

To report about 5th City is to attempt to articulate what it is that we've learned in the last

20 years or so about social methods and about social demonstration; and in the struggle to put

together this report I came up with more of what has happened than I was able to put into terms

that would say ~~just what it is that we've learned~~ "Here's what we've learned." But then, that's

what the whole school is about.

And so, we want to begin by looking at 5th City, our first social demonstration, and the journey

that we've been on there; and, as the week ~~evolves~~ evolves, have that as part of our reflection.

At breakfast each morning we will have a report on a different social demonstration. We'll look

at Ombulgurri, Majuro and the Marshall Islands. We'll spend a time on several demonstrations

like that to get ahold of what's happened there and what that means.

future of social demonstration.

for the

Carole Beards

Anything that could be done to meet the economic need would create a political decision,

and that came primarily in the form of benevolences and services--tokens, at best, of meeting

the situation. And the cultural was in a state of horrendous collapse. People didn't know who

they were as a people. They had no sense of any significance relative to themselves as a people

and to the future of the world, and the future of their country, and the future of their own

local community. Therefore, already the tendencies to self-hate and destruction were manifest

In every direction that you looked which only compounded the absence of any common or corporate

urban care that was not there. So, a group of people out of that community becoming self-

conscious of the situation that they had there and risking the possibility that something could

be done about it decided that they would act--that they would engage in an experiment--a wild,

ridiculous, unbelievable experiment--that was that right there in that horrifying situation

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might could be created a global sign of what urban, human community and settlement could look

like for every urban situation across the world. It's amazing how we started out there. We

listed this tremendous number of problems and then said, "Now, if we're going to deal with these,

we've got to set ourselves some kind of guidelines." We call them principles. I guess we call

them cardinal principles today for community social demonstration and change.

The first thing you did was that you looked at the mess city of Chicago in the context of the

urban revolution of the world and you said, "My God, how are you going to do anything or change

anything in this ^{situation?} city?" And, then, after doing that, you quickly became aware that you had to

get a small piece of geography to experiment and create something with that. So, the first

principle was to delimit the geography to something manageable, handleable, to something that

a few people could plunge themselves into and eventually create a sign of possibility and change.

The second thing that happened in looking at all of those tremendous number of problems was an awareness that as you looked around at other community organizations' struggles and efforts

was that you were going to have to deal with all of those problems---that they were reinforcing of each other, is the way I like to talk about it. That your health problems were reinforced by

~~your housing problems~~ your housing problems; that your housing problems in terms of incapacity to spend

the money to care for and keep up that property even if you owned it much less the slum lord problem

of absentee ownership that simply wanted to "rip off" the community, was reinforced by the job

problem. The job problem was reinforced by the education problem. The education problem was

reinforced by deeper human problems in which people ~~were~~ did not believe it would do any good

to get an education anyway. Everyone of the problems you looked at had twelve brothers and sisters,

And so, the second cardinal principle was that you would have to deal with all the problems or you

Walters
12/12/74

just as well not begin. As soon as you got housing redone, absence of education, absence of

jobs, just caused new decay; and you could already see that in places where "urban renewal" had

taken place and gone in and fix wiped out all the bad looking things a brand built nice new looking

things, and 3 or 4 years later you had a vertical ghetto instead of a horizontal ghetto. *of collapse and decay because of you.*

Then, a third thing that became clear was that you had to deal with all the people, that whatever

was created had to do with the total human community, and it had to do with the whole human being's

life--his whole life style, every dimension of his life. The hopelessness and despair of the older

people in the community was passed on to their children, directly or indirectly. If you worked

with their children, then everything you did, - say in preschool for 3 or 4 hours a day-- had

~~XXXXXXXXXX~~

20 hours of negation. And, everything you did five days a week and had a full two-day weekend

of negation--all ages, every human being.

And then, fourthly, you had to deal with the depth of human problem, and that problem had to do

with - in that particular community - what I call *radical* unbelief, unbelief in the significance of

my own life, unbelief that it didn't matter whether the person was black or white I've come to

discover in that community--unbelief that I had any significance, that my life was *you don't need to be* anything relative *to anything*

to that...a victim image. I was subject to this *subject*, and my job, and it was to endure. Creating

anything was inconceivable.

And, finally, that they symbols of community had to be dealt with radically. The symbols of human-

ness that pointed to the significance of life and the significance of sociality, and the significance

of participating in history itself by the creation of the future. That had to be dealt with radically--

there had to be symbols that pointed to the geography itself, the people that were there, that care

and humans were one and the same things and not separate realities; and the possibility, day-by-day, of transforming that situation.

And so, in 1964, having lived with some principles and a lot of problems, a ~~tax~~ small band of people set out. They knew where they were going though they didn't know exactly what that meant.

That they had some relatively simple objectives. One was that they knew they were dealing with a global revolution. The urban revolution ~~was~~ was not unique to the West Side of Chicago or the

black communities--there was a revolution going on everywhere, and the structural collapses or

~~excessive~~ overloads in all directions were the same. And, they knew, therefore, that they had

to create some kind of model, some kind of sign that met that global revolution--therefore, if

had to be replicable. If it wasn't related to the urban revolution in Calcutta, in Rio de Janeiro,

in Addis Ababa, then it wouldn't be of any significance finally. It would only be immediate

change that would ~~otherwise~~ ^{not} because it hadn't dealt with that global revolution. You had to live

not

*The account being that
was very clear was
that it was not
that it was not*

there to do it. You either had to decide to live there as one who has recently entered that community

or decide that having showed up there you were going to stay ~~there~~ there and see this through.

That particular community was sort of a transition point from the South to the suburbs. Everyone's

vision of the future was "How can I get out of here? How soon? ~~How~~ ^{Do} I get away from the situation

that's destroying lives and humanness here?" Therefore, you knew that if any change took place,

indigenous leadership ~~was~~ ^{would be} required. Then, thirdly, that it was going to be an endless task.

One of the illusions of urban renewal was that if you cleaned up everything on the surface in a

couple of years and rebuilt it all visually and physically then you were finished. Renewal had

been done. And, it was quite clear that this was an endless task. The urban revolution had

barely begun, and it was going to go on and on and on. So, to take on this task was to in fact

decide to become a laboratory of guinea pigs who were going to be who were going to meet all the future transitions in history, not just the present ones, in whatever forms they showed up

and develop the social methods and skills that could be shared with the rest of the world. And, then, fourthly, become a global sign, or (I don't like this word--showpiece--but it's one that communicates). Something people could go see. Something they could walk through and say, "My

God, change has happened here. How did you do this?" At which point ~~were~~^{we} be raised the question for them as they saw that and participated in that "How can I do this in my community?"--whatever community it was, inner city, suburban, whatever continent it was, etc. And those objectives

began to take form as the early phases of work began, ^{and} Taking the problems ~~we~~^{we} into consideration was only part of it. You had to take the ^{total} problems and then decide what in those days ^{we} called

your goals were, what your strategies were to get those goals accomplished, what your tactics were.

The only way we had to cross-gestalt or relate those to the world was that every time you came

John

up with a set of goals you took it and you looked at it through the eyes of somebody in Calcutta,

and you took it and you looked at it through the eyes of somebody in Chile until you got those

He said and you looked at it through

goals articulated as goals for authentic humanness. And then, after you got that said, you had

to say, "What were the structures that had to be created, or what were the structures that needed

needed

to be renewed if there are any already there, like your public schools, for instance, to bring

well

these goals about?" And then the critical issue of leadership--how the leadership was equipped

was

and trained. And, so, from '64 to '68 that social model, that social construct was created; and

people began to meet and work. The leadership was catalyzed and brought forth through something

called stakes. Stakes were dividing the community into small pieces of geography. There were

five stakes in 5th City, with 16 square blocks of 3 or 4 square blocks in each stake. There you

went door to door week-after-week-after-week talking with folks about becoming involved in changing

the situation in that community ^{area} Ray Fox is one of the key leaders in the businessmen's

association in 5th City now said to me a couple of weeks ago that his earliest consciousness that

something called 5th City existed, was coming into being, there was this big tall woman, Lela

Jan, now known as Lela Campbell, who used to knock on his door every Tuesday night and make him

get up from the dinner table and come talk to her about fifteen minutes. The first few weeks he

wouldn't let her in, but he finally got tired of his food getting cold, so he ^{she should be} told her to join him

for dinner on Tuesday nights. And, week-after-week-after-week, so one night ^{he} decide, "Okay,

I'll go to one of your damn meetings!" And he discovered in that meeting that there were people

who cared and that, in fact, he cared--that his care had never been self-conscious until he stood

^{5 who were} with other people who had been self-consciously caring. Leadership was drawn forth out of that

weekly nurturing care. And then, those meetings were different kinds of meetings. Some weeks

they'd meet in those little geographic sections, stake meetings, and they'd talk about the

needs of that geography; they'd talk about all the people that lived there, every family in every

building, and what so-and-so's kids dropped out of school and so-and-so's kids graduated from

meetings and would like to go to college but doesn't know how to get a scholarship; so-and-so

over his ^{love} has just lost his job and they've got to have food and extra clothes this week just to

make it through. And out of that week-after-week-after-week consciousness began to give form

to another set of structures called the guilds,

The guild were economic guilds, educational guilds, style guilds, symbol guilds, we called them then.

Health guilds, the education programs, youth scholarship fund etc,etc, structure after structure and

they got the structures built and they looked around and here were 80 structures and 30 people and they

knew that 30 people weren't going to get 80 structures done, so they went back to the stakes to create more leadership then back to work on the structures and a dynamic *wasn't taken* ~~took~~ place then out of that began to

evolve concern for how they made their decisions. First Community Congress and celebrations began to

emerge and the Persidum in 66, 67. Persidum was formed. I remember the first Persidum meeting at which

we sat down and talked about 200 Iron men. Now *with* in this Community there would emerge 200 Ironmen who

would take on the necessity of becoming the leadership. And then in 68 the riots occurred, and in

the midst of the terror a new vision of possibility was born, in those riots. People in that Community

and Communities across the nation ~~systems~~ symbolized in a very shocking fashion they were going to

take charge of situation, now in one sense you worry a little bit when taking charge of the situation

looks like tearing it down, burning it down, and destroying it, on the other hand the interior of that

was a new resolve. And among people who were self conscious of care. And the people of 5th City, that

with

A.W.C.

upon ourselves that responsibility. And the Board of Managers, 20 people who to man and coordinate the 20 structures and to work with the 5 stakes of leadership. And begin to create the concrete signs that were needed ~~for~~ to take responsibility for them. Already things have been done like cleaning the streets and alleys on a systematic basis. Holding the city accountable for the services, like lights and the street paving and getting the ~~wrecked~~ wrecked cars off the streets and that sort of thing. The pre school had begun and was in full operation releasing parents for jobs, job location bureau was in ¹ operation. Adult education was taking place. And housing plans were beginning to be working with the state and federal government break loose funds. Planning what the future of housing needed to be in the whole community. Symbols were beginning to appear. 5th City symbols ~~magi~~ on the walls of building. I remember the first one we decided to put up was on the side of this building where we created a play ground one Saturday. And the owner of the building was a absentee owner and that's when we ~~discovered~~ discovered that it wasn't really ~~easy~~ any way to find out who those people were very easy.

you know. They were hid in a trust , management companies and all sorts of things. So we just went

and painted it, you know. You gave him up on trying to get permission and he happen to come by that after

noon, to collect rent while we were out there painting. And he jumped out of the car and

and came running over there and started to complain and he booked at the sign

and said "what is that" .. And several people standing around said "That is a this Community.

that these buildings are located in, and these people have decided

that they are going to change this community and recreate it for further and so he pulled out this

wallet and paid for the paint and said , do what ever you want, do what ever your want. All kinds of

catalyfixation of new concern begin to take place there. As people saw other people people

taking responsibility what every took place. And that kind of trend continues until 1970 when

it became clear that more massive sorts of funding and signs would have to take place

If any thing like the vision of community that you just go walk through and see ~~xxxxxxxxxxxxxxxxxxxx~~

the new possible would ~~accure~~. State funding sources and city funding sources, foundations, individuals

to release the money that would be a ~~pride~~ to that kind of ~~past~~ there. 70-74, to Jan. 74 to that

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a period Dec. 73. and experimnt of actualization. One of the ~~maxx~~ greatest thing that happened during that

period was a large grant that allowed the rebuilding of the pre-school and the first of funds released

to actualization ly rehabilitate some of the large wajor appartment buildings there. And it is unbelievable

able, phenominal, painful how long it takes to get anything done. The housing plan was ~~maxx~~ built in 67.

We got the first seed money ~~wf~~ for something to take place in 68, ' in housing. It wasn't until ~~1968~~

1970 -71 . that the first hammer took place on any of those buildings and some of the building that

were aquired then, rehablility didn't begin until just a few months ago this year. ~~Sml~~ ~~wx~~, seven, eight

years just to get thru the red tape and complexity of this worlds' buracracies. To do something that

that people already decided to do. But, inside of that there was a consciousness ~~was~~ borned

was a man-conscious homed, and I think this is one of the critically

thing we've learned in the 5th. City. That this is a long march, when you sit out to take totally

a whole situation for the sake of the world responsibility for all the people in the world for the world

that is not an overnight, weekend, parttime job. And people begin to resolve within that. Leadership

begin to resolve that they made that long march their life time. As people became better skilled and

trained among the community leadership you started to see people show up and say, he, why don't you

come to my situation and do this. We can get you X number of dollars as salary if you'll do that. Which

if most ways revolutions get stopped before they begin, somebody buys it off and puts it in some

patted, insulated office somewhere, so it can't get any further. Many other things arose, people died

Tom Washington died, Allen Adams died, other people died, those were Board of Managers. Void, Vacuum in

male leadership. in that community. Almost every community today. Two strong men who were bearing the

weight of that task died and then a couple of the others left, probably a couple of the women, probably the death of those men were part of their despair, consciously or unconsciously, about whether this long march could be done. Other resolved, decided that they would go on. And the second thing that we learned out of that first 10 years is that external change only happens on the other side of interior change.

Interior resolve as people discovered within themselves, I mean like some of us folks would get in our car and drive out to the suburbs and look around and see how great it would be just to get out of this situation, and then they would discover they couldn't do that.

I mean not with integrity, not honoring care that they knew at the bottom of their lives. And that they would have to take on that task. And the signs begin to emerge concrete external forms changed and

the first acknowledgement by the established structures of society begin to happen. The American Medical

Asso., HEW, ~~the~~ the Mayor's office, Dec. 15, 1973, before the ~~existence~~ ^{capstone of} establishment of authorization. And when

I looked behind the words of Mayor Daley last year, and try to hear with a third ear with what he said something about

he said this community in ten years has done what its done and in the next 10 years that could be done everywhere. I look back at that 10 years and see that 5th. City has lived through the protect era, oh

they had a protect era demonstration in 5th. City at one time, fantastic one, 200 hundred black people

went charging into a grocery store there in the community and bought all the food they could buy, filled

grocery baskets of food and went out the door and paid the owner and smiled and said if you lower your

prices we will do this every week. He lowered his prices. Positive change toward the future. They lived

thru the benevolence era. We thought with OEO and local church ~~xxx~~ turkey baskets we could appease the

pain and agony of urban collapse, but that didn't work and this community lived through that. They lived

through the model cities era, or what I call the expertise era, we if we just hire enough experts at a

large enough salary to drive into some community everyday and work ~~xxx~~ ~~9~~ ~~to~~ ~~fix~~ ~~it~~ ~~up~~ under what ever

depress it takes to keep them there then we can change the situation and you know what happened to all of that when money ran out experts stopped spending and everything went back to the abyss that it came from. They lived through the escape and collapse era where peoples interior collapsed when they faced the external situation and they tried to escape and ~~discovered~~ discovered that they hadn't. You notice these days you look your car in the Suburbs and you can hardly stand to go into a home anymore because you know that the story is going to be either dope or pregnancy or imprisonment of those fine, well bred well raised children and adults. The problem was everywhere and they lived through the era of tempting to escape. Alice why don't you pass those things out. This year we've called the first year demonstration, global demonstration. The first 10 years of 5th. City we decided to name the Decade of Miracles. Miracle after miracle had occurred. And there aren't going to be one of those per person, you can look at them and pass them on there will be more copies later. We are naming the second 10 years

Global

the Decade of Demonstration. This is the first year of the decade of global demonstration. I don't

know what we will name this first year. I know something that has happened this year that is a sign.

Last year the decade of miracles in 5th. City came up with a pin. I don't know why when I get up to

talk I leave my major point in my briefcase. I think I just want to fail. Clutz, that black briefcase

behind you has two pins in it, 2 5th City pins with the flip on it. 5th City is flipped from the original
picture of

16 blocks and 5,000 people to 40 square block area and 20,000 people and that flip is has become a great

sign. They found that they could indeed do it. They could care for that whole geography. And its

been a year of, I don't know what you call them, ~~miracles~~ miracles. Recovery, regarding the miracles so
what is it after

that they have taken on forms and structure and they aren't just signs of the future, but are concrete,

thank you brother Bell. The 5th City pin last year was the grid of 5th City, red on black. It really

looked like that thing in the center, 5th. City on red and black. This year, and I think this was sort

of exciting when this happened, one day this just showed up a gold pin with an ironman on it. And it issued forth out of a conversation with the guy that made these pins last year. He was asking us why we hadn't paid our bill and we told him about ironmen, so he made 10,000 of these and delivery them in with a down payment of \$50.00. Either he has a had his life changed or he is a fool, I don't know which.

But it is the first year that Ironman really know that he is Ironman. And he was totally in charge of his destiny. This is a tie clip and there are also lapel pins. They are ~~\$\$\$~~ \$3.00 and \$3.50. Tie type

50
00

is \$3.00 and ~~lapel is \$3.50~~, you can see me later, I thought I would get in a sales pitch once in a while.

The model was revised this year. The old 20 structure model has been revised and simplified to 15 programs and 45 operations and every one of those programs are in some phase of implementation, there ~~xxx~~ ~~xx~~ ~~xx~~ nothing in the planning phase, its all moved into implementation. The visitors to 5th City have been just been phenomenal, I mean people just show up at the ~~fix~~ front door at the community center that some

and summer programs in
of you went to academy in upon Jackson Blvd. and 5th. Ave, or at the Ecumenical Institute depending on

which place they could find or what address they had. The other day 2 Japanese men show up at the front

it was week 7
and we thought, ah, ~~shy~~ two late academy arrivals and rushed down to get them settled in ~~to get them~~
help them find a room and

to do an 8 week academy in the last week. They said they were from the Mayor's office in OSAKA. We have

a letter from your Mayor, Daley, and they handed us this letter and the letter from the Mayor's office here

to the Mayor of Osaka, which is Chicago's sister city, in the UN thing-a-ma-gig. Was the answer to

the letter from the Mayor of Osaka asking what are the signs of Urban change going on in Chicago, that you

would recommend to us and a two page letter describing 5th City and describing the five principals of

Urban
renewals and describing what has happened in the first 10 years of that community. That wouldn't be so

significant unless you happen to remember that Mayor Daley sponsored the initial proposal for model

cities and in his office is drawn up the 10 points plan for initialing the model cities programs across this

nation and he said the only thing going on in Chicago is the

of Interior Trust Territory of the Marshall Islands, where we did a consult last August, showed up and had a long talk with Lelia Mosley and walked around and looked at what they saw and said okay let's do it.

Let's do it in Majuro. Let's do it in all of the Pacific Islands and nations. Give people back their destiny

You did it and we can do it. They ~~was~~ were the men ~~whom~~ ⁱⁿ charge of the funds for the Trust Territories.

Leadership power trained and equipped is phenomenal. This summer some foundation gave this group ~~a~~ tons of

money, I don't know nearly a million dollars, to do ~~this~~ ^{great} study on crime and how to prevent crime. so you

got all these organizations ~~across~~ across Chicago and the state in fact and even from ~~that~~ ^{that are} dealing with

different dimensions of crime. We've been related to that in term of our community watch program which you

find the businessmen story under safe street in the center fold in this news paper , 5th City's voice down

on the lower right hand side. And somebody came to see 5th. City and they got so excited about it that they

made a film ~~about~~ ^{5th City} for T.V., a fifteen minute film, and you would think all those people in

that film were Hollywood stars, you have never seen people so relaxed, nonchallant and articulate. Those of you who know George McNeal, you can imagine George McNeal sitting there on the steps of a building in a suit and tie and he is talking like some great hero of film, stage and screen, you know, his gang banging days what have you. This film was on T.V. and then this group got excited about the leadership of the capacity of these people, so invited 5th Citizens to come lead some of the workshops that they were doing anyway. The action fair they had last Saturday and so 10 people, is that right, Mosley, where's Mosley 10 or 12 people, 5th City choir went and I mean just as soon as they finished singing they moved in and took over the workshop, and ran the workshops and the panels and that night had a supper club and a cabaret and that was the most fantastic celebration the people ever had. And I think they recruited more people to our training programs on that Saturday than we have recruited in the last 5 years. On the radio, and T.V. since the action fair the reports across this city and state has been about a 30 second discription of the action fair

Its to deal with the needs of the whole community. It was 5th City that was that kind of possibility

there. Now you look through this newspaper and you begin to get a feel for things that have happened and are

happening, I mean people call up and ask if you will please submit a proposal for so and so, we have these

funds that have not been allocated this year. Like light industry, we can have all the funds we need to do

light industry if we can find light industry to do. The whole new set of blocks are the problems these days,

being able trying to keep up with the possibility these days of what we experience now. We have been doing the GED program

Graduate Equivalent degree Program for high school degrees program. ~~for~~ for High School degrees and de-

ploment for people who have not finished these ~~for~~ people to have not finished high school, for some other

reason, People who have not finished high school, for several years we get 5-15 people a year to do it.

and a fall visit with the "Y" college found out that they because of their own program in that dimension

of not having had ~~that~~ that accomplished the success that needed, these programs needed to be going on outside in local

that's right

do you do it? And so we explain it and they say well why don't you just let us fund your program, we'll give you accreditation for it. So all thru this newspaper you see references to education and jobs and that program

federally it earns its own way, doing the
is not only funded now, but its ~~own~~ self supporting. With community staff and leadership for

that. The Health Center, by June of next year will become self-supporting. You folks are all familiar with fund raising problems and needs. For the past year, 5th City's ~~actual~~ actual operational budget for their programs has been something like \$900,050,000, almost a million dollar budget. About half of what our global budget is.

that we had to do development for the Ecumenical Institute. They have meet 900,030,000. dollars of that to date across the world

And not until dec. 8, did we have to do anything radical in terms of a blitz to insure that this year is totally self supporting. And calling teams out, it amazing another one of the young men in the community always had a

saying yes to ~~wired~~ wired
hard time doing this sort of thing, called 5th City, Gene Beasley, was a leader of ~~the~~ a vicelords gang back in

the 50s and 60s, oh I remember we had this program where we got these funds for summer jobs, so Beasley gang

In that, we were tearing out these walls for this rehab, and there was this big guy named "Bull" now he was about 6'6" and about 300lbs. and he had the sledge hammer, you know, about 16lbs sledge hammer he was balancing one of on his fingers, walking across the room gnawing twirling it, and I said ~~me~~ why don't you knock down that wall over there, and he stopped and looked at me ~~smx~~ as if to say, I see something else I would like to knock down. And Beasley is only about that high and about 180 lbs. and Gene stepped in front of him and said, get to work "Bull". I don't know what the authorization principals are but Beasley was obvious in charge. From there on the recognized leader of the work gang. The other day, 6 or 8 weeks ago, we were getting ready to do the work of the fall quarter, its getting a little gray around here in certain places, still looks like a gang leader, but the gray is starting to show, I'm not getting any younger and this job has to be done. The last two weeks he's been sent out on development calls, he's getting ~~sm~~ smarter he is picking on people with money now. And you should hear that man tell the 5th City story, Well I could go on with millions and millions of stories and illustrations like that. I tell you toward the future, we only have a contradiction that is still

there and its really being overcome, but it one I suspect we will find in everyone of these demonstrations

it is the day and night gritty ~~xxxxxxxxxxxx~~, to slug it out capacity to recognize that you really are

getting the job done. Things move slow and of course in the little paper is the results of immeasurable
piece by piece

expenditure of pain and agony and hours of struggle and work by thousands of people. That's the only way it

comes and the contradiction of SMS ~~what~~ is that we don't have 10 years to get every project off the ground
training is

we have to do it in two. We have to catalyze that kind of effectiveness. You would be the people, I believe

this week, to make that kind of resolve. The deeper resolve under the methods, without which you can have all

kinds of skills and they are useless, without ~~xxxxxxxxxxxx~~ deciding to bear the pain that comes with the applying

those skills on behalf of 5th City. And that experiment ~~and~~ would offer up this report to you and ~~xxxxxxxx~~ call

~~and~~ reflecting
on us to join in deeply brooding on what it is we have learned in doing social demonstrations on behalf of the

world.