what you are interested in is what does that do the image of those people that live there are their neighbor, etc. I don't do a symbolic deed, except that is what I am after, I may fail and it may not come off, but it may not do the job, but finally that is my intent, or that is our educational program, knowing that ~~xxx~~ no educational program is going to do the job, getting a whole batch of information into people's minds doesn't alter a damn thing as long as their spirit question ~~xxx~~ has not been solved, etc. and the political dimension. j All of these areas, finally what we are after is to get at this root problem, that is the human problem.

-13- And finally the presupposition in the model is that symbol is the key: If we are dealing in the cultural dimension and if we are dealing in the spirit deeps, then symbols, symbols, symbols, we are interested in those kinds of creations, discoveries, how do you talk about a symbol, A symbol can never just be whomped up. It becomes artificial and tinny as hell, that is why we rode down easy about a beret, or about a flag, we always kind of wonder is that really, just somebody thought it up or did it come out of the creativity and stuff of our life. And finally, if not it is not an authentic symbol. But as it becomes a symbol, it becomes that that which joins me out of the morass of wandering around in my chaotic wandering in the midst of the community in order to thrust myself up and out into the direction I know I need to go. That is what that festival means to do, that is what that ~~flag~~ flag means to do, or any of the other symbolic activities that we engage in. ~~Thexxhge t~~

The objective of the model to turn quickly to that, is to bring about the new left, or whatever you wish to call that, that we are to bring about. But that direction that is the human community of tomorrow, that is what the Ecumenical parish is after, that is what we are finally trying to build. If you want to turn to page 483 in the manual you will find the fifth city model outlined there and you will probably be able to follow down, the problems that start there and find out exactly what the is.

The objective of the model/ is to bring about <sup>in the economic dimension</sup> the full benefits of the society and the wealth of the society for all people,

that would <sup>re-</sup> ~~be~~ distribution, if you wish to rephrase it that way.

Or it says,

Orit says here, competent income. WE are also after the full expenditure of oneself in the midst of unleashing those benefits. And this is the side that we don't often point to. That you are not just trying to get benefits for people, you are also after unleashing them because unleashing them and their potential is just as much dignified as giving them ~~the~~ <sup>the</sup> benefits and the needs they have, ? neurotic. We are also after finding some kind of a full base of operations. Here it comes under housing, but housing is almost an ancient category for what you are after in housing is some place to put that family, some place to put that business. Some place to put that base of operations but of which to operate. So this is a need in the economic dimension to have some kind of a viable base of operation . . . And then finally, full strength or here is the dimension of self. Strength in the total sense, of just human well being in a very physical way. Not some kind of Greek idealism that everybody ought to get some exercise a week, or something of that nature, unless that is what does the job, and there is the question. It is not whether or not you like sports or not, but the question is how do sports enable us to be about being these kind of people that are able to maintain our economic and physical well being.

And then in the political dimension to turn to the bottom there, you will notice those two together almost, what you are after in the new left is to give people a full voice in their own government. If you give them some form of representation. I don't know what the form of politics will take tomorrow, but my guess is that it will be some thing like a whole network of Ecumenical Parishes, all pulled together in a large centralized system. That is somehow we have got to hold that individual and social pole at the same time. And how in the world you do that and do it responsibly is of course

again the job. But something of that nature has got to be there. In other word, we have to be only full voice but there will be full ordering or holding one another accountable before the orders that we have, which enabled us to have total freedom. If you look at the political, the order is there, the human rights or the freedom is there, the voice is there in the suffering, and finally, full welfare. ~~It~~ And the political dimension of life has to do with maintaining or overseeing the welfare of the people, not only economically, but educationally, stylistically and symbolically if you wish to use the rest of the model. But the political dimension oversees that common well being, or the full wellbeing is overseen by the political dimension.

Education, just to work at that a bit, what's needed in public schooling is to move away from the kind of education we have had in the past, that says I am an educated person if I can memorize enough dictionaries, if I can just accumulate a lot of knowledge, then I will be an educated human being, you have got to move away from that . . . methodology by which you grab ahold of this area of that area or the other area and this is of course a drastic kind of a move and yet we have been begun on it for sometime when we stop and look at our educational system, and it is the cause of our guilt for not doing the other accumulating. ~~W~~ The periodic education I would call it, or the kind of education that says that you go through an education period and then you stop getting an education and then you go live your life. Now ~~y~~ if the college students don't scream back at it, and the high school students don't scream back at it, somebody has got to scream back at it NO. You are ~~fully living your life~~ ~~fully living your life~~, not matter where you are in school, and you are getting an education no matter what you are doing in the midst of your life. Yet, how do you break that kind of a syndrome? of working in adult education, and that is a horrible term because of what is usually associated therewith.

and then moving it away from the academic education, to some some kind of education takes and here it is called supplementary training. Here in the inner city of course, the problem is the schools are inadequate, therefore you have got to have something in addition to them, but to ~~you~~ me that is just an expediency. The real issue is that education in our day, whether it be in college or high school or any other age, finally, if it is not geared toward action, or a practical activity, that is, if a college student is not engaged in a practical community reformulation project at the same time he is going to the University, he doesn't know why in the hell he is a university. And we have seen that . . . but we need to move in the direction of action rather than academic alone, and then finally the kind of SPECIALISTIC or Eliminating, just the kind of educational system we have, in terms of higher education, is virtually eliminating a large portion of the population. And how do we transform that over to where higher education finally is getting this kind of broad liberal kind of education, that you and I have only been dabbling at in disciplines like sociology and history. How do we get that as higher education? There are going to be specialists in this area and specialists in that area and another for long long year, perhaps forever, they will always be in that special area that individuals will have but finally higher education needs to be geared to see that this is what it is after, this large liberal context of education. I

In the area of symbols, the major move that deals with both the particular and the universal in this sense, that all the symbols by which every subculture in our society is being brainwashed are symbols that reduce ourselves to parochials. I mean, you cannot possibly wear a grey flannel suit, that's gone now I guess, but whatever ~~is~~ kind of suit it is, that is fashionable today, without brainwashing yourself with the fact that that is ~~is~~ exactly who you are and you will never



17 move out beyond that to a global human being.

Symbolic, ~~xxxxxxx~~ they just brainwash us parochially, need to be moved out to global symbols, and here of course, the ur images concept immediately flashes to mind. There are also symbols that just are depreciatory. Ads everywhere you look are just depreciatory, depreciator. You can't do it yourself, you have to depend on this expert, you can't do it yourself. How do you move that into compensiative symbols, or symbols that march us to become a blaaaaa ~~nationa~~ society, the massive undistinctiveness aspect of symbols, /where some how you are given the role. This one particular: The need for the inner city person is to see himself as the person who is needed in civilization to unlock the revolution of mankind today. That is, the black man, or even the white appalachian, or whoever he happens to be, if he decides tomorrow to move out and be the revolutionary, he will be the one who will finally pull off the revolution. He needs to see that signal role.

At the same time symbolic activity ~~xxxxxxxxx~~ needs to go on with the suburbanite, to see his signal role, the time now that the job is done in providing technical knowhow, and now the question is how does he take all that that he has gotten together and plumb it back into history. This would require a symbol of somekind that will unleash that. Or just restrictive symbols, ~~xxxxx~~ symbols that reduce us down to some kind of little narrow community and not to forge us out before the whole human enterprise. Now those areas are hard to grapple but I think we have gained some wisdom last week, and as we go along.

The style area is probably the most difficult of all of them to grasp or to get some kind of a rational model. I would like to suggest that these aspects are always present in style. That is, when you try to decide, how what is that ~~xxx~~ thing, you know that it is not synonymous with my economic life, that is no synonymous with my political life or it is not synonymous with my educational life, it is not synonymous with my symbols, but is running through all of these a style, a ~~xxx~~ way

18 in which I go economics or politics or education and so forth.

So I would call the first aspects of STYLE, is the way or the modd of SOCIALITY, That is the way I conduct myself with my fellows. Now you could reduce this down to all sorts of things like how do you get together with you neighbor, is it out on the stoop, as many of our neighbors do? or is it over a cup of tea? or is it in a cocktail party? or where is it that the sociality takes place? The question then for the new society of tomorrow is how do you turn that away from the kinds of images of style that we had in the past, in which all of that was for some sort of propping us up, at least that is the one we are aware of. You know you go to a party in order to sorta keep your spèritual ulcer operating a little more operationally, or something. and you prop up your spirit life, with some kind of ~~frank~~ fabric in that nature. Well, how do you turn that out, so that when you get together you don't get together just for that kind of propping up, but you get together to shove you back out into the midst of your missions, and in the midst of the social enterprize. There is the question before us, or vocation finally, ~~the~~ style dimension <sup>is a</sup> And of course, herexixxx manner of your vocation, not the business of your earning a living or the occupationx or whatever you call it over her but that thrust that is your life, whèich is finally a life long job. I discover that there is within us a deep rebellion at the fact that ~~a~~ in urban society you are just of necessity having to decide that your occupation in the midst/~~of~~/life that is your vocation is going to be sequential. That ~~you~~ is are going to be lucky, those of you that are under 40 years of age, if you don't have at least 10 different ways of carrying out that vocation in your life time, and we say, of my we should n't do that, that is unsettling, insecure, Hell sure it is insecure but that is urban society, and urban society is insecure.

How do you translate that into plotting out your ~~a~~ life if you will and saying ~~xxx~~ here is where my ten thrusts are going to be in the midst of the one thrust that is mine.?

19. And then going back to the business of continual education. And I do not think you can ~~lxxx~~ leave out education from style, finally, That is, they are more closely related in one way or another. B<sup>U</sup>t I mean by this the avenue by which continual education will take place. Will finally come ~~xxx~~ about within the stylistic dimension and then finally, it has to do with forays of action, that is the job before us today is to do what we, you and I, have all rebelled against, We have rebelled against legalism, we have rebelled against moralism, we have rebelled against this or that value. And now, the job is turned flip side arund and we have got to decide what the next <sup>set</sup> kind of morals and values and standards are going to be. and that is terrible difficult, when you are as lucid as we are about the ~~relatively~~ of values, etc. etc.

And ~~xxx~~ yet in the midst of a relativistic universe somehow those kinds of forms of social life must be forged out and hammered on. Quickly to the last two points, which will not take as long as the first two.

The DYNAMICS OF the model~~x~~. Flip back to the page just prior to that one. You will see the model in its dynamic outline. This is Fifth City. <sup>When</sup> /You look at that and see the four problem areas around the corners of that page, and then see that there are structures that are geared to ~~x~~ tackle those problem, in ~~w~~ each case, and of which the middle area is the fifth structure, that is the whole thing is a structure to tackle the problem that is here. And then move in to see that there are certain forces, or that these circles around here are forces that operate these structures, in order to tacklet~~x~~ those problems and that do that by means of using certain basic images.

That's the dynamics of the model. That is, ~~xxx~~ ~~wxxx~~ when you are after serious strugg~~guzual~~ community reformulation, the first thing is: What are the problem? This is what shoves you up against what is. This is what shoves you up against the actuality of life and

prevents you from moving in there with some kind of romantic sentimental ideal about who man ought to be, or something of that nature. You have to deal with what are the problems we are faced with in our day, but you only deal with those problems by structures. A Now, there is a pre supposition latent in that of course, and that is, that the human problem is the needs for structures in our day, or new structures. Structures that move beyond the present structures, in terms of adequately handling these problems. In other words, you could substitute in here, attitude. What is needed to day is that we have a different attitude toward our <sup>problems</sup> ~~relationships~~. Well, that is one school, but finally, as far as I am concerned it is ~~xxxxxx~~ this.

. . . school of psychologism which all it is finally able to do is make us more aware of the problem. Now, how do you go ahead and structure this society, then is the question. How do you build adequate humanizing releasing structures, rather than cramping, crimping, narrowing structures, etc. and so the ~~xxxxxx~~ relationship between problems and structures is the first point. And here I would simply underscore the point that unless those structures are radically renewed then you might as well forget them. Now, if you are in a situation in which, like we are in the inner city, where there just are no structures. Therefore, you have to bring into being an employment agency, and at the moment your model of what the 21st century employment agency is not quite completed, then you drag in any kind of an ~~a~~ employment agency. You are tackling all of those problems even with inadequate structures. And if you bring all the agencies of the city together in this one little location, some will be happy. That is one of the problems, of course, getting all the agencies in Chicago down to the street corner and down to where they apply to each individual family which of course, if what you are finally interested in, but it cannot simply be your final aim. Finally there must be an employment agency that moves out beyond. That moves

and my image of that is the, a tentative one, is that it be one that goes out for people ~~that dont~~ <sup>that dont</sup> have work and give them the kind of images that are necessary to motivate them to get work, etc. In other words it can't be an office that you open simply. It certainly cannot be your aim in terms of community reformulation simply to reduplicate bourgeoisie society in the inner city. And of course this is a problem of the inner city, in the suburbs it would be precisely reversed. How do you prevent the situation of a dead horse? But that is another kind of question.

In other words, how do we now build the structures, utilizing the bourgeoisie gift, if you will, using all the wisdom we could get from the past and the bourgeoisie is part BUT all so moving out beyond in the tomorrow.

The next relationship is the relationship of the forces to the structure. That is, that are already in existence certain structure, or certain forces and by force I mean a body of people I mean, something that is there that will activate itself, or motivate itself and therefore includes people. There may be a force that is already there. Or it may be a force that has got to be brought into being, like a cadre. But it is some kind of indigenous body of people who will operate those structures. Now, those indigenous bodies of people are not going to come into being willy nilly. That is they are not going to come into being just by saying they ought to come into being. They are only going to come into being if a catalytic agent moves in and awakens the forces. And that is your job. Here is our job - to be the catalytic agent. We are not the force in the first instance, we are here. This is the indigenous body. Now I become the force, in as much as I become an indigenous body. That is, I am Fifth city. I am a Fifth city.

My residence is here and else I become that I am not the force.

I am the catalytic agent that brings that force into being. Those are two different rôles, if not too different sets of people, that can play them. Some body . . . bring about those forces, and awaken them and I think you always need to bear in mind in dealing with forces. That is that everybody plays a role in the revolution. That is, old representative so and so over here who is sitting on this hunk of geography that you happen to be . . ., who is diametrically opposed to anything that you have in mind, over here, he plays a role, in the revolution that you are bringing about, and your job is to give him an image of what that role can be authentically, that is, how do you make your enemy a great enemy. Or how do you make your enemy one that contributes to the job, rather than being the one that you always have to fear and escape from and so forth. Everyone plays a role. If you don't think so In Fifth City it is the Women's Forum, a group of suburban women who have been set up with all the kinds of do-goodish and they have now begun to plug themselves into the Fifth City Model and the reason that they see that that is not do-goodism all over again, is because of that comprehensive model. They don't just go down and cook a meal, or paint somebody's back porch or something else and that is all that every happens to it but finally it plugs into a whole enterprise.

That is the force here. And so it is not necessarily indigenous but they will become indigenous, as well as those brought in from outside, and these forces ~~were~~ then utilized, certain instruments in order to bring those structures into being. And here we simply point to those leverages or those one night a week, or those once a year, activities, the festival, is an instrument as you will see on the model on the other side there is a whole list of those. But these instruments are changing. you discover they shouldn't be

used, you throw them away, and so forth, so instruments are much more flexible, but are utterly crucial to bringing off any kind of activity.

And then finally the instruments relate themselves back to the problem, that is, what you find when you apply an instrument, you find that the problem you were working at, is not really the problem at all but you have got to dig a little deeper in order to get ahold of where the real problem is and so you shove back again, to altering your problemat and finally your whole model, and this is what shows you what is going on. In other words, the problems are constantly changing, life is changing. It is sort of like trying up a round rock, you constantly get different facets of where the problem is and finally to get the total job done, you always have to change the instruments that you use.

And so, you begin to get deepening insights, and here, I would point quickly again, to the Negro problem, finally it is not the image of self-depreciation that we have been working after some time, in a sense, although that is there, but finally it is also this defiant<sup>t</sup>cynicism. I mean defiant cynicism. I will not listen to what you have to say, I will not budge. I will go as I have been going myself, but finally you will not get a damn thing out of me. There is written within that a kind of a stance that has anger, and the problem is again, how do you unleash that? He doesn't need anybody to tell him he is a significant human being, and ~~xxxx~~ certainly he doesn't need a bunch of pinkys to tell him he is a significant human being. How do you challenge him then? -----~~xxxx~~ to pull that anger out into the rational future of seeing tomorrow?

The last point is on methodology. I will do that very quickly of The methodology is the model itself. A model is highly abstract This kind of thing you see on that page, you couldn't get any more

looking  
 abstract that that. It's like ~~working~~ on a mathematical formula.  
 And this is exactly what a model is all about.

It holds together and you take that abstract model and apply it practically to a situation. And when you apply it practically to a situation, you discover that that abstract model has to be altered. So you go back and reformulate that model and then you apply it again to a concrete situation, and then you go back and get your abstraction clarity again. And this kind of a process which is the one Aristotle saw quite some time ago. It ~~ought to~~ <sup>is utterly</sup> be crucial to see. It is crucial because your and I tendency is say well, at least only two of these are necessary, But when you tell me that I have got to do that ad infinitum. In other words it is never done, you will never find the model. The model has always got to be the next one you have got to ~~create~~ <sup>in order</sup> to apply it to that situation and as far as I can see there is no end to that process.

It is therefore abstract and practical. It is also mathematical <sup>is</sup> and made by consensus. That it is mathematical in the sense that you see this kind of operation up here, you have got various ascribed geometrical proportions and so forth and so on. Highly mathematical. That is what gives you consistency. That is what enables you to see that you have not left off something over here. It finally forces your comprehensiveness to come through in terms of your analytical problems, and yet that is never arrived at simply by whomping up some mathematical formula, it only comes when a group of people, move together in form and forge a corporate stance. This is what this is, that is a corporate stance, that is being taken toward a geographical unit and therefore it is one you arrive at by consensus, if you will. . . . to the gestalt.



The third point in the methodology is dogmatic and undogmatic  
And that point has been made several time, but, when you forge  
a model, you jolly well better . . . I mean that is just the model  
that is needed and you go out and immediately you confront a  
little chaos and something fights back at you and you collapse and  
say, oh, that wasn't my model, I would rather change it and do  
something else, and then you haven't decided that that is the model  
and nothing finally will ever come off. You see