

Die Zukunft eines Gemeinwesens

Wie die Ideen Eugen Rosenstock - Huessys in die Praxis der Erwachsenenbildung, hier speziell der Gemeinwesenarbeit übertragen werden können, wird am Beispiel einer kleinen Universitätsstadt im Nordwesten der USA verdeutlicht.

Ganz anders als die traditionelle Entwicklungsplanung, die sich fast ausschließlich auf technische/ administrative Probleme (Problemlösungen) beschränkt, schließt die an Eugen Rosenstock - Huessy orientierte Gemeinwesenarbeit neben der Veränderung äußerer Verhältnisse eine Erneuerung des geistigen Lebens im Gemeinwesen mit ein.

Im Fall dieser Kleinstadtidylle schien aber Veränderung weder notwendig noch erwünscht zu sein, obwohl aufgrund der Erhebungen des Forschungsteams einige Probleme dringend nach einer Lösung verlangten. Brennpunkte waren: die Bedrohung durch umweltverschmutzende Industrien, insbesondere Verseuchung des Wassers, durch "Entwicklung von umweltbelastender Industrie und Tourismus, die von Multinationalen Konzernen geplant wurde, der Niedergang der traditionellen Kleinbetriebe, die politische Ohnmacht, das Informationsdefizit der städtischen Behörden, die Unfähigkeit der verschiedenen kulturellen und politischen Gruppen zur Kommunikation.

Daraus wurden folgende Zielsetzungen entwickelt: Förderung von Umweltbewußtsein, der Entscheidungsfähigkeit und Kompetenz der lokalen Verantwortlichen, einer wirtschaftlichen Entwicklung im Interesse der Region, der Betroffenen.

Die wichtigsten Leitlinien für dies über zehn Jahre laufende Programm, das im Großen und Ganzen erfolgreich war, und die auch für andere Projekte richtungsweisend sein können, sind :

1. Die Vision des Friedens, ohne die wirkliche Kommunikation undenkbar wäre
2. Die Ausrichtung der Planung am Rhythmus des Gemeinwesens, d.h. das geduldige (unter Umständen jahrelange) Warten auf den richtigen Augenblick zum Handeln
3. Das sorgfältige Auswählen und beharrliche Verfolgen genau definierter Ziele
4. Die Unterscheidung zwischen kurzfristig und langfristig erreichbaren Zielen
5. Die Förderung des Dialogs zwischen unterschiedlichen Interessengruppen, wobei auch die Grenzen der Dialogfähigkeit respektiert werden müssen. Niemand sollte davon ausgeschlossen werden.
6. die Bereitschaft zum Risiko
7. Die Übergabe der Verantwortung an ausgewählte Werttreter der einzelnen Gruppen, an intelligente und weise Menschen, die "Ältesten" der Gemeinde.

Rosenstock-Huessy-Gesellschaft
Word-Service and Reality
Max Planck Institute
Berlin - July 21-25, 1985

THE FUTURE OF A COMMUNITY

Dr. F. Richard Feringer
Western Washington University
Bellingham, Washington, U.S.A.
December 11, 1984

THE FUTURE OF A COMMUNITY

My first permanent appointment to a university was with a mandate to create a new division, a department of adult education. The mandate was rather broad, however in general it could be summarized as bringing the resources of the university to bear on community needs. The ensuing ten years were spent in defining and developing the meaning of that mandate and I believe judged by almost any reasonable standards those ten years were significant to community life in our operating area. I also attribute the successes to which the department could lay claim are directly attributable to the teachings of Rosenstock-Huessy. This essay is a brief history of some of our experiences, and an analysis of the guiding ideas derived from Rosenstock-Huessey's advice and writings.

Adult education is an enormously broad field and thus often problematic to define. To simplify this account I will refer only to our public affairs programs which represented about one half of our activities, however the principles to be enumerated later would be applicable to any arena of educational programming. The primary purpose of the public affairs program was to contribute to the development of the community by bringing the resources of the university to bear on significant issues. I would therefore characterize the idea of 'success' which we claimed above as follows:

1. One of our priorities came to be environmental education. When we instigated the program there was little consciousness in the community as to what pollution was and how much plagued us. As it turned out the drinking water was contaminated, raw sewage was being dumped into the bay, effluent from the local pulp mill was also contaminating the bay with approximately 20 pounds of mercury per day. There was other pollution but these cases were indicative. After several years of our programming most of these problems had been rectified.
2. Another area of focus was competence in government, a not untypical problem in small communities faced with growing technical decisions. Recent polls indicate that the public believes there is considerable improvement in the quality of decision-making.
3. Another issue was economic development. At the outset of our programming developers and business and industry had almost complete freedom to do what they pleased as there existed no zoning or land-use plans. Today both are in place and the amount of public hearings for new development insures many safeguards against possible blight.

These were not the sole accomplishments of our community education programming of course. Other community groups worked diligently toward the same or similar goals, some independent of us and some in cooperation. However, it is now clear that the issues we chose as goals were crucial, that they were appropriate goals for an educational program within the university and that we rightfully can take some credit for contributing to the history of

the community. We also suffered some failures; all was not rosy during this time. But then, I am getting ahead of my story.

In retrospect, I have come to realize that any success that might be claimed for this programming was guided by the teaching of Rosenstock-Huessy. His name is not included in books on planning, to my knowledge, however I found that being guided by his ideas added a crucial dimension usually not examined by the literature of administrative planning. Traditional literature in this field deals mainly with the mechanics of process. And while sanctimonious pronouncements admit that the ultimate goal of planning must always be the creation of a good community, they simply omit any detail as to what this might mean. Instead, they deal with such subjects as, who should participate, how to get that participation, assessment of the politics of the situation, with board and legal mandates, with decision-making models and the distribution of resources among various parts of the bureaucracy. These issues are what I call the mechanics, or technical aspects of planning; speaking to administrative procedures. And while community assessment is always included, the guidelines are limited to issues of how to gather data. Certainly these are useful aspects of educational planning, but they do not speak to the issue of what makes a community vital, what would be called a quality life that goes beyond the acquisition of necessary goods and shelter. What I hope to establish here is a set of guidelines, or principles for adult educational programming that have been extracted from the writing of Rosenstock-Huessy and which address the vital 'other issues' that are omitted from traditional planning treatises. In general the issues I will be stressing are threaded through most of his writing that is available in English, however three works seem to concentrate them with greater specificity and it is these upon which I have drawn most directly.¹ Finally, I would say that his ideas seem to form a strong web of coherence and comprehensiveness that speaks to the creation of a future. This is my story.

THE COMMUNITY

It was with great anticipation that my family and I drove into Bellingham, a small university town in northwest Washington state. Tucked against the Cascade mountains and being a seaport city as well, the natural beauty is commanding. Skiing, mountain climbing and hiking, sailing and every other outdoor activity abounds. There was a low crime rate, an excellent city library, a museum of high quality that is listed in the national register for buildings to be preserved. Here was a textbook setting of a small, pleasant, friendly, easy pace of life, "a good place to bring up children" as the local inhabitants are fond of saying. And, the prevailing attitude understandably is, "let's keep it that way." As I drove into this apparent paradise my thoughts quite naturally raised the question as to what type of community education would be needed here.

In an attempt to enter into the life of the place (our operating area was several counties extending over a hundred miles to the south and approximately 40 miles in breadth), I began to gather data in order to begin planning.

1 These are, Planetary Service, The Christian Future, and "Teaching Too Late, Learning Too Early," from I Am An Impure Thinker.

Following the technical processes alluded to above, in other words. There were abundant quantities of numbers to be abstracted from city, regional and state planning documents, numbers describing population breakdowns, the numbers of people in each socio-economic class, types and sizes of industries, of social clubs, of gross regional production and in general, the economic health of the region. While all of this was of some use, my colleagues and I were now interested in obtaining a sense of the spirit of the community; in what they believed. In time, some patterns began to emerge that clearly indicated some cracks in the "picture window" raising questions about the future. For instance, we learned that preservation of fish stocks and sustained logging practices had not been practiced and that these basic industries were on the decline, even in danger of disappearing. Furthermore, we found that a major proportion of the sea coast land in the county was owned by large national, or multi-national corporations. It seems that deep water ports, low power rates, land space, availability of educational institutions describes the most valuable commercial real estate in the world, and we were one of two such areas in the country left undeveloped. These corporations were just waiting for the right time to come in and "develop" the area. Clearly, the pristine beauty, lack of crowding, and slow pace were not to last, and furthermore, the decisions as to these possible changes were not going to be made locally because no land use plans or zoning laws were in place to control any growth.

What we began to do was write an abstracted version of the history of the community as our first planning step. We wished to understand the attitudes and values of these people, what traditions were in place, and perhaps what new ones might be in order. Our continued assessment revealed other qualities of the community of interest. Not entirely unexpectedly we ascertained that the local decision-makers were at times a bit naive and the "old boy" system of selecting officials didn't exactly produce competence in public positions. One example will characterize these problems. The Union Carbide disaster in Bhopal, India, has just come into the news. Well, Bellingham, it seems, has a similar problem. When the chlorine plant was half built it was discovered to everyone's dismay that no building permit had been requested. Imagine! No one outside the pulp mill knew a poison gas plant was planned just one-half mile from the center of town. As it turned out, the big-time lawyers were able to browbeat the small town city council into issuing the permit after the fact. Now I ask you... As if this were not enough, two years later a nosy professor discovered that neither the fire nor police departments had developed emergency plans in the event of an accident.

In sum, tapping into current events, eliciting attitudes of many segments of citizens and officials, reading the local history accounts (there were several good ones) began to give us the real sense of people here. Clearly it was not destined to remain the same easygoing life style; growth and possible blight were the spectors that haunted the few who realized the forces at work. This type of unchanging, semi-rural population is extremely conservative (protective of the in-group who had run things in the past, and of the old ways of doing things). Although Rachel Carlson's Silent Spring had been in print for some years, few here had read or accepted her warning, as there was little knowledge of the considerable pollution we found just below the surface.

We also judged the cultural events to be less stimulating than they might

be; few performing artistic events, fewer art films, and the local historical society had struggled unsuccessfully for years to regenerate itself. This society was to be a center of community culture, but seemingly reflecting that culture, two warring groups couldn't settle their differences.

The problem of pollution has already been alluded to. The pulp mill dumped the equivalent of twenty pounds of mercury into the bay each day, ground water was contaminated from insecticides and an oil pipeline that leaked periodically. The lake from which drinking water was drawn was also unprotected from faulty septic tanks and found to have high coliform counts. Little of these pollution matters seemed to find their way into the local newspaper. Clearly our several months of data gathering and analysis revealed that there existed many more crucial problems in this paradise than we could possibly respond to. Rather than wondering what contribution we could make, our decision was how to choose a few select problems that might produce the most influential results as the focus of our public affairs programming.

THE STORY WITHIN A STORY

I believe our decade of adult education public affairs programming can be characterized by the telling of a single event, a residential seminar on pollution, put on for elected officials and their department heads, and for industrial executives and university scholars. Our purpose was to establish a meaningful dialogue and hopefully cooperative action in solving problems of pollution. For years these groups had talked past each other, in general remaining isolated and nontrusting.

When we began a program on pollution problems we expected slow progress and the fact of this seminar was a milestone preceded by almost four years of sustained groundwork. Not only had the prevailing attitude in the community been conservative, both in the sense of resistance to change and in sophistication of knowledge about the problems, the university faculty was equally conservative by its reticence to establish close bonds with community leaders. Thus, isolation was promulgated by both sides. As a matter of fact in the beginning very few persons on either side encouraged our project, and although this seminar was anticipated during the first year of the program, it did not become a reality until Professor Broad of our biology faculty came in one day with a plan. Professor Broad was a member of a small group of faculty who did favor interaction in community affairs.

First, I should say that we decided to focus our long range programming on four major problems in our region, for a minimum of five years. Few signs of progress were to be anticipated for the first year or two and this turned out to be very accurate. It was a little over three years before any positive response was to come from others than a minority of the converted. What we hoped to achieve at this seminar was a recognized common ground between these three warring groups industry, public officials and environmentalists to the end of improving public decisionmaking on all issues related to environmental quality.

It is difficult to overemphasize the discouragement we felt during the first three years of the project. Probably fewer than 5% of the population would have consented to putting energy into this issue in any form except

outright opposition. We were asked, "Why did we create problems where none existed before." "Who, after all, was complaining about a decreased environmental quality, and had the university therefore created anxiety needlessly." Not only is it important for planners to get through such periods of discouraging response, they must understand that many educational needs are not recognized as necessary at first. Always the problem of time and timing comes to play. That is, if a planner expects to lead instead of follow, he must expect a considerable lead time will be necessary to introduce problems to the community. Today, environmental issues are not difficult to introduce, but twenty years ago this was not the case, and only by the joining of like-minded people did we seem to encourage each other to continue. Too many educational programmers survey the community as a basis for determining their plans, a procedure which may be useful in some instances. It does not, however, serve to prepare communities to fend off disasters.

For these reasons, the first step of our program was mainly information gathering and presentations by persons knowledgeable in the field. Another part of our strategy was involvement of as many segments of the community as possible. This was difficult, given the fact that very few people were even conscious of, let alone interested in the issue, so we unashamedly used whatever means that we could to obtain the involvement. We cajoled, bullied, hounded, bribed people to attend planning meetings, and even tried to make them feel guilty and embarrassed not to participate. This is to say, we played on their sensitivity to appearances, although we knew full well their hearts were not in it at first. Even though we tried to convince these groups that our intentions were to be responsible (businessmen seem to fear and mistrust academics and vice versa), several years of action were necessary for them to be convinced. Slowly, oh so slowly, interest began to be built and I knew we had passed a significant milestone when one night two elected officials phoned us to apologize for missing a planning meeting. That incident seemed to have indicated the time when some modicum of trust and interest had become established. During the fourth year, the time for the seminar seemed right and Professor Broad sensed this.

As it happened, his intuition was correct and the seminar succeeded beyond our wildest dreams. For instance, Ed Dahlgren, a pulp mill executive admitted that they must clean up their toxic effluent--this astounding statement was made with the tape recorders running and in the presence of powerful state legislators. He then turned to the legislators and pointed out that they must pass appropriate laws so that all plants had to operate by the same rules so that they could compete. Also, a number of reluctant faculty caught the spark of excitement from feeling the relevance of their discipline to community life. Finally, a crusty old conservative war horse of a legislator got up and thanked everyone for helping advance the welfare of the community. He admitted to never having realized the deep implications of the problems, but pointed out the necessity for everyone's backing, "We can only legislate as well as you allow us to," he said.

This type of achievement happened enough times during this ten year period to reinforce our confidence in the initial planning goals. During this decade of experiment, however, there were failures and discouragement. In the end, the university failed to effectively back the new continuing education department adequately, and of course, some of the community interest eroded. Now, twenty years later, the old groups have grown tired of fighting the

developers and a good bit of reversion to old ways festers in the region. Still there exists a basis for resistance to these corroding forces, and the developers are scrutinized more. Those ten years were exciting on the whole; in all, exhilarating.

In retrospect, I can now understand with greater insight the logic and coherence of our planning and action, although that insight was not so clear to me at times. Much of what we did was, admittedly, intuitive. Today I realize how much of Rosenstock-Huessy's ideas had penetrated and influenced my thinking. It was in the middle of all of this activity that he visited our campus and participated for several days in part of this plan. What follows is my attempt to formalize that influence as guiding propositions for other adult educational planners.

1. The Idea of a Vision

Too much sanity may be madness,
and the maddest of all,
to see life only as it is
and not as it should be.

lines from the stage play
MAN OF LA MANCHA

Logic would seem to teach that to improve a community one requires some basis for comparison, to ask what does "better" mean. Without some standard there can be, of course, no meaningful basis for the evaluation of programs. The definition of a more desirable future inferred from Rosenstock-Huessy's work seems to be at once more believable and possible than traditional offerings, although rather different. But before describing Rosenstock-Huessy's work, I believe its value becomes more apparent by comparing it with a few generalizations drawn from the utopian literary tradition.

Utopian literature has been present in one form or another at least since the time of Plato and probably before. This literature seems to have inspired precious little experiment however, beyond a few religious communes. Why is this? It would seem that describing pie-in-the-sky nirvanas, where food and other resources abound, where peace and good will already exist and where the ideal forms of government are already in place, amounts to nothing more than a child's fantasy. Like the Land of Oz, they seem unreal to us because they are predicated not on mankind the way it is, but the way it is proposed to be and with no guidance as to how we might get there from here. Or, there is an unconvincing faith in the idea that the process is to be followed without deviation, that ideal process defines the ideal community. I believe Lewis Mumford best summarizes this body of literature.

"Isolation, stratification, fixation, regimentation, standardization, militarization--one or more of these attributes enter into the concept of the utopian city, as expounded by the Greeks. And these same features remain, in open or disguised form, even in the supposedly more democratic utopias of the nineteenth century, such as Bellamy's Looking Backward. In the end, utopia merges into the dystopia of the twentieth century; and one suddenly realizes that the distance between the positive ideal and the

negative one was never so great as the advocates or admirers of utopia had professed.... Compared with even the simplest manifestations of spontaneous life within the teeming environment of nature, every utopia is, almost by definition, a sterile desert, unfit for human occupation. The sugared concept of scientific control, which B. F. Skinner insinuates * into his Walden Two, is another name for arrested development."

The dystopia of the twentieth century to which he refers can be found under the title "futurist writers," of which Daniel Bell, Herman Kahn, Alvin Toffler and others are representative. From them we can easily recognize Mumford's list of adjectives in the form of, worship of technological development, creation of elites (the meritocrats proposed by Bell), or those who openly suggest a return to control by the upper class elites. It is difficult to find guidance for program planning here. Rosenstock-Huessy, on the other hand seems to suggest a much more powerful set of factors, more convincing as a portrait of human development, responding to the vitality of life to which Mumford alludes, without guarantees, without assumptions that our efforts will automatically produce a better world, but much more realistic. What follows are the major elements, as I see them, of what Rosenstock-Huessy's view of human processes and by inference, what a finer and realizable community would look like.

1. The fact that we live in a world of constant natural change, and that human nature is imperfect and unfinished means that social processes are eternally in need of adjustment, refinement, new experimentation - in short, change. Every generation institutions require re-definition and often new directions. The dynamic then is one of seething debate and sometimes outright hostility, with only occasional respite when rare peace breaks out.
2. The dominant method of analyzing human experience is presently too overlapping with that of natural science which is appropriate for objects, but not living beings. The proper focus of social science methodology should be on language as it reflects the strivings of human nature toward its higher development.
3. The litmus of a vital community is peace, which is necessary for real communication to take place. This does not mean peace at any price, however. Communication must be significant and entered into with a spirit of good faith, otherwise the result will be manipulation, against which the only protection may be isolation or war. Thus, society must not eschew isolation and war as final alternatives because peace may not be possible except with oppression. War is to be defined metaphorically; while it may mean physical killing, it can also be understood to mean class, race, gender and other normal human struggles.
4. Participation is another basic criterion for a good society. While we cannot force participation we can encourage it, educate toward it, and always allow an opportunity for it. When any group or society is excluded from dialogue on issues that affect it, its' alternative responses are to accept manipulation, or leave, or revolt. Therefore, peace can never occur meaningfully and humanely, unless all elements of society are welcomed in vital decision-making processes.
5. By inference, oppression must be determined by individuals who believe

- they may be oppressed, not by others.
6. The major driving force of all individuals and communities is spiritual or emotional. Traditional utopian literature is unconvincing and dull because it emphasizes procedures and behavior, rather than how to establish the willingness (spirit) to make some plan work. Thus, the laws of spiritual development should be the ultimate core of utopian thought.
 7. Spiritual development must utilize criteria outside or just beyond that of fragile and corruptible humankind. To create peace, to jar us out of our tendencies toward war requires an acceptance of a creator, of a living God who acts through us. Unless mankind is humbled by such recognition, demigods will always arise and these do not have the power to integrate mankind.
 8. The conditions of war, revolution, anarchy and decadence indicate the major social sicknesses which plague human society. Their appearance means that ways of doing things must be changed, that communication between some groups has ceased and ultimately that new beginnings must be fashioned.
 9. Another essential characteristic of the corporeal world is that it is time-bound. Ideas, institutions, relationships and processes such as courtships, learning and the like ebb and flow according to an evolutionary pattern. To intervene in any of these processes meaningfully requires a coordination with these patterns. Thus, efforts which are 'out of joint' with the times, die aborning.
 10. Progress cannot be presumed; even in the long run. While the clock of the physicist goes forward ineluctably, the improvement of mankind does not. Ideas fail, retrogression occurs and recovery may never result from well intended action. It is therefore the burden of mankind in every generation to attempt to regenerate its institutions.
 11. A crucial feature of time and timing is the speed which we are capable of assimilating ideas. The world imposes change on us faster than we can assimilate it. Changing the spirit of a culture (the only real motivation of change) takes time and patience. Only by living an experience, mulling it over in our minds, getting a feel for it do we finally begin to understand it and thus really begin to act out an adequate response..
 12. Still another crucial ingredient to a vital society is the creation of true and wise leaders (elders), and this realization should influence all educational enterprises. Thus, weak educational enterprises fail to immunize society against the four basic sicknesses of war, revolution, anarchy and degeneration.. The creation of elders should be the goal which determines education structure.
 13. Because the road to peace can only be through a reasonably successful fulfillment of these enterprises, of which communication lies at the core, and because this is so difficult and risky, the normal condition of the world is that of a state of war. This is true at all levels and degrees of hostility within the normal workings of family, institution and community in addition to shooting war. True peace is a rarity and it is

our hope and the measure of progress that times of peace will increase.

While this may seem like a polyglot assembly of value statements, descriptions of human processes, of assumptions and prescriptions for action they seem, in sum to speak to Lewis Mumford's insightful criticism. One can relate to the humanness expressed here and gain some sense of refashioning failed processes. Rosenstock-Huessy takes for granted the necessity for science and technology and the production of goods, but rather emphasizes the driving forces that nourish the human spirit. Finally, I found here some solid fundamentals as a basis for planning community education programs.

The necessity to risk, indeterminacy, the necessity to experiment, participation, inclusion of disparate groups, timing and the like are all here. Also, as I read this I conjure up a picture of teaming interaction, of debate and internecine warfare and occasionally of peace. Perhaps, most importantly, there exists a coherence, a universal pattern of human interaction and a vision of what might be - a period of real peace.

2. Getting Into the History of the Community

Whenever one enters a new situation, whether a community or organization or some group, the first problem is to understand how things are done, what values lie behind those processes, what movements on issues might be in process and the personalities that wield power. Failure to become attuned to the rhythms of these processes means that timing of new activities will tend to be out of joint. Rosabeth Kanter stresses this point in her essay on leadership in corporations.² In our Bellingham experience, for instance, few citizens saw any pollution or felt any necessity to change a government that appeared, by our standards, to be ineffective. The "we like it the way it is" attitude meant that our programming could only begin to furnish information about the issues we chose as our goals. We wanted citizens to come around to our own view that the way it was, was not what it might be and that present direction was toward degeneration. Our view of the community represented a fundamentally different mindset than that which dominated. Patience might be our chief ally. In our experience, three years seemed to be a minimum time span for different ideas to gain a foothold.. Many administrators who do not have a sense of timing grossly miscalculate the type and meaning of program evaluations and thus come up with distorted judgments about success of programs. Had we expected strong indications of results in our first three years, our programming would have been abandoned or the direction changed because all evidence indicated failure during that time. We had to have faith that we were doing the right thing and that the assimilation time of the population had to be waited out before meaningful evaluation could take place. No doubt there is a strong element of intuition here, but evaluations planned by the clock rather than the rhythms of the community can only succeed by accident. Timing is tenuously calculated at best. The nuclear disaster at

2 R. M. Kanter, The Change Masters: Innovation for Productivity in the American Corporation, Simon and Schuster, 1983.

Three Mile Island allowed environmental groups to enormously shorten their time needed to stop the building of a nuclear power plant nearby.

3. The Care and Feeding of Goals

Even in the best of circumstances there are always more needs in a community than we seem to have resources to attend to. This principle was clearly brought home to us where, in Bellingham, we initially wondered if there were any important issues about which the public would require education. In order to make the best use of the resources we have, it becomes crucially important that goals be selected and defined, and followed with considerable care. In reviewing adult education programs around the USA I have seldom found the proper attention given to this difficult problem. If the program is to be vital, goals must be derived from significant needs, be specific enough so that progress can be determined and be consistent with resources available (including time as a resource). After our community assessment in northwest Washington, we became almost overwhelmed by what needed to be done. That our community was on the verge of some major changes in its life style, in its industry and many other ways which would fundamentally affect its future; that very few in the community were conscious of this, none of whom were politically powerful. It was frightening to realize that the lack of zoning laws and land-use planning meant that Paris or New York based corporations could significantly alter our lives, and that local wisdom was that the lack of such controls was precisely the basis by which their control was to be maintained. This seems to be common in other communities I have studied; the unwillingness to face the agony of change. Where to begin?

There are important corollaries to this goal principle. Significant issues are, by definition controversial, an effective response is almost always long range, and fundamental values are almost always affected. If the administrator is unaccepting of these facts I believe their programming is doomed to ineffectiveness or insignificance (hobbies and entertainment and the like).

With these realizations, we, in our newly established community education programming, attempted to harbor our resources and gird ourselves for sustained activities, each year taking the longest step we believed possible toward the long range goal. There were short range crises to which we felt obligated to respond. During the sixties, drugs ballooned into a major community problem. However, these types of issues were much more easy to accommodate because, once interest in some issue is aroused, half the educational battle is already won. But we had to constantly be on our guard against fragmenting our resources. Important as some demands were, we simply had to refuse a response if we were to be effective in realizing our goals. I believe lack of focus represents a fatal trap of the eager administrator, that is, responding to all requests and in the end, doing nothing of significance.

4. Getting Warring Groups to Communicate

I believe Rosenstock-Huessy appropriately stresses the difficulty in creating meaningful communication between groups. Certainly his focus on

patience and recognition of the necessity of good faith warns the reader of the horrendous task here. Warring groups, by definition, cannot understand each other's position initially; so different are their world views. Thus, to be asked to listen, and to read and think carefully, to not take a stand until these other processes have taken place, to suspend disbelief, must characterize the educational process. This takes time and careful addressing of facts. In our seminar experience described above, four years was required for this evolution to occur. Impatience seems to be one of our chief sins.

5. The Limits of Communication

Forced communication between warring groups can be risky in the sense that alienation can increase. What we often call bad faith and mistrust means that there is no basis for understanding and in these instances words passing between groups are used as weapons. Changing this situation must usually begin indirectly if it is to happen at all. In our case study we forced some communication between the warring groups by organizing some T.V. shows about the pollution problem. The bait to the businessman was that we would not consciously embarrass their industries and to avoid this we offered them editorial rights before public showing. That was an offer they didn't dare refuse. During the process they came to believe us, to believe that we were trying hard to be responsible, but they also learned that we didn't mean to allow them to cover up the problem of pollution. I believe they began to see the problem more clearly, and respected us for holding our ground. This was the first big step that had to germinate for three years before our relations improved. In one instance, the mayor ordered some department heads to attend one of our lectures on pollution; they resented this and alienation was increased between us substantially. This alienation was much more difficult to overcome than that with businessmen who were never directly forced to participate with us.

6. Including the Entire Community in Dialogue

The prescription to obtain wide representation among community groups is another planning cliché that has come into practice recently, but one which is often ineffectively practiced. The logic of this admonition is compelling, many groups can stop action but progress can only occur when they agree. Thus, one might as well recognize this fact of life and invite interested parties from the beginning. There is another factor that Rosenstock-Huessy points out, however, in his description of Camp William James. This is, that each group has something useful to contribute, they represent strengths not present elsewhere and in sum they provide a much more rich picture of issues and solutions. Contrarily, special interest groups, left to their own tendencies will distort some solution by virtue of the limitation of unavoidable biases. When we meet and try to understand each other, not feeling a need to be converted but willing to listen and willing to be changed, we create the finest possibility for solutions to critical problems.

If we have the courage to do this, we may enjoy the rhythm of peace. For peace is not the sleep and torpor of non-movement. Peace is not suspended animation. Peace is the victory over mere accident. Peace is

the rhythm of a community which is still unfinished, still open to its true future.

Christian Future, p. 243.

7. Time and Timing

We have alluded to, or spoken directly of this problem in all of the previous propositions, but perhaps now is the time to suggest a crucial character of this process. The rhythms of mankind vary so enormously as to elude any but the most general guidelines. Intuition and experimentation, and willingness to keep trying are key concepts here. In our programming at Western Washington University we more often than not miscalculated this factor. Be warned, Mr. Administrator!

8. The Problem of Risk

Over and over again Rosenstock-Huessy warns us that there can be no guarantees in life and that risk is the constant companion of beings struggling to survive and find fulfillment. The same notion applies to program planning, and of course it is a cliché; and while almost all essays on leadership stress this point, we are seldom if ever told what this means beyond the obvious and superficial. The core idea becomes much more clear for us when we understand from Rosenstock-Huessy's description of paradise-yet-to-be-gained how subtle this factor turns out to be. To know what to risk, and when and why; to be willing to pay the price of risk with psychological and spiritual preparation, these are the difficult aspects of risk. Only a fool risks needlessly, and we simply have insufficient energy to risk battles that are not critical. And once again Rosenstock-Huessy warns us that there are no simple answers to these problems, no guarantees, and that surely the scientific method (systems planning) is inadequate to assessing this factor.

We risked alienation from all sides when programming controversial issues. We were criticized for taking too radical a stand, for not taking a strong enough stand, for taking any stand (that is, even raising an issue). Industry accused us of ignoring the welfare of the local economy, and the environmental groups accused us of being the mouthpieces of business. In short, there seems to be no end to what makes people feel guilty or uncomfortable. It was only the insignificant issues that afforded smooth sailing, issues that had either been settled and where there was fairly common agreement about that settlement, or which were never of any major importance.

9. Creating Elders as the Goal of Education

Although we did not use Rosenstock-Huessy's term, even to ourselves, we followed this mandate. We knew that for real and permanent and meaningful change the approach to the problems must be deep and subtle. To do this our learning principles had to be fundamental, and here were employed the notion of "the twelve tones of the spirit."³ Interpretation of this idea was as

³ See the chapter of this title, in I Am an Impure Thinker.

follows. First, we assumed that the evolutionary stages beginning with childhood and ending with elders, was metaphorical. By this I mean that when attempting to understand any idea new to ourselves we begin as children metaphorically, we are naively ignorant about it regardless of our age. Childhood, Eugen reminds us, is a spiritual state, only sometimes related to chronological age. Beginning where people are, more often than not with crucial change issues means to begin with fundamentals. Taking our pollution seminar as a case in point, we rightfully assumed almost total ignorance of technical, economic, political and moral issues. We were careful to bring in resource experts with a recognized reputation so that the information could not be passed off as fanciful, we wanted the public to listen. We offered bibliographies to read, films to be studied, stories or case studies about incidents elsewhere, doubt as to what road might be the one to follow to recovery, the accepted methods of analysis and so on. Only thus did we assume that among the public and elected officials, and industry there would evolve some elders, leaders from their own groups who might instill some wisdom.

It is perhaps time to end. I have tried to point out here that those who follow only the traditional rule books for planning cannot hope to influence the community in a meaningful way because those rules are technical only. Left to their own tendencies, I have found that educational planners and administrators measure success mainly by counting noses at meetings, or by money in their budgets. During the last year or two, I heard of administrators bragging about how well computerized their offices have become. And while they may readily admit to the necessity of higher goals, they claim that determination of progress in such matters is not possible to ascertain. What I have tried to maintain here is that this is nonsense, that they have their priorities reversed and that their programming can never amount to more than mere activity, with little result in the community. They must understand the necessity to confront significant issues, and capture the spirit behind behavior in the community. Communication, participation, evaluation and education are too often ineffective and warring groups perpetuate fractionation. Traditional planning guides seem to have included the more simple problems (those of a technical nature) and avoided the more fundamental problems of the spirit. For me, Rosenstock-Huessy filled this gap.