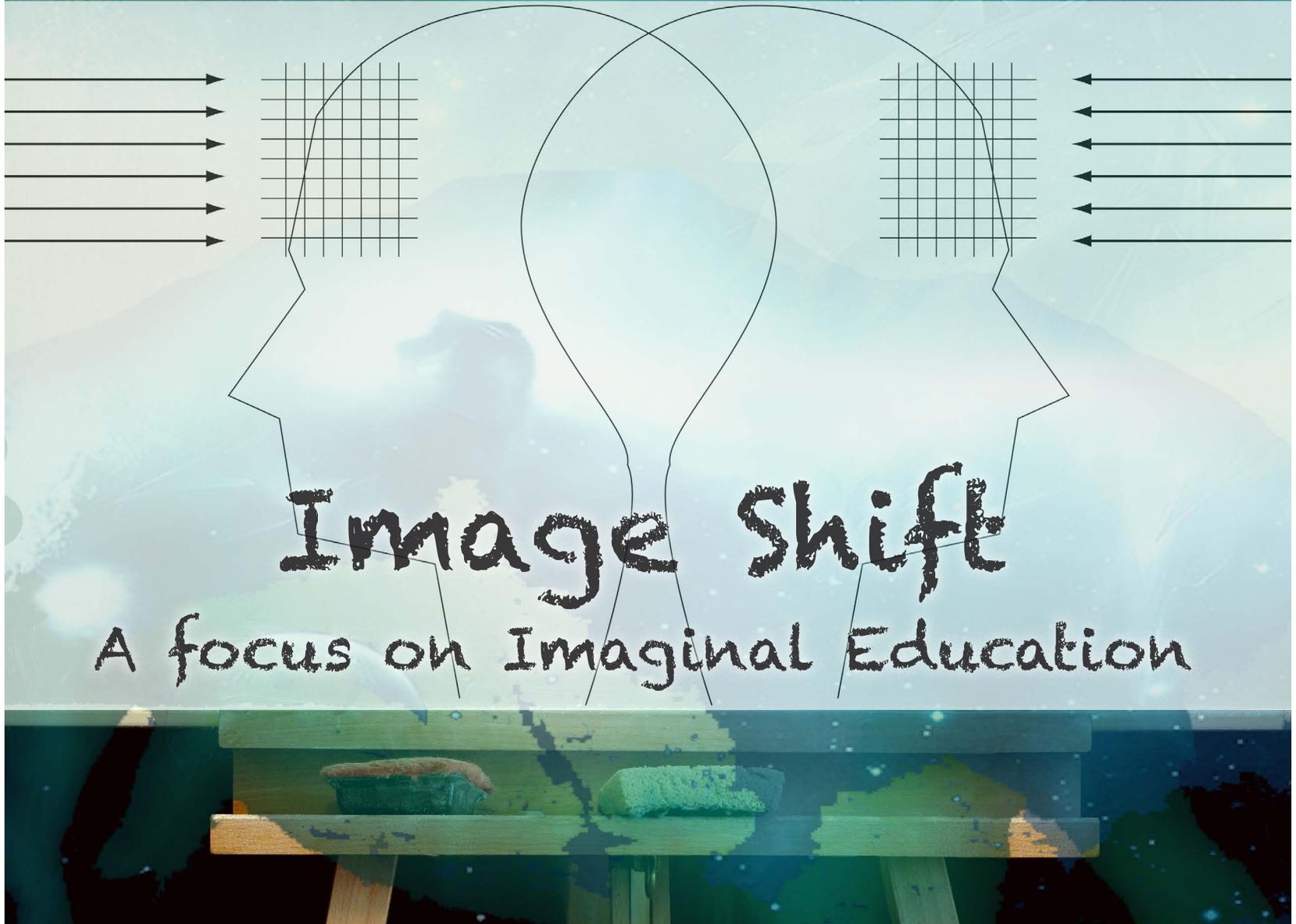


Winds and Waves



Tapping the Wisdom
Of Earth's Elders

Triangles Make
Waves 2.0

**Also
Inside
and more...**

Going On-Line
With Living Archives

Broadcasting To
The World

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Winds and Waves

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Co-Editors

Dharmalingam Vinasithamby (Malaysia)
email: dvinasithamby@yahoo.com

John Miesen (Australia)
email: johnmiesenhome@optusnet.com.au

Internet Format Design

Peter Ellins (Canada)
email: peter@icai-members.org

Content Coordinator

Robyn Hutchinson (Australia)
email: rjhutchinson@optusnet.com.au

Content submissions are most appreciated. Please include any (print quality) photos or graphics with your submission as attachments to your email. Text files should be in Word.

Regional Content Assistants

Isabel de la Maza (Chile)
Catalina Quiroz Niño and Mane Arratia (Spain)
Seva Gandhi (USA)
Voice Vingo (Zambia)
Gerald Gomani (Zimbabwe)

Proofreader (English)

Julie Miesen (Australia)

Correspondence – Please direct all magazine correspondence to one of the following:

Content Coordinator

Robyn Hutchinson (Australia)
email: rjhutchinson@optusnet.com.au

Letters to the Editor

Dharmalingam Vinasithamby (Malaysia)
email: dvinasithamby@yahoo.com

Co-Editor

John Miesen
(Australia)
email: johnmiesenhome@optusnet.com.au

ICA International President

Martin Gilbraith
email: president@ica-international.org



From the President

Welcome to another great issue of *Winds & Waves*, the online magazine of ICA International.

The theme of this issue is *Imaginal Education*, a whole-person approach to life and learning that has been at the core of ICA's work in human development and participatory social change since it began some 50 years ago. The 2012 book *Changing Lives Changing Societies*, republished by ICA International this year, quotes Gail West of ICA Taiwan:

"Imaginal learning is what ICA has always been about. Enabling the shifting of one's images or internal pictures of 'what is' is what directs my beliefs and behaviour. As a facilitator or trainer, or any person supporting another's development, my understanding is that learning requires image shift. In order for that to happen, a person needs to change the messages that one pays attention to. No change in learning, no change in behaviour."

This important link between self-image and personal behaviour remains core to ICA's approach to ToP facilitation and human development worldwide, as illustrated by the many rich and varied stories from ICA colleagues included in that book. It has also been at the heart of the global, online community of practice on *Reshaping Education for the 21st Century* that grew out of the 8th ICAI Global Conference on Human Development hosted last year by ICA Nepal in Kathmandu.

This issue draws on the work of that community of practice and others to share something of what works, and some of the challenges and the rewards, of applying such an Imaginal Learning approach in the field of education and more broadly. Marge Philbrook of ICA USA writes about the ICA Archives project in Chicago, and its efforts to make these and other ICA models and

tools from the archives more available online to a new generation. Svitlana Salamatova and her colleagues of ICA Ukraine, in a country and a city currently in the midst of profound social change, write about their use of online communication tools for connecting, learning and empowering communities. Nelson Stover and Shankar Jadhav share insights from ICA India's 'Global classroom in a village school', and Isabel de la Maza writes of changing self-images in Chile. Mane Arratia writes of ICA Spain's facilitation role in the global conferences of Initiatives of Change in Caux, Switzerland, and Amani Jensen-Bentley of Australia provides 'a teen's perspective on a rural Aussie initiative aimed at celebrating multiculturalism'.

As I write, ICA International has just completed its third series of online regional gatherings this year to connect ICAs and ICA colleagues and facilitate peer-to-peer learning and collaboration worldwide, and we are poised for our online General Assembly in a couple of days' time. Nineteen ICAs participated and shared reports for the regional gatherings. In this issue, you will find an overview of the gatherings and excerpts from some of those reports.

You will also find a scattering of graphs, maps and word clouds, illustrating both the diversity and the commonalities of our global ICA community. These are drawn from the 37 responses to this year's new ICAI global membership survey that we have received from ICA locations around the world. We are grateful to all those who took the time and effort to respond.

I hope you will agree that all this makes for a stimulating and inspiring read. Please let us know what you think, and connect and learn with each other online, by posting your thoughts on our [Facebook page](#).

Martin Gilbraith - London, UK
president@ica-international.org

Editors' Note

Dear Readers,

Welcome to this edition of 'Winds and Waves' – the Institute of Cultural Affairs International magazine.

The focus on "Imaginal Education" reminds us of the power and gift of ICA methods. Life Methods – and as such, Randy Williams reminds us in his article on page 7 – "the ICA does not create or otherwise invent its methods, it discovers them".

If you have an article or news item you would like to submit for publication in 'Winds and Waves' please contact – Content Coordinator, Robyn Hutchinson – email: rjhutchinson@optusnet.com.au regarding your submission.

In this issue we continue to share news, learnings and informative articles from across the global community of ICA and hope you find them of value.

Your contributions to the content of 'Winds and Waves' ensure it continues to be supportive and enjoyable.

We wish all our readers a Happy New Year for 2014.

The deadline for the April issue of 'Winds and Waves' is Friday, 28 March 2014.

Co-Editors – Dharmalingam Vinasithamby and John Miesen

Compiled by
Dharmalingam Vinasithamby

Conflict transformation: We completed an EU-funded programme to build a network of conflict transformation practitioners, using the Kumi approach, with partners in Berlin and Hamburg, Germany, and in Utrecht, Holland.

Streamlining operations: ICA: UK's business plan, designed to reduce our size, extend and deepen our network and increase our impact, was approved by the board and implementation has begun.

ICA SPAIN (IACE)

Multicultural conference: IACE has been taking part in *Learning to Live in a Multicultural World*, an annual conference held by Initiatives of Change in Caux, Switzerland. This year's event, themed Building Trust for Action across Generations, had more than 200 participants from Europe, Latin America, Asia and Africa. IACE's Catalina Quiroz Niño helped plan the conference as well as design the interactive sessions.



Learning to Live in a Multicultural World



IACE youth in action

Youth exchange: We organized a Youth Exchange between Spain and Switzerland with EU funding. It was led by IACE members Iman Moutaoukil and Aurelia Gomez. Catalina was co-organizer and co-facilitator for a workshop on *Women's Power for Intergenerational Cohesion and Inclusion* and Mané Arratia was

WHAT'S ON

Online methods training: The Group Facilitation Online course provides demonstrations, theory and practice with Focused Conversation and Consensus Workshop methods for use in face-to-face or virtual settings. **Place:** This online course is accessible across the world – all you need is a high-speed Internet connection. **Date:** Check ICA Associates website http://ica-associates.ca/course_overview.php for schedule. Course has six two-hour sessions over two weeks. Private courses can be scheduled for a group of six or more.

Archives sojourn programme: The Living Archives Project is organizing its Spring Sojourn 2014 programme. Participants will trawl through its database to design, startup and bring online new Collections. **Place:** Chicago. **Date:** April 28 to May 9, 2014. **Contact:** margephilbrook@gmail.com

Africa-themed festival: The "Africa Comes to the Manning Valley" festival will feature African films, weaving workshops by local indigenous and African artisans, African entertainment, food and music and market stalls. **Place:** Manning Valley, New South Wales, Australia. **Date:** May 18-25, 2014. **Contact:** Call +61-2-6553 5121 or email rmw@mvns.org.au.

small group facilitator. Our group's contribution was a "Human Library", following experiences in personal story-telling at ACATHI, the Catalan Association for the Integration of Lesbian, Gay, Transsexual and Bisexual Immigrants, NGO in Barcelona. Volunteers, whose interest was sparked by the "titles" available in this "living library", also shared their experiences. Given the nature of the conference, there were volunteer "books" from all ages, genders and backgrounds.

ASIA PACIFIC

ICA AUSTRALIA

The Recognition Campaign: We are involved in a nation-wide effort to win recognition for Aboriginal and Torres Strait Islanders in Australia's Constitution. We do this by spreading the word and holding public forums on the issue.

Network building: We continued to network with a number of key organizations, among them the Sydney Alliance, local and national Development Circles, and Reconciliation groups.

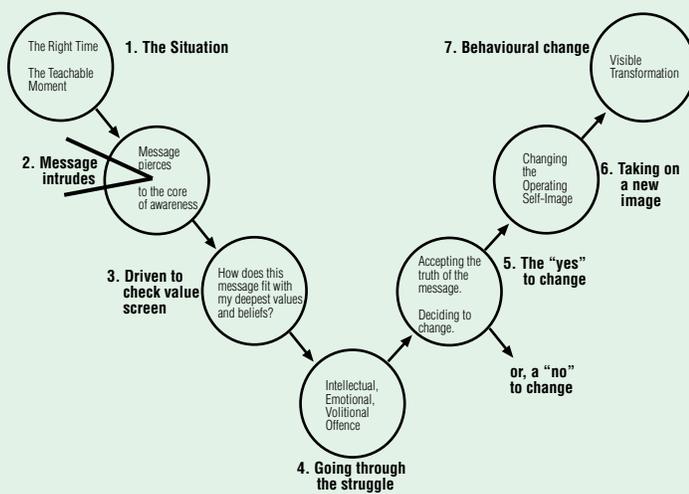
Timor Leste: We continued our partnership with organizations in Timor Leste, looking for more ways to respond to its great needs.

Biripai camp: At the invitation of the elders of the Biripai Aborigines and sponsorship of the National Parks and Wildlife Service, we took part in a wonderful three-day event involving 150 girls and women at the Biripai Saltwater land camp in Taree, New South Wales. □

By Jo Nelson

Using image shifts to change behaviour

Self-image can be very strong. It has to be to protect us from knee-jerk reactions to every bit of information that comes our way. The strength which is important in a self-image can also make it difficult to change that self-image, even when it is creating unhelpful or self-destructive behaviour. When we understand the role of image in changing behaviour, we can understand and change our own behaviour and help influence others to change theirs.



Journey of Image Change

This model of the journey of image change has been empirically derived by shared reflection on the experiences of change among many people across the world. This journey can be described as having seven phases, each of which we pass through on the way to image change and therefore change in our behaviour. These phases are described in the seven circles in the visual model.

The following anecdote is about my experience of an image change. I grew up in a small rural community in the 1950s where very little changed, on a farm with my parents and grandparents, who loved me. It was a cocoon that kept me safe, so I had very little experience with great pain and disruption in my life.

Phase 1: When I was nearly 18, I went away to university, and encountered the broader world with a curious and open mind.

Phase 2: One night, a date took me to a movie, *The Pawnbroker*, about an old man, a holocaust survivor, in New York City who has flashbacks to the people he has lost and feels he had betrayed, causing their death. He mentors a young black worker in his shop. At the end of the movie, the young man is shot in the shop. The old

man is so filled with pain that he impales his hand on a nail he uses to stick receipts on, to dull the internal pain. I was so shocked by this depiction of pain that I was speechless for several hours afterward. I had never imagined such pain in my life before.

Phase 3: During the next few days, I struggled with the thought of unbearable pain, and how it fit my values. That thought was a message that fit with my value of preserving life.

Phase 4: Then there was a series of internal arguments with the message. Intellectual: "It's only a movie, it can't be true!" Emotional: "It hurts too much to bear!" Volitional: "No! I won't face this!"

Phase 5: Then I had a choice to make. Would I say yes to the change in image from the naïve "Life is comfortable" to the lucid "Life is painful"? After examining all the previous responses, I chose to accept the truth of the message.

Phase 6: The new operating image that I chose to operate out of was that life is not all roses, but that people experience real, unbearable pain.

Phase 7: The visible transformation in my behaviour was a major shift to working with compassion with my colleagues, students and clients.

In a single two-hour encounter, my images were forever shifted and my life changed.

What is your story of image change?

Catalyzing An Image Shift

The next illustration is a tool that helps you think through how to address underlying images and change behaviour. Use it for yourself first. It can also be used in coaching or facilitating to help another person or a group to make a major change.

The following exercise gives step by step procedures, using the diagram in the illustration.

Consider your own routines and think of some unhelpful behaviour that you would like to change in yourself. Some outdated self-image

Jo Nelson works with ICA Associates Inc, Canada
jnelson@ica-associates.ca

“Imaginal Education” by any other name...

By Randy Williams

The Institute of Cultural Affairs (ICA) has often said of its various methods and processes that they are “life” methods. This means that they are modeled after the way people really experience life. Two conclusions arise from this. One, the ICA does not create or otherwise invent its methods, it discovers them. Second, if these are “life” methods, chances are they exist and can be found elsewhere in other formats used by other organizations.

One such “discovered” method forms the basis for the ICA’s approach to learning, called by the ICA “Imaginal Education.” This suggests that the process is used to enhance and expand the imagination.

However it also is indicative of the source from which the process was discovered. In 1956, Kenneth Boulding, an economist and educator, wrote a book entitled *The Image: Knowledge in Life and Society*, in which he proposed the four premises upon which Imaginal Education is built.

- (1) People operate out of images.
- (2) The images which people hold determine their behaviour.
- (3) Images are communicated and can therefore be changed.
- (4) Changed images lead to changed behaviour.

One of ICA’s strategic approaches to its mission is called “contextual re-education,”

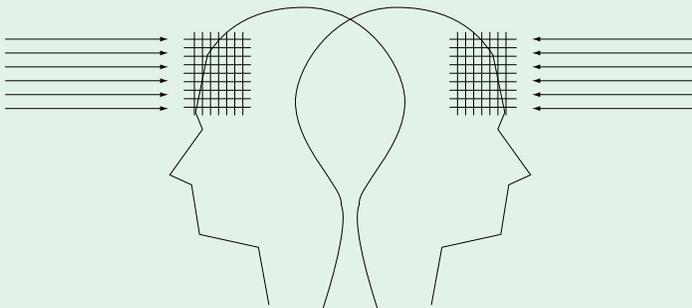
which means changing the context, that is, shifting our perception of the world that informs our response to and participation in what is going on. This begins to get more to the root of what Imaginal Education is about. It goes further than merely the transfer of knowledge and acquisition of skills, which is frequently how education is perceived. Imaginal Education has to do with a change of heart, mind and will which leads one to adopt new approaches and lifestyles and subsequently to do things differently.

In the US, the ICA was founded as the non-sectarian arm of the Ecumenical Institute, an overtly Christian organization.

(Continues ▶)

Randy C. Williams is a member of ICA-USA

may be the cause of that behaviour. If you can determine the self-image causing the unhelpful behaviour, then substitute a new image and messages to support it. In this way, you can self-consciously shift the self-image and the behaviour.



An Image Shift Exercise

Use the two heads in the illustration, or draw your own.

1. Focus on yourself and your present behaviour. Think of a present behaviour that you are not pleased with; that is, behaviour that frustrates or compromises your vision of what you want to be. Choose a behaviour(s) and write it (them) on the line at the bottom left.
2. Draw a circle inside the head on the left. In the circle describe the internal or self IMAGE responsible for that behaviour. (examples: “controller”, “just a new-comer”, “judge”, “clown”, “victim”).

3. Think of the messages that you have received or are receiving that have created this image. Write those messages on the arrows pointing into the IMAGE.
4. Now consider the set of values locking that blocking IMAGE into place and protecting it. Name those values (examples: wanting to be well-liked, wanting to be successful). Place those values on the “screen” that protects the blocking IMAGE.
5. Now think of the new behaviour that you would like to adopt to replace the unhelpful behaviour. Describe that behaviour in a short phrase on the line at the bottom right of the head on the right.
6. Now think of THREE positive qualities that others say you have that can help you shift the IMAGE that is limiting you. Write each of these qualities in the “shared space” of the two heads.
7. Decide on a releasing IMAGE that can generate behaviour that will move you toward your vision. Draw a circle inside the head on the right. Describe the IMAGE in the circle.
8. Name the values that will hold that IMAGE in place. Draw a screen over the image and write the values on that screen.
9. Now decide on messages that you can “beam” to yourself that will support those values and create the releasing IMAGE. Think of visual, auditory, and kinesthetic ways of doing this. Write these ideas on each of the arrows on the right.

How will you ensure that you are continually exposed to the new messages?

(►Continued ▼)

As such, this concept of learning as a change of heart, mind and will fits very well. In the New Testament, the Greek word *metanoia* is sometimes translated to mean to be “born again.” In a sense this is all the Ecumenical Institute and the Institute of Cultural Affairs have ever been about—providing opportunities for people to have a change of heart, mind and will so that they do things differently and thus “bend history.”

I want to share one instance in which I encountered this life method in another institution and format. Sometime in the early 1990s I attended a two-hour seminar presented by Peter Senge, the systems thinker who is director of the Center for Organizational Learning at the MIT Sloan School of Management. I do not remember the title of the seminar that morning, but what I do remember is a process which Senge presented, which he referred to, as I recall, as “Depth 3 Learning.” I no longer have the notes I took that morning and am therefore writing from memory, but my memory of this event and the process presented is vivid. No doubt over the years as I’ve interpreted and expounded upon what I heard that morning, I’ve put my own twist on what I remember Senge to have said, and I have actually consciously added a couple of steps to the Depth 3 Learning Cycle as he presented it, but certainly without distorting his original meaning and intent.

For a bit of context, many will remember Senge’s best-selling book, *The Fifth Discipline: The Art and Practice of the Learning Organization*, first published in 1990 with a second edition in 2006. One of his five disciplines is “Mental Models” which he defines as “deeply ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action.” (*The Fifth Discipline*, page 8) This of course immediately calls to mind Boulding’s “images” and hence ICA’s “imaginal education.” Senge continues by explaining that “working with mental models starts with turning the mirror inward; learning to unearth our internal pictures of the world, to bring them to the surface and hold them rigorously to scrutiny.”

One last comment about Senge before I get to his Depth 3 Learning Cycle—when he founded the Society for Organization Learning he defined learning organizations

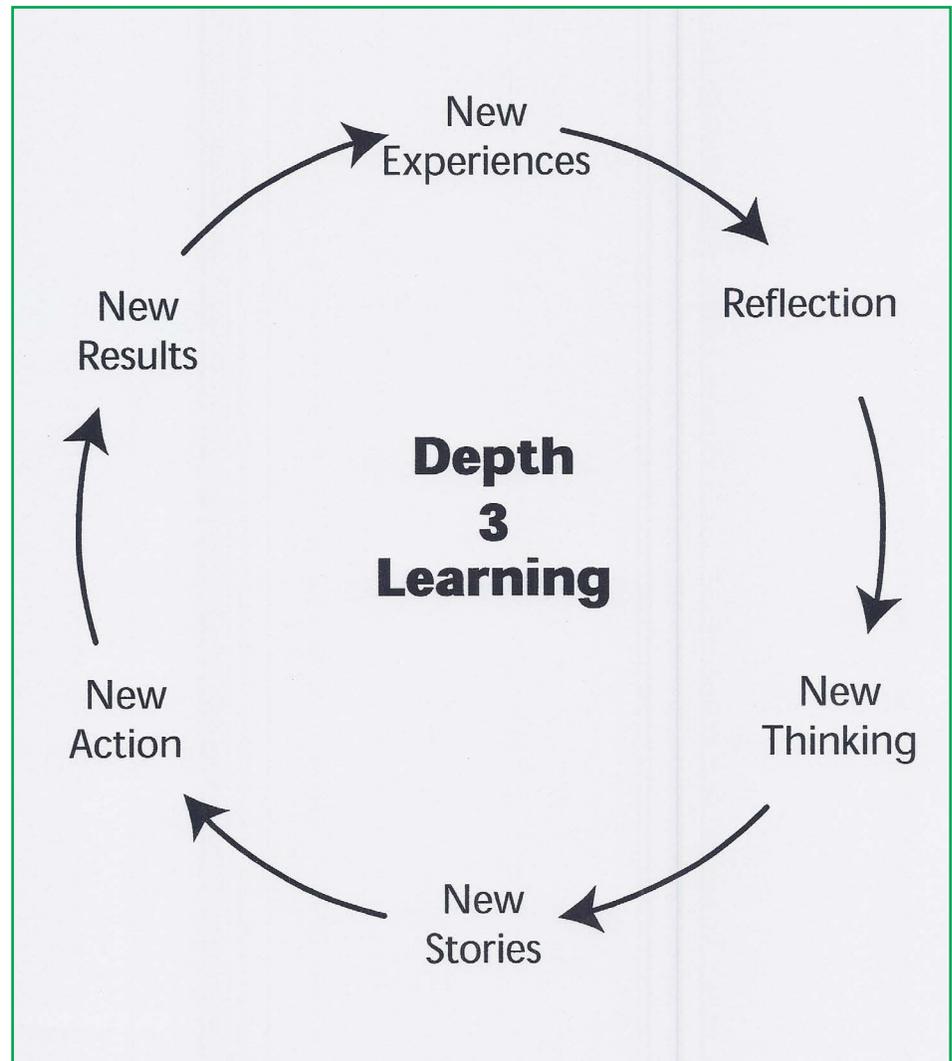
as “organizations where people continually expand their capacities to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together.” (*The Fifth Discipline*, page 4) He emphasizes that organizations as such do not learn, but the people in them do. However, he also stipulates that learning is best done in teams where everyone is a teacher and everyone a learner.

In the presentation I attended, Senge used the phrase “stories of reality” to connote exactly the same thing he means by “mental models.” His presentation of the Depth 3 Learning Cycle and the conversation that followed caused me to immediately see the parallel to the process of “imaginal education” I had learnt years earlier from the ICA.

I have already confessed that the graphic represents my adaptation of Senge’s presentation in that I have added “New Action” and “New Results,” which he did not include. Also, since the notes I took that morning have long since vanished, I cannot vouch that I am using Senge’s exact words, but I am close enough that his meaning is intact. Here is the gist of the presentation that morning, with my own reflections and stories added.

New Experience

Every learning opportunity begins with a practical experience, a happening that may be extraordinary or it may be very “every day,” but it is new in that it never happened before exactly this way, in this context. It is an objective occurrence that just “happened” and anyone who was there could have experienced it.



Reflection

To capitalize upon the potential for learning which the new experience presents requires reflection, by which the meaning held within the experience can be discovered. One of my graduate school professors had a very simple “three questions” in his reflective process which he abbreviated with three short words, “what, so what, and now what.” What happened, what does it mean, and what are the implications for the future? Those who are familiar with the ICA’s structured conversation format referred to as ORID, for Objective, Reflective, Interpretive and Decisional, will recognize the similarity. Senge did not specify what he meant by reflection, but in other places he refers to “dialogue,” citing the process developed by physicist David Bohm for group reflection, which is often called conversation for the sake of learning.

New Thinking

Senge stipulates that through reflection we may begin to call into question some of our most cherished assumptions about how we see that life is and how the world works, and we may begin to formulate new assumptions which become the basis for a deep transformation of our core understanding, emotional response and courage to act.

New Stories of Reality

Thinking new thoughts can lead to the creation of a whole new way of seeing the world, which Senge called “new stories of reality.” The power of the stories we tell ourselves about the reality we live in and are a part of is unmistakable. In the 1985 book by Robert Reich entitled *Tales of a New America*, the author outlined four prevalent stories held by citizens of the USA at that time which he suggested were not serving us well. He called them respectively the Tale of The Mob at the Gates, The Triumphant Individual, The Benevolent Community and the Rot at the Top. I was particularly caught by the first, The Tale of the Mob at the Gates and remember how that played out at the time. As I recall, we as a nation were telling ourselves that we were under assault from three sides: Latin Americans were coming at us from the south to despoil our culture, Asians were moving in from the East to capture our

economy, and the then Soviets were a political threat from the West, waving their ICBMs and threatening to physically annihilate us. As a result we strengthened our immigration laws, enacted trade embargos and built a national missile defence system popularly called Star Wars.

On the opposite side of the spectrum, three significant global events occurring in the 60s and 70s reshaped our global story about the relationship of human beings to the natural environment and launched the environmental movement. The first was the publication in 1962 of Rachel Carson’s book *Silent Spring*, in which she raised our awareness of the harmful effects that pesticides were having upon the air we breathe. The immediate result was the passage of laws in the US banning the use of DDT. On Christmas Eve of 1968, US astronauts orbiting the Moon on board Apollo 8 beamed back photos of planet Earth from outer space, showing for the first time the “Earthrise” of this blue marble upon which we all live and depend for life, which Buckminster Fuller and others would come to refer to as “Spaceship Earth.” This metaphor alone is one of the most powerful “new stories” of modern times.

And finally, in 1972 a team headed by Donella Meadows, writing for the Club of Rome, published the book *Limits to Growth*, which for the first time called into question the story of unlimited resources and perpetual material and economic growth for the planet. The story of reality that emerged from these three events goes something like this, that we all live together on a finite planet where we depend upon the same systems and resources to sustain our lives, which resources are finite and limited, and which may be defiled and destroyed by own actions. The impact of this new story of reality is being acted out as a global movement to care for the planet and all its inhabitants has emerged and is growing daily. Environmental activist Paul Hawken has called it “the largest movement in the world”.

New Actions and New Results

As mentioned earlier, although Senge did not include these two steps in his presentation, for my purposes I have added these last two phases of the cycle – that

New Stories of Reality lead to New Actions which achieve New Results. The oft-quoted truism, that the height of insanity is to continue to do the same thing we’ve always done and expect to get different results, is relevant here. The proof of the pudding that learning has indeed occurred, that new stories have been embedded in our conscious awareness to give us a whole new perspective, is that we in fact approach things differently and engage in new actions that achieve different results. The new results give rise to new experiences, and so the cycle goes round and round. We see how learning may be continuous, and that a change of mind, heart and will need not be something that occurs only once in a lifetime but can be always in process, preparing the learner to be transformed again and again.

Senge had two admonitions as he concluded his presentation that morning. One was that the most often ignored or truncated step of this process is Reflection, and that without it learning never occurs. Much of his work up to and since that time has been to encourage and facilitate reflection and dialogue as a prerequisite to learning in our communities and organizations. Finally, and I think I remember his words almost precisely, Senge explained: “Please remember, our stories about reality are stories about reality. **They are not reality!**” This punctuation was to say that reality will continue to be as elusive as ever and our stories will at best always be but part of the whole story.

Therefore to continue to learn we must always be open to the next experience of emergent reality so that we may reflect upon our experience, think new thoughts, and once again tell the transforming new story that will lead again to a change of mind, heart and will.

Since 1969 I have been at one time or another an ICA staff member, constituent and colleague and am currently a member of the ICA-USA board of directors. As such I confess to some degree of pride and a great deal of reassurance to discover that “Imaginal Education,” our approach to learning, is indeed a “life” method that has been and is being proliferated around the globe by a variety of entities in a multiplicity of formats. I am grateful that, thanks to Boulding and others, we discovered it and that it continues to serve us well. □

Global Classroom in a village school



By Nelson Stover and Shankar Jadhav

Trophy Room

International visitors are not uncommon in Chikhale Village, a part of the ICA's network of village development projects since 1979. However, their presence in the online Global Classroom of the Chikhale Ashram Shalla marks a major accomplishment for the students and their supporters both in India and around the globe.

Located 50 km east of the Mumbai International Airport, the Chikhale Ashram Shalla has been providing much needed educational opportunities for tribal children since it began with classes for 25 Standard One students in 1989 with one teacher and one cook. At that time, Chikhale Village was beyond the outer fringe of India's growing urban development – only a bumpy road with a narrow bridge over a rocky creek bed connected it to the congested two-lane Mumbai-Pune highway that carried trucks, buses and vehicles about 2 km away. By 2013, the train station near the village had opened providing commuter service to Panvel and Mumbai and the bridge over the monsoonal stream had been widened (the road is still bumpy). The village now has a year-round piped water supply and phone

service. Commuter trains are available at the Chikhale Train Station, just a short walk from the centre of the village.

Since the school opened, ICA India has been working with the Government of India to provide quality educational opportunities for tribal children in a residential setting. By 2010, the school had grown to be able to offer a complete 12-year education in both science and arts curricula. These options have allowed students to attend institutions of higher learning in both technological and business related fields. In June, eight students – five boys and three girls – were accepted into engineering schools to begin post-high school education, a highly significant stride for tribal youth in India.

During the current school year, 749 students are attending the Chikhale School – 640 reside at the school and the rest come to class each day. About 40 per cent of the students are girls. Working with Indian service organizations and private companies, ICA India is able to provide all of the students with three meals each day

prepared in a sophisticated kitchen with gas stoves. Through the ICA's contacts, the school's partner organizations also provide all students with school supplies, sports equipment and uniforms plus regular medical attention. The students participate in statewide inter-school athletic competitions and have won numerous trophies.

In November 2011, students in the science stream took part in a Skype conversation with a high school in North Carolina, USA. Using a wireless adapter on a laptop computer in a third-floor apartment near the school, the students had a one-hour conversation with similarly intrigued students half-way around the globe. In order to provide a springboard for the discussions, individuals in each of the schools wrote essays about how they related to the natural world around their homes and schools. These essays provided a common basis of experience from which to begin dialogue and interchange. Similar exchanges were attempted in the 2012 school year, but Internet connectivity problems limited the discussion times. Nonetheless, the Chikhale students continued to hold the vision of participating

Nelson Stover is a member of ICA USA. Shankar Jadhav is a member of ICA Pune

in a Global Classroom. Encouraged by the vision of their own active participation in the growing global society, 100 per cent of the science students passed their end of year exams.

During the 2013-14 school year, the Global Classroom program was expanded to include both the science and arts students in Chikhale. The computer lab has been upgraded and the students can type their essays into electronic form. The conversations are being held with two high schools in the US. The Global Classroom now includes 17 students from the Honors Seminar in Sustainability at Forsyth Country Day School, eight students from the Agriculture Class and FFA Chapter at Ayden-Grifton High School, 10 students from the Arts Faculty in Chikhale and 10 students from the Science Faculty in Chikhale.

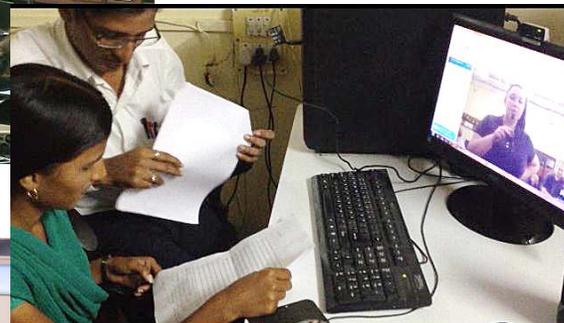
As the Chikhale School is beyond the reach of stable high-speed Internet communication, the students travelled to the nearby Panvel Industrial Estates where they could be assured of a consistent connection and a reliable source of power. The two conversations in November were the highlight of the academic careers of some of the students (and faculty). The keen questions and insightful responses ranged from the details of recycling programs to the way of worship in temples. The conversations also brought about new appreciation for different kinds of foods and athletic competitions. In the end, everyone saw committed and caring students who, even though they differed in language skills and cultural patterns, shared a commitment to academic excellence and social responsibility.

In a world where climate change related events take ever more prominent roles in the daily news cycles, the students' conversations about their relationship to the natural world around them, and their role in providing long-term sustainable solutions, provide initial stepping stones toward a healthy understanding of the world in which they will become citizens and leaders. □

For additional information and current updates about the Global Classroom, contact Vijay Lokhande: vijay.lokhande01@gmail.com or Nelson Stover: StoverN@Bellsouth.net or visit www.greenschemesnc.com/grassroots-demonstration.html.



Two sides of a global dialogue – (Left): FFA president from Ayden-Grifton High School speaks while (Below Left): FCDS students watch the conversation and (Below): Chikhale students listen.



The Computer Lab.



(Above): The Chikhale School. (Below): School Assembly.



Ruth Carter – iron woman of a Chicago ghetto

By Lela Jahn

Mentors show up where and when least expected. One of my mentors, who has been on my meditative council for decades, is an African American woman born and raised in the black ghetto of Chicago. Ruth Carter's death earlier this year has brought my memories of her vividly back to consciousness. Allow me to share a few of them with you.

Ruth was an incredibly gifted heroic and self-confident woman who embraced the opportunity to make a difference in the world even though that decision would bring her many great challenges in her professional life, albeit small in comparison to the challenges she faced in her personal life. Ruth and I became inseparable when as the Director of the 5th City Preschool in the late 60s my task was to identify and groom a woman from the community to replace me. That was a humongous challenge.

And then I met a woman with piercing black eyes whose laugh invited all to love life. Ruth became the obvious choice as she was respected and loved by all whether black or white, young or old, businessman or gang member, educated or illiterate; and she believed in her dream. The dream that children everywhere have a right to see themselves as unique and unrepeatably human beings. She helped give meaning to the phrase "Black is Beautiful" before it was ever coined as she led the 250 preschool children and the staff in the following song sung by all every day:

*"I'm the only one like me.
I'm the greatest, Can't you see?
I want to be the great one I am.
I'm the only one who can!"*

So the journey started. While I was training Ruth to be an administrator of a preschool,

Lela Jahn is a member of ICA USA



Ruth Carter

Ruth, unbeknown to me at the time, was becoming my mentor.

Imagine a white 28 year old trying to make sense of a very small black boy living with his third foster family being inappropriate with a little girl at nap time. I was about to shake the daylights out of him, when Ruth gently grabbed my arm and reminded me that what he needed was someone to talk with him and educate him. Being shuttled from family to family he had no idea what was inappropriate. He was just used to sleeping with other people in one bed as that was all they had. That lesson was never forgotten. Walk in someone else's shoes before making a judgement. It was but one of many lessons Ruth taught me.

We were together for four very difficult and exhilarating years of the Preschool. One of the more difficult times we faced soon after I arrived was losing one of our major funding sources and having to scurry around to find other means of paying our community staff. There were a couple of months when they received half their salary. That did not make anyone very happy and I was at wits end. Ruth to the rescue. As the five other community teachers were threatening to leave, she reminded them of one of the kids' favorite songs:

*I'm always running into doors that shut,
but I can live no matter what.
I'm alive and here I am,
I decide as the only one who can.*

(Continues ►)

(▶Continued ▼)

The end of that story is we did get new funding. The teachers did not leave and they all eventually got raises. Yet there were other valleys where Ruth never flinched, never complained. She stood firm in her belief that the 5th City Preschool was a demonstration to the world of the importance of providing all children from four months on up with a positive self-image.

Then there were the victories we experienced in those years because of her compassion and understanding that the debilitating reality of the community she lived in did not determine her success, did not block her resolve as it came from within. Victories: attending a national preschool workshop where the 5th City curriculum received a National 1st place award from the Office of Economic Opportunity (OEO); receiving teaching machines from IBM for the four year olds, which got our picture in the newspaper because of the audacity of believing machines could teach young children; making really cool uniforms for all the teachers; designing the new preschool building on 5th Avenue with Sheldon Hill which still stands today – the list goes on and on.

While all this was going on, Ruth became a widow at an early age, left with the sole responsibility of successfully raising three children of her own. Yet she persevered, and became for me the profound symbol of a woman to whom “impossible” had no meaning. This became clear for me, when the Ruth I knew, who had to hide from the City inspectors because she was teaching without a high school diploma, was officially named Director of the 5th City Preschool with a college degree in Early Childhood Education.

I last saw Ruth in 2006 when we had a lovely dinner with Lela Mosley. Shortly thereafter, she retired as the Fifth City Preschool Director, but never retired from being a sign to all the world of profound caring for one’s community and defining that community as the whole world.

Ruth Carter will always be my mentor, my symbol of the Iron Woman standing in the desert with arms outstretched, knowing that the desert could become the Promised Land. And it did because she lived – and still does in the lives of all she touched.



Ruth demonstrated leadership qualities combined with compassion and understanding for the debilitating circumstances of living in a community that society had cast aside. But she had not finished high school and therefore could not be recognized as a teacher, much less the director of the preschool. She became my right hand and the unofficial assistant director commanding the respect of her fellow teachers and the entire community. After I left Chicago and moved to Kenya, I kept in touch with Ruth.

Ruth Carter – Iron Woman. Ruth and I were joined at the hip for three years in the late 60s when I was the director of the 5th City Preschool. She was my right and left hand. She and I climbed many mountains together – attending a national preschool workshop because the curriculum received 1st place in the nation, receiving teaching machines for all of the four year olds and



getting our picture in the newspaper because of the audacity of thinking machines could teach, creating games to beat the numerous inspections, designing really cool uniforms for all the teachers, designing the new preschool building on 5th Avenue with Sheldon Hill – and the list goes on and on. And there were many valleys where Ruth never flinched, never complained, stood firm in her belief that the 5th City Preschool was a demonstration to the world of the importance of providing all children no matter what age with a positive self-image. □

Holding a global conference online

By Doug Druckenmiller and Larry Philbrook

One of the more ambitious goals of the ICAI 8th Global Conference on Human Development last year in Kathmandu, Nepal, was the idea of the virtual conference. Virtual conferences have been hyped and promoted as the greatest thing since the development of the Internet and they have also been debunked and pronounced a silly idea. Now that we have some distance from the conference and the experience in both time and space, it may be useful to look at what we designed, what lessons we learned and, what best practices we can recommend for future conferences.

Identifying design requirements

Preparations began a year earlier and involved many people, among them a master's class in collaboration design at DePaul University with 40 of Dr. Danny Mittleman's students. The core technical team included Doug Druckenmiller, Lloyd Philbrook in Bali, Indonesia, and Nimesh Amayata with ICA Nepal in Kathmandu. We had a volunteer virtual ToP team that eventually formed the core of the virtual conference facilitation group. They became our Sherpas: Carolyn Evans, Catherine Tornbom, Cheryl Kartes, Evelyn Philbrook, Jean Watts, Jonathan Bell, Larry Philbrook, Mark Pixley, Nadine Bell, Sunny Walker, Kathy McGrane, Isabel de la Maza and Spence Morley. They participated in most of the design process and helped with the testing and implementation of the system.

Lessons learnt

We learned a lot about doing the impossible. A virtual conference in concert with an in-person conference is a very difficult thing to do. It is like running two conferences at the same time.

1. The collaborative design process involved more than 100 people around

the globe in helping to imagine, develop and implement a virtual conference experience. In hindsight, we got a late start. Though planning started a year in advance, we ended up with only a few months (September and October) with a developed conference virtual platform that the Sherpas knew how to use.

2. "Ownership" of the theme by all parties involved must be built in and reinforced by the design: Sherpas, on-site facilitators, theme participants etc. We need to do formation with each team and with the coordination team, including on-site and virtual elements. We must do this at least six weeks before any group sessions are planned so that they can plan them and own the process and outcomes.
3. Pre-conference virtual presentation sessions, surveys, polls and forums were combined effectively for pre-conference discussions, especially by the Peace theme. This engaged pre-conference participants in that theme.
4. Conference virtual theme presentations and live streamed sessions. This conference was an experiment in combining traditional practitioner workshops around themes with a more academic style of research paper presentation. The education theme developed a model of working with presenters to create virtual video presentations available on the conference virtual site ahead of the conference sessions using a Pecha Kucha format.
5. Conference technical infrastructure for a virtual conference is easier to manage and deploy but constitutes only about 20 per cent of the challenge. The electrical and communication infrastructure of Nepal presented unique challenges but a global virtual conference also depends on the

capabilities of worldwide infrastructure. In preparation for the conference, the conference virtual site was maintained on ICA-Nepal's server, which was outsourced to a reliable company in Canada. Unknown to us this server company also outsourced their physical server to another company somewhere on the East Coast of North America. Hurricane Sandy happened on the 1st day of the conference

6. Virtual simultaneity and integration requires a change in presuppositions about conference dynamics – being here becomes a 24 / 7 concept and re-integrating data a constant question – how do we utilize the best of on the ground team with virtual team (1 + 1 = 11) We are still exploring how to create an image of the intention and flow of such a conference

Recommended best practices

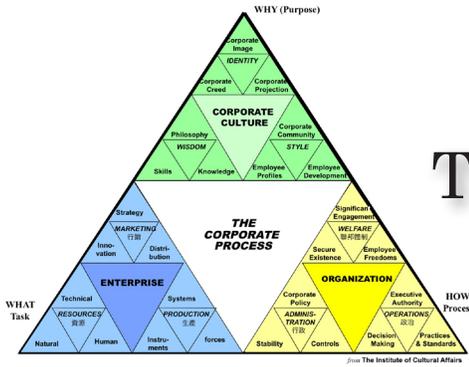
1. Collaborative design process needs to start more than a year in advance.
2. Virtual Sherpa support must match the live conference facilitation support.
3. Critical virtual infrastructure needs an actionable backup plan.
4. Technical capabilities present in the target group of participants were what they turned to when they wanted to share their experiences

We hope this helps explain what was learnt about virtual facilitation and conferences. One of the main objectives of the Nepal virtual conference was to build the capacity of ICA International for virtual collaboration. The virtual 8th Global Conference on Human Development was a key milestone in that journey, but the climb up Everest has just begun. Thank you Sherpas for your guidance. □

(The preceding is an excerpt from a US ToP network article. Read the full version at <https://top.memberclicks.net/virtual-global-conference-learning>)

Doug Druckenmiller is a Virtual Facilitation Researcher and board member of ICA:USA. Larry Philbrook is immediate past president of ICA International and member of ICA Taiwan.

Triangles make Waves 2.0

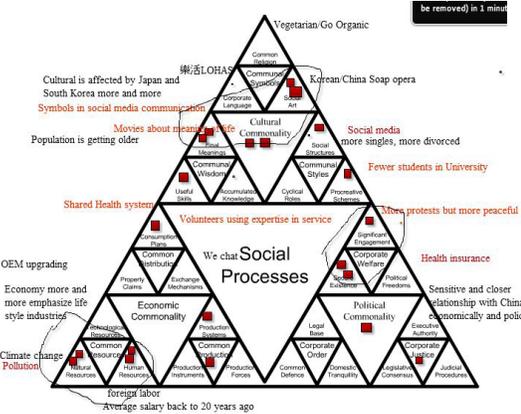


By Larry Philbrook

In the last *Winds and Waves* was an article called “Triangles Make Waves” by John Epps about the ICA’s social process triangles and his work with Clancy Mann using these with an MBA program in the US. A colleague with the Taiwan Facilitator Forum read the article and asked if we could offer a session on the social process. We ended up offering three sessions. One on the Social Process and two on another triangle called the corporate process, which is about how we can examine the dynamics that help organizations function. I want to describe this experience briefly and to inform you that these sessions are now on Adobe Connect and can be scheduled virtually almost anytime anyone is interested.

Social Process

We offered this session simultaneously online and in meeting. We had fun gathering online and off. This created an interesting facilitation opportunity for John and I. In the end we had more than 20 people in the dialogue with 10 in the room in Taipei and John plus as many as 15 others online from Taiwan and China. We learned how to combine online technology with in room facilitation.



As mentioned in the last article (*Winds and Waves*, August 2013) the social process triangles can be used to examine dynamics in society. So we had the group use Taiwan as an example and the graphic to the right was created.

The next session was on the corporate process. This time we worked a little differently since the conversation was all online. After a reflection on the triangles, John did a quick walk through and then we used McDonalds as an organization we all recognize. The final exercise was for each of us to develop a profile of our own organization.

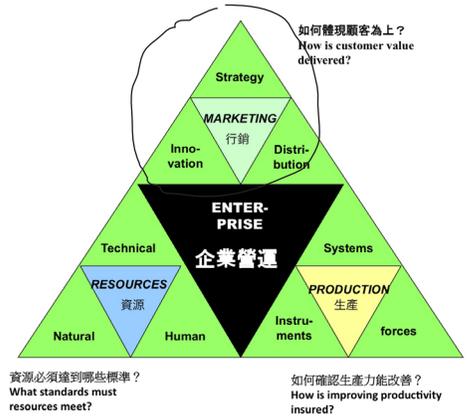
Here are some excerpts from John’s talk: There are three basic dynamics: **WHAT** an organization attempts to do; **HOW** people work together to do it; and **WHY** it’s important.



We’ve labelled the **WHAT** as the **ENTERPRISE**. Some call it the BUSINESS and others call it the OPERATIONS, but all of us want to point to the main activity of the organization – what it’s out to do. The criterion for assessing the WHAT is **Effectiveness**: how well does it do what it intends? If deadlines are not met and products and services have multiple defects, then there’s probably something wrong with the Enterprise.



The **HOW**, we’ve called the **ORGANIZATION**. It’s about how people work together to get something done. How are decisions made? The criterion for assessing the HOW is **Efficiency**: How smoothly does the group work together to get something done? If there’s constant internal bickering and conflict, then there’s probably something wrong with the Organization.



The **WHY** we’ve called the **CORPORATE CULTURE**. This has to do with the values and purpose that hold the group together. The movie “The Internship” is about the company Google and its corporate culture that they call “Googliness.” It’s what makes an organization stick together. The criterion for assessing the WHY is **Motivation**: how committed are people to the group and its task? If people find their work meaningless and boring, then there’s probably something wrong with the corporate culture. □

Larry Philbrook is immediate past president of ICA International and member of ICA Taiwan.

Methods training for community workers

By Staci Kentish

In 2012, ICA Canada began piloting the Community Facilitators Initiative (CFI). CFI supports the development of people prepared to take ICA's Technology of Participation (ToP®) methods, the best facilitative practices of their peers as well as their existing skills into agencies and local community groups. ICA Canada provides a framework of learning for these individuals as they form a developing network. As facilitators, we create a space for these leaders to reflect, share and support each other as they work towards being the best and most engaged leaders they can be.

Background

ICA Canada completed a three-year project in the autumn of 2011 called the Young Community Leaders Project. It involved training young people in ToP® methods, supporting them in completing community consultations and then working with them as they developed projects that reflected what they had heard from their peers. We learnt a lot of lessons through that project, not the least of which was that we could have a more far-reaching impact if we built the capacity of those doing the frontline work rather than trying to do all the frontline work ourselves. In further conversations with potential funding agencies, we discovered that while there were many organizations engaged in frontline initiatives with youth, several did not have the depth of skill to go deeper. The ToP® methods and ICA ways of reflection do have the ability to engage that kind of capacity in people.

A New Path Emerges

The program model was developed out of conversations between Miriam Patterson and me about our experiences in the community development field as employees of a small not-for-profit. We talked about how each of us in the sector feel like we are operating in silos, how we often don't have access to the same professional development opportunities as those in the private sector and how it can

Staci Kentish is a board member of ICA International.

be difficult to avoid burnout without a wider circle of support.

How the Program Works

We provide a comprehensive three to four month-long capacity-building experience that goes beyond what is accessible to most community workers in Toronto. We do this by:

- Working with small groups of eight to 12 people, training participants in ToP® Group Facilitation methods.
- Coordinating a two-day weekend retreat for participants to connect more closely with their peers and exchange best practices.
- Supporting a six to eight week period of fieldwork that includes six hours of individual mentoring with an ICA staff member to meet each participant's own learning goals, relating their professional needs to facilitation practice and/or community development.
- Facilitating a reflection meeting at the end of the fieldwork, plus ongoing networking events with other CFI groups.

Imaginal Education based Workshops

During the weekend retreat, we ask that CFI participants create and facilitate a 30-minute workshop for the group that either pushes them to try a facilitation technique or process they've never used before or that stretches them into unfamiliar subject matter. We talk through the Imaginal Education lesson-planning template which encourages a facilitator to think through the type of experience they would like to create for their participants as well as how best each individual might learn. CFI participants are then encouraged to use this template as they think through creating an experience for their colleagues. These experiential workshops then become the focus of deeper conversations about facilitation and group work as we provide feedback and think through how that subject matter impacts us and our work.

Image Shift

Our experience of leading these group retreats, and then following them up with deep individual coaching sessions has highlighted the wisdom of Kenneth Boulding's Image Change work. What we thought would be coaching people through the application of ToP® methods has actually been much deeper, more complex work that can't be divorced from conversation and reflection about how one's self-image plays as much a role as the process one chooses to move a group through. It has become clear to us as we work with these facilitators that our style and effectiveness is impacted by and reflects how we see ourselves in the world. Working with these deeper images has the possibility to change our practice as facilitators.

What CFI is Telling Us About ToP® Methods

CFI participants are all people either currently working or volunteering in community or who aspire to work in community in some way. We see the feedback they give us about how they're using ToP® methods and how the methods are received as invaluable. It's creating an opportunity for us to see the methods in action, to spread the benefits of their use and to see where they fit in today's context and how they complement other theories and methods being applied.

The realization of the Community Facilitators Initiative has been deeply satisfying for both Miriam and I both in the ways we'd hoped and in many ways that were unexpected. We are finding our own facilitation practice strengthened as we learn and engage with our colleagues, and we are emboldened by the fearlessness many of these people have when it comes to pursuing their hopes and dreams. Our intention is to work on a sustainability model that will enable us to continue CFI as a primary offering of ICA Canada next year and to capture impact stories from past participants to share our experiences more broadly.

This article was written in collaboration with Miriam Patterson. □

LIFE CELEBRATIONS

Talking about the dead

By Mark Dove

*"Give sorrow words;
The grief that does not speak
Whispers the o'er-fraught heart
And bids it break."*

-- William Shakespeare --

I want to share four different stories that made it clear to me why involving those who gather to celebrate the life of one who has died is so important. The first example happened when I was serving a church in the Cincinnati area. I had been very close with the members of the young family. The husband died leaving a young wife and two small children. Because of the involvement of many persons in the area with the Ecumenical Institute of Chicago, several persons were coming to Cincinnati from Chicago for the funeral. We decided to have a dinner at the church the evening before the funeral. The make-up of the group included a wide age span including several children and youth.

At the end of the dinner one of the persons from Chicago led a conversation. He asked people to share an early recollection of Roger, the deceased. A number of people shared a variety of stories about Roger. During those first questions asked of the group, all the answers were coming from the adults. The next question was directed specifically to the youth. The question was, "What was it about Mr. Emig that impressed you?" A boy, about 11 or 12 years of age responded. He said Mr. Emig was one of the few adults who, when he was talking to a young person and another adult came close to them, finished his conversation with the youth before acknowledging the presence of the adult. He said it made him feel important.

The impact of that response was palpable. It reminded me of the many times I had not kept my attention on a youth when approached by an adult. It also lifted up a quality of Roger's life that many of us would

Mark Dove is a member of ICA-USA.

not have noticed. The level of the conversation with the group as a whole was taken to a new level.

After the funeral I began to reflect on how a conversation might be used as a part of the funeral service. I began to think of the kinds of questions that might be answered in a relatively short amount of time. I created a series of questions that would tend to move the sharing to a deeper and deeper level. I asked myself what I would do if no one was willing to answer questions in the setting of a funeral. I decided I could affirm the fact that everyone had stories they could share, and that there would be numerous opportunities to do so. It could happen at the meal scheduled to follow the funeral service. The stories could be sent to the family in the form of a note, letter or phone call. Any way they wanted to share the stories would be a demonstration of their desire to share the burden of loss with the family. It was about six months later that I tried a guided conversation as a part of the funeral service.

The second example is of a funeral I was asked to conduct for a person I had never met and whose family I did not know. It was one of those funerals when the family has no real connection with the church and the funeral director recommends your name. After the phone call from the funeral director I had two days to prepare – not very much time to gather helpful information about a person and a family I had never met. I shared with the family that I wanted to lead a guided conversation with those who attended the service and that I had used it many times before. I told them that I found it very helpful in celebrating the life of the deceased, but that I would include it only if they felt comfortable with it. The family decided they would like it included.

During the conversation I asked, "When did you experience awe in your relationship to

the deceased?" The daughter-in-law stood up and shared this story:

"When Mother called my husband to let him know that she had been diagnosed with a terminal disease, she asked if she could move up to Ohio and spend her last days with family. We immediately said yes and made preparations. I drove down to help clear up things in Florida and pack everything needed for the trip back to Ohio. During this process I saw a large box of sea shells in the living room and asked what needed to be done with them. Mom told me there was a group of "old people" who met down town once a week and made shell craft. She said she wanted to give the box of shells to them for their projects. This was done and when we returned to the apartment I found a much smaller box of shells in one of the drawers in the bedroom. I called this to Mom's attention and asked if we shouldn't make another trip down to the Shell Craft Group. Mom's response was, "No. These are very rare shells and since this is our last night here, I thought we might go down to the beach after dark and scatter them along the shore so that others might find them tomorrow while we are driving to Ohio."

For me, the celebration of the funeral was complete. Without the conversation, I probably would never have learned of this story, nor would the daughter-in-law have had the chance to be the primary bearer of the Good News of God in this situation. Probably the only thing they will remember about the preacher of the day was that he gave her the opportunity to shape both the form and the content of the Celebration.

The third story is about the funeral of our daughter. Shelley died of leukemia at the age of 24. A woman who had decided to go into ordained ministry asked if she could lead the conversation at the funeral. My fear was that the pain of the event would be so close to

the surface that the conversation might turn into huge crying “jag” for many. When I shared that sentiment with her, she explained to me that I had demonstrated, in the funerals in that church, a method that transformed them into a meaningful celebration, and begged me to let her lead that conversation. I relented.

During the conversation, Susan asked, “What is the one gift that Shelley’s life has given to you?” The head of the Oncology Department at The Ohio State University Hospital who led the team which supervised Shelley’s bone marrow transplant was at the funeral. He stood up to answer. He began by saying that Shelley had given the world a gift – new knowledge that had been learned about the disease and its treatment. Shelley was the first to receive a bone marrow transplant from a sibling that was not a perfect match. Much was learned from the autopsy that would help increase the chance of survival for others in the years to come.

After the doctor sat down, my family knew that the Celebration we longed for had happened because of a clergy woman who stood her ground and a physician who attended that funeral.

The fourth example happened at the funeral of my sister-in-law’s brother, John. The family had lived their whole life in the area in and around Charleston, South Carolina. John had never married. He had lived by himself on the old family farm northwest of Charleston. He loved the people in the area, the hard physical labor involved in farming and the deep roots of the place. During the guided conversation I asked the question about experiencing awe with John. An African-American neighbour stood and shared this story:

“I bought enough baled hay from John to last the winter. He helped me move it and store it in my barn. The barn burned to the ground a few weeks later and

John came to visit me. At the end of the visit John told me he was replacing all the hay free of charge and would help me to find a way of keeping it under cover.”

There was a long pause after the neighbour sat down. Awe was present in the room.

Let us now look at the structure of a Christian funeral. There are four acts to the funeral drama, and these four acts incorporate all four of the levels dealt with in the art form method (the ToP focused conversation method). The first act is the rehearsal of the ancient and modern wisdom about life which has been a comfort to persons through the ages. This act includes readings from the Hebrew Bible, the New Testament and poetry.

The second act focuses on celebrating the very particular life of the deceased. The pastor can share a brief homily. I have often asked families to gather up a few items which held deep meaning to the deceased and place them on the Communion Table prior to the service. If that has happened, either the pastor or a family member can share the meaning of those items. Then the directed conversation can be used. A context for it could be: “One of the ways that we can share the burden of grief carried by the family is by sharing memories of the deceased that are important to us. The family has already begun to process their stories. At some time in the future the family will decide which stories must not be forgotten.”

The questions I use are variations of the ones listed below:

Objective questions:

1. Who would share an early recollection of (the deceased)? This allows people to respond whether they have known the person for a long or a short time.

Reflective questions:

1. Who would share an experience of laughter as a result of your connection with (the deceased)?
2. Who would share an experience of having your life audited by the presence of (the deceased)?
3. When was a time you experienced irritation as a result of knowing (the deceased)? If this question seems appropriate I usually preface it with the context that we are celebrating the life of a human being, not a white washed version of a human being.
4. When was a time you experienced awe as a result of knowing (the deceased)?

Interpretive questions:

1. What was the one gift to your life given by (the deceased)

The third act focuses on what we are being called to do with our life as a result of being given the gift of knowing (the deceased). It is an illusion to believe you can fill the shoes of anyone else. It is an impossible task. We are only called to be the unique person we are and can be. However, when someone we knew and loved dies, that death becomes a part of the context out of which we decide what we need to do and become.

The fourth act usually takes place at the cemetery where the liturgy for the committal of the body to its final resting place is celebrated.

Again, the event of the funeral can incorporate the unique contributions of laity and clergy alike. The only persons who need to be “the audience” are those who choose to be. The richness of the funeral experience was infinitely expanded for me when I became aware of the possibilities of including the wisdom and insight lurking within all of those gathered. All that is needed to set it free is the skill of the pastor to release it. The skill of the laity to tell the meaningful stories is already there. □

Three Internet tools for online meetings

By Svitlana and Volodymyr Salamatov

Our ICA-Ukraine team got an exciting request this October from a ToP facilitation team in the US to demonstrate – in English – our approach to doing a 90-minute consensus workshop, live on the computer screen.

What a challenge! We said: “Da” (yes) – even though our 1st language is Russian. At ICA-Ukraine, our networks of facilitators and subscribers are used to seeing us on their computer screen in Russian, of course. Facilitating a 90-minute workshop in English was a really good challenge for our team to work in another language and to try out our hosting and facilitation skills.

We did the workshop in early November with some very experienced facilitators. We used three tools:

1. **Google Hangouts** for video conferencing
2. **Linoit.com** for visual brainstorming on a cloud based sticky-wall
3. **YouTube** for live as well as delayed broadcasts to our list of 15,000 subscribers at the Ukraine Social Community.

You can see Irina Fursman, our facilitator, beginning the workshop with the US team and our team in the Google Hangout thumbnail images below. We like to use Google Hangout because we love the face-to-face realism, and because is reliable and easy for both small and large groups (after a little practice, of course).

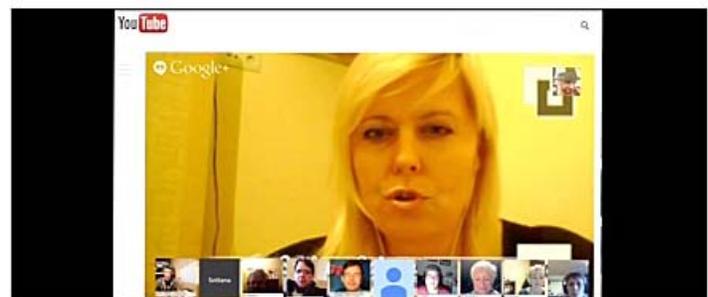
Svitlana started the meeting with introductions and then Irina began the demonstration workshop with this focus question: “What are the keys to successful facilitation of a consensus style workshop?” We thought this might be a lively question so everyone could try out the tools from real and shared experience.

Irina put the question on a cloud-based “sticky-wall” and sent everyone a link so they could go to the sticky-wall on their own computer screen and add their own sticky-notes at the session. Irina also demonstrated to everyone how they could pick up a sticky, start typing on it and then place it on the Sticky-Wall.

After 90 minutes, we completed the consensus workshop, answered questions including this one: “Why is it good to use this particular combination of three tools?” You can see Svitlana closing the workshop as we ended

All new Internet technologies seem to have strengths and also weaknesses for new users. Google Hangouts give small groups of up to 10 people (or in a special version 20) a strong sense of people actually being present on your computer screen – almost as if you were together in the same room.

Svitlana and Volodymyr Salamatov are members of ICA-Ukraine



Top: Irina Fursman facilitating, Centre: the beginning and completion of the visual brainstorm, Bottom: Svitlana Salamatov

Linoit.com Sticky-walls are easy to use and help communicate ideas through text, photos, links to online documents and video clips. YouTube makes it easy to broadcast meetings to many people – both live in many locations and for delayed broadcast in other time-zones.

On the other hand, getting to a Hangout can be tricky for beginners and for people using old technology – the same is true for Linoit Sticky-walls.

At YouTube, it is easy to watch and make comments, but it usually takes an extra person on our team to manage live feedback from viewers who make comments. It also takes something to schedule meeting invitations for large groups of meeting subscribers. □

If you are interested in learning more about ICA-Ukraine's mission, want to watch the demonstration or want to learn more about how we host and facilitate online for subscriber groups, send an e-mail to Svitlana Salamatov, ICA-Ukraine, at svetasalamatova@gmail.com

Broadcasting to the world

By Svitlana Salamatova and Serhiy Shturkhetskyy

ICA Ukraine has broadened its outreach, thanks to a new project called Ukraine Social Community (USC) that makes it possible for organizations and people to network and even broadcast their programmes over the Internet. ICA Ukraine's programme, called *ICA Ukraine Hosted*, has boosted its profile. Although the organization is only two years old, it has received a total of 1,350,000 Google searches. In comparison, UNICEF, working in Ukraine for 22 years, has had 3,360,000 Google searches.

ICA Ukraine got involved with USC's creator, the Institute of Creative Technologies and Mass Media, when it held ToP training for several Ukrainian NGOs in February. Since then, ICA Ukraine has become a partner and assistant in the development of USC.

According to the Institute, USC (<http://ukrainasocial.ning.com/>) is a virtual community, which "transforms the impossible into the possible. Ordinary people become journalists, community activists find partners, and officials who were previously inaccessible to the public use the new technologies for

Svitlana Salamatova is head of ICA Ukraine and Serhiy Shturkhetskyy is from the Ostrozska Academia and Rivno Media Club.

online communication with ordinary citizens with USC assistance".

Says another partner of the Institute, social activist Boris Kudar from Mykolayiv in southern Ukraine: "USC is an organization of a new type: without hierarchy, structure and permanent contacts. Some people have united around the idea and keep creating tools to implement this idea."

One of the architects of the USC network is former Soviet space engineer Nikolai Filatov, who has been working on the project without any financial remuneration. "I'm already 60 years old," he says. "Therefore, I cannot waste time on making money at my age, as this is not my priority."

Mr Filatov worked for 14 years in the Soviet Silicon Valley. He designed ground-based equipment for on-board computers of Soviet manned spaceships and tested the first Soviet on-board computer. With his participation, the first space photos from orbit and of the Venus surface were received. He worked in the Outer Space Communications Centre and was one of the specialists keeping space crafts Venus 9 and 10 in touch with Earth. He was also involved in the legendary 1975 session during which

panoramic shots of the surface of Venus were received.

After Ukraine became independent, he was one of the first to create a private TV channel with 24-hour news. Today, through his work with the USC, he has built up a community of active and caring people.

"In several months, the number of USC members exceeded 10,000 people," says an analyst and editor of the network, Serhiy Sukhoboychenko. That is rapid growth, when you consider that the most powerful information resources in Ukraine have only 14,000 to 15,000 fans on their pages in social networks, he says.

USC, "unnoticed" by top national journalists, has attracted the attention of IT companies, public organizations, and those in academic and political circles. "Thanks to the USC media platform, we have an excellent opportunity for weekly online chats to resolve the urgent issues of local government," says the head of the Kharkiv Regional Council, Serhiy Chernov. "Our Association of Local Councils has received another effective tool for communication, sharing experiences and resolving of complex problems."

(Continues ►)

Developing a new sense of leadership

By Jeanette Stanfield

Since the Nepal Conference in 2012, a team continues to dialogue online with the mandala of *growing* a new sense of leadership. I am sharing a few of my reflections after working with the team this past year.

Janet Sanders shared this image of the mandala. "It is a road map of what new leadership capacities when woven together might look like. We recognize that we must grow a new type of leader for the complex times that we live in today."

The mandala reflects both the internal and external capacities needed for a new sense of leadership to grow within us and to be practiced every day.

The leadership compass in "The Courage to Lead" workshops is my standing place as I work with the Mandala. Other members of the team are engaged with ToP methods and Social Artistry. We combine approaches depending on the situation. These three approaches develop both internal and external capacities of leadership. The guides and facilitators of The Courage to Lead and ToP are skilled in verbal reflection processes. Social artistry practitioners are particularly skilled in non-verbal processes. What other approaches are you practicing which develop these capacities?

Since I am working with the leadership compass in "The Courage to Lead", I will share the internal and external questions raised in that work. Perhaps others will share their practices at another time.

I find that the four questions of the compass are very important.

The internal questions are:

- Where do I find meaning in everyday life?
- How do I keep learning from my experience?
- And trust my own inner wisdom?

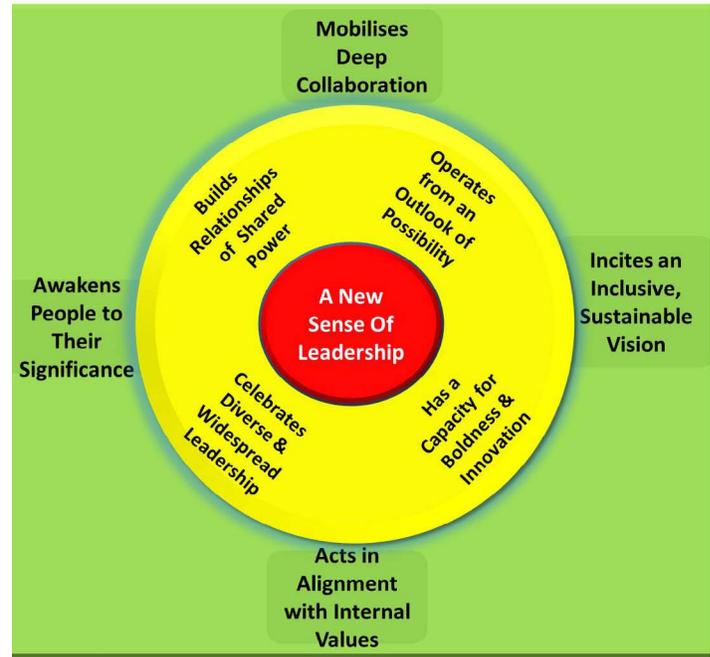
The external questions are:

- In what context do I make decisions?
- What role do I want to play in the change process in society, work, community and family?

During the last course I facilitated, a young woman came up to me and said, "When I came to this class there was so much chaos in my life. Now I feel grounded and able to be effective again. "

In the evaluations, people talked about their new found ability to be open to the opinion of others and to welcome their wisdom , the power of self conscious reflection, the challenge of making comprehensive decisions, and the practice of using the leadership compass to look at how they relating to life, self, the world and society.

Jeanette Stanfield is a member of ICA Associates: Canada



Perhaps, the mandala of A New Sense of Leadership is really a call, almost an announcement of a new sense of leadership being born in our time. Eventual products may include online events and practices. Maybe humorous You Tube clips, tweets and cartoons will emerge. I welcome your suggestions.

The old sense of leadership – of power and position – of course is very strong in all of us. Supporting and encouraging people to operate from a new place is an ongoing challenge.

Spiral Dynamics by Beck and Cowan is part of the dialogue. What does this new sense of leadership look like in the different levels of the spiral? Does it even speak to people operating in early levels?

In the case of The Courage to Lead, is growing a new sense of leadership only relevant to people who have decided to be social pioneers or transestablishment or can those who have chosen to play establishment or disestablishment roles grow in a new sense of leadership?

If we answer "Yes" to the last two questions, then our challenge is how we "announce" and engage diverse people in calling forth this new sense of leadership. For those steeped in this new sense, practising it when complex issues arise, when passion is strong, or when time is limited is a continuing challenge. I know this is true for me.

I encourage everyone to share experiences of growing this new sense of leadership via e-mail to Janet Sanders (janetasanders@hotmail.com). □

My Soul Safari

By Janet Hughes

All of us engage in our soul's journey – our Hero's Journey. We come into this world as royalty, the God Within, but like the Star Wars character Luke Skywalker, we close off and only remember that we are peasants – we become the Child In Hiding. Sooner or later, we meet the Wise Man and realize that we must slay the Dragon to remember who we are. We slay the dragon to get our treasure and bring it to the world.

My Soul Safari was a hero's journey in miniature. We set out for Johannesburg on August 1st in the usual place of unknowing that is air travel, the dullness of the prospect of 14 hours sandwiched in a plane. We flew south from Sydney and further south until we were over the polar ice cap with the sun shining brightly on the ice. An extraordinary sight, a one in 25 flights occurrence! All of my Soul Safari companions on the plane were catapulted into their heart space. We had met our first wise man.

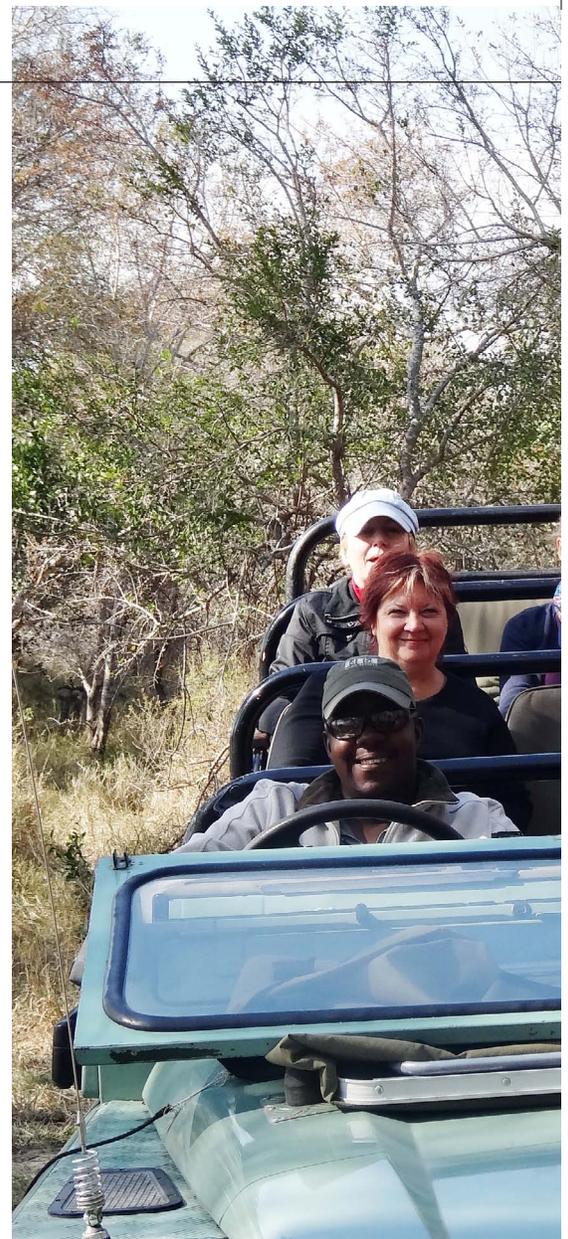
At the official beginning of the Safari, we linked up with our leader William Whitecloud, the African-born Australian author and self-transformation facilitator, and set out for Swaziland. Here we began the soul workshops that would continue for

Janet Hughes is a long-standing ICA Australia colleague.

the whole Safari. Workshops designed to wake us up and enable us to find our treasure and bring it to the world.

Our cultural days connected us with the people of Swaziland – to the crafts people in the little market, the *gogos* (grandmothers) who create beautiful things to support their orphaned grandchildren, to the orphaned families eking out a living on tiny rural properties, to the sugar cane and pineapple farms. We became true journeyers.

From our beautiful guest house we travelled to meet the next wise man – the land and the animals. Here we stayed in various private dwellings in a game park where the only predators were crocodiles. The intense workshops continued. Here we met giraffes, zebras, inala and impala up close. The land was dry and still. We became aware of being immersed in the land that gave birth to humanity.



Land, workshops and animals – we were gradually waking up from the deep sleep of unknowing. It was time to slay the dragon and find the treasure. For me, the introverted thinker that I am, often lost in the wilds of my own thinking, in this case about the geography and history of southern Africa, I wondered what would happen to me if I could just let go and just BE, if I could discover the treasures of my own heart.

Our last venue was a beautiful resort “Idube” in the Sabe Sands which adjoins the Kruger National Park. Here we were in the presence of the “big five” – the predators. The workshops continued but to a lesser extent. Here we would slay the dragon by sitting in the game vehicles seven to eight hours a day. In the game vehicles we got very close, within a couple of metres, to lions, leopards, hippos, painted dogs, hyenas, elephants, rhinoceros and herds of buffalo. They were



all our Wise Men forcing us to be still, to confront their power, their energy and their utter presence. The leopard with her kill, feeding her baby is absolutely connected to her task. The lion waiting on the top of an ant hill is just as powerfully present, waiting for the emergence of the wildebeest, his next meal.

In the Sabe Sands, did I slay my dragon? Did I go inside to the deep powerful place, be in my heart and know the Unlimited One – the God of my soul? Given that the hero's journey is cyclic, I can say that I did – for now. As we became more and more still in the game viewing trucks, got more connected to the animals and reflected in the workshops, I descended further and further into my soul. I was able to identify with my Christianity and know myself as the Christos called to ground compassionate love in the world, to connect with the God within. This is the treasure I can bring to the world. There is a new knowing, a new power, and a new path into my Inner Space. I have slain the dragon for now.

At the ending of the Soul Safari, a new me emerged from the cave of the dragon. As we left the Sabe Sands, I knew I would never be the same again. The soul work had been done, the cycle would begin again, and the Soul Safari had achieved its purpose. I would bring my treasure to the world anew. □

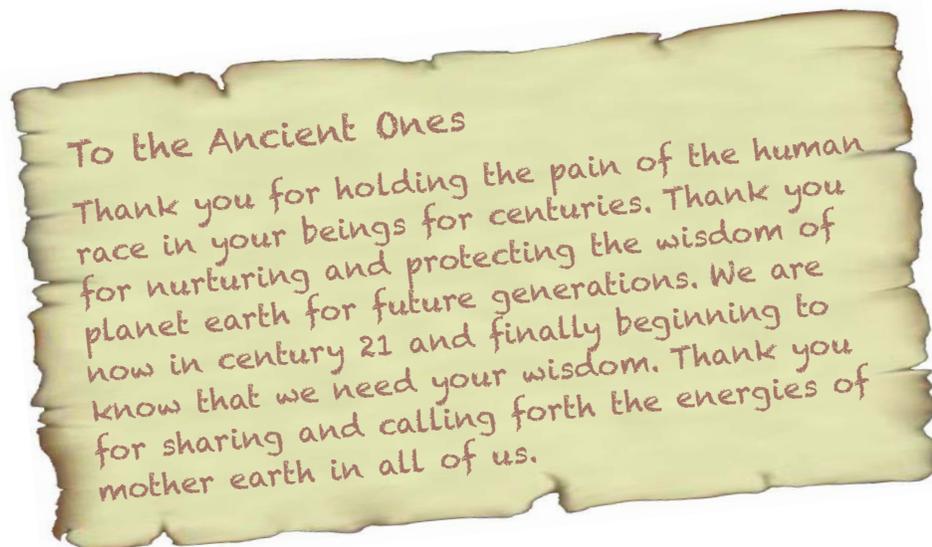


In the game vehicles we got very close, within a couple of metres, to lions, leopards, hippos, painted dogs, hyenas, elephants, rhinoceros and herds of buffalo.



By Jeanette Stanfield

Tapping into the wisdom of the earth's elders



When Brian Stanfield and I went to Australia in 2003, we had a sense that we wanted to make contact with the spirit of this old and ancient land. In one of those “sussing out” moments in a bookstore, Brian came across the book *ReEnchantment* by David Tacey. One striking chapter talked about how Aboriginal people experience the sacredness of the earth.

After reading that chapter, we and Rhonda and Brian Robins decided to experiment with that method as well as with the focused conversation method. There was a bluff overlooking the sea just down the road. We were going to work on experiencing that bluff as “our land” - a sacred place of the ancestors. We went out early in the morning and sat silently before that bluff. We had a conversation with that bluff and began to see it in a new way – its warts, beauty, starkness, sturdiness and warmth. We named that place: tom-bob-bullay. He was now a part of our earth community consciousness.

In many ways, we felt very foolish sitting there, dialoguing with a bluff but we were changed in some strange way.

Why do I tell you this story? In the last 10 years, I have been fortunate to have some

Jeanette Stanfield is a member of ICA Associates: Canada

wonderful conversations and experiences with indigenous peoples. I believe the ancient ones of this planet know in a profound way that they hold the secrets to the next “Great Turning” as David Korten calls it. They are daring to share that wisdom with those of us who less than a century ago were trying to destroy that wisdom. Why would they take such a risk? Perhaps they know that the human race is now counting on them to guide us into the next chapter of our life on planet earth.

One lesson I learnt from those encounters is that we go first to listen and experience. As an Aboriginal guide told us, first check if your ears work! Now that is a good starting place. As a Westerner, I usually assume that I know something that I need to share. What if my real job is to listen, not just with my rational mind but also with my heart and intuitive mind?

During a ToP training session, a Maori elder posed a question: do we connect at a value level? What is ICA’s real motivation for working with us? She had been part of the training team with facilitators doing courses in her community. Several of us responded to her request for a deeper conversation. We spent two days trying to connect at the level of values. We kept reminding ourselves that we were after no product, a hard rule for facilitators. The elder knew there were gifts in ICA’s methods but

meshing the training constructs with Maori culture felt uncomfortable.

Her questions were about our roots. Where did these methods come from and for what purpose? We talked about their roots in black communities in Chicago. We saw a video on the 5th city project in Chicago and she asked hard questions. And throughout the two days, we would laugh, at times a bit nervously, and keep reminding ourselves that no product was needed.

However at the end, she said to us, yes we are about the same mission. We took a deep breath. In spite of our clumsiness, we had connected with this Maori woman who had “held court” for two days. And I am very grateful.

What are the ancient ones doing now about sharing their earth wisdom? Here are three examples from my present home in Canada.

In May last year, I walked through the park to Lake Ontario to see the “super moon” that was so close to the horizon that it was bigger and brighter than ever. As I walked onto the sand, I heard drumming and saw a small group of First Nations women and their children watching the light of the moon emerge. One woman in a beautiful robe was drumming. The drumming continued as strand by strand the moon emerged out of the darkness until it was a

very full moon. A flow of light from the moon over the water heightened the magic. The silence in the midst of the children playing was palpable.

When the drumming stopped, I thanked the drummer. She nodded. A moment later, a woman said, "She's my neighbour". I felt welcomed in a new way. Yes, my neighbour and her friends were celebrating this great moon.

Across Canada, young indigenous women and men are on the move. The young women who founded the Idle No More movement to care for the land and water began with round dances all across this country. They invited all to participate. They decided that it was the moment to call young people to care for the earth and take on their rightful roles as change agents.

I recently met Josephine Mandamin, an Ojibwa grandmother. For the last 10 years

she has taken up what she calls her women's bundle –that of celebrating and caring for the life-giving power of water. This is featured in the film *Water Journey*. She has walked with others around all of the Great Lakes down to the mouth of the St Lawrence River. In 2011, she guided a four-direction walk in which buckets of water were collected from Hudson Bay, the Atlantic, the Gulf of Mexico and the Pacific and poured into Lake Superior. I found myself asking the question – what women's bundle do I need to take up?

The spirit energy required for the human community to shift into a sustainable way to be on this planet is so immense that we will need to call on the energies of all the ancient ones. From such a sustainable place, new systems, new sources of energy, and new kinds of relationships will be on fertile soil and humans will be able to create a healing way of being on this planet.

One simple message of wisdom keepers in every culture and religion is "operate from a place of compassion beyond divisiveness." For me, this is not about morals; this is about energy or consciousness.

My first response when I hear something different from what I think is to begin a debate in my head and sometimes out loud. My Western education has taught me to find the "mistake" in the thinking. Instead, what if I were to ask 'What is the gift in this thinking?' Then I can explore and listen openly and gratefully. New consciousness emerges more easily with a bit of discomfort, when "certainties" get challenged. Then growing takes place. This is real learning. We need a lot of this kind of learning today and quickly if we are to give our descendants an earth home.

The ancient ones of this planet hold great wisdom. May you tap into this wisdom and compassion for our home, the earth. □

Just look – nature recognizes you

The following is from a conversation between Elder David Mowaljarlai, author *Yorro, Yorro: Spirit of the Kimberley* and his co-writer Jutta Malnic:

"You know, Jutta, when daylight starts, it wakes me up. I can't sleep any more. It wakes the whole body. So I turn round and have a look. There is brightness. Piccaninny daylight makes you feel like a different person. Morning gives you the flow of a new day – aah!

With this beautiful colour inside, the sun is coming up, with that glow that comes straight away in the morning. The colour comes towards me and the day is waiting.

You have a feeling in your heart that you're going to feed your body this day, get more knowledge. You go out now, see animals moving, see trees, a river. You are looking at nature and giving it your full attention, seeing all its beauty. Your vision has opened and you start learning now.

When you touch them, all things talk to you, give you their story. It makes you really surprised. You feel you want to get deeper, so

you start moving around and stamp your feet — to come closer and to recognize what you are seeing. You understand that your mind has been opened to all those things because you are seeing them; because your presence and their presence meet together and you recognize each other. These things recognize you. They give their wisdom and their understanding to you when you come close to them.

In the distance, you feel: 'Aaahh – I am going to go there and have a closer look!' You know it is pulling you. When you recognize it, it gives strength – a new flow. You have life now.

Then you put it in your storeroom, in the little room in your brains here. You taped him, you got 'im in there! You are going off now, to see what the day will hold. You feel a different person. One more day is added to your life, you will be one day richer.

You got country as far as the eye can see, and it's yours. but because of this consciousness, you are going through it reverently, quietly – through the middle of all this nature. What will happen? Well, every contact you make with the eye – perhaps you don't bother to look at it – but everything is present for you to see."

By Dr Ramesh Manocha

Stop that thought

Ever been unable to sleep because you can't switch off that stream of thought that seems to constantly flow through the back of your head, while you lie back in your bed, hoping that sooner or later, you'll be able to drift off to sleep?

Ever walked into a room looking for something, only to realize that you have forgotten what it was you were looking for?

Can you stop that background mental noise, that constant thinking, whenever you want to? Is it ever possible to switch off our mental activity – the background mental noise that most of us accept as a normal part of our inner environment? For most people the mind is *never* quiet. We have anywhere from dozens to hundreds of thoughts per minute, few of them useful, many of them unconstructive. How much of that constant stream of background mental chatter that goes through your head, day and night, is actually useful? Most? Half? A quarter? Less? Wouldn't it be good if we could switch off this "self-talk" at will to give our minds a rest?

In the East, meditation was originally designed as an antidote to the problem of the monkey mind – the constant mental chatter that causes our attention to jump from thought to thought and object to object as we daydream, ruminate over relationships, dwell on the past and worry about the future. When your mental noise distracts you from the task at hand, makes you forget what it was that you walked into the room for or keeps you awake at night when you really need your sleep, you should know that you are a victim of what has been called in the East "the monkey

mind". When that monkey mind is allowed to do whatever it wants, we lose touch with simple joys of life, lose our natural balance and start to get stressed.

For many people in the 21st century, fuelled by our 24/7 culture, an all-pervasive media and the relentless pursuit of consumption, the monkey has morphed into a 400kg gorilla with an attitude problem. It is this rampaging primate between our ears that is responsible for the epidemic of stress, mental dysfunction and loss of wellness that are now more prevalent than ever before. The monkey mind and the incessant stream of thoughts that it produces, distract us from the reality of the present moment, progressively convincing us that true happiness should instead be found at the end of a credit card, job promotion or Botox needle.

Contrary to popular perception, meditation is not about relaxing, nor is it about modifying, editing or slowing the thoughts; it is about *stopping them altogether*. It is not about mindfulness but *mind-emptiness*. Not quieting the mind so much as silencing it in its tracks if and whenever we want to. In true meditation, we remain alert, in full control and yet free of all thought. It is the experience of a complete inner silence that enables us to master the mind and the mental content that it creates, rather than be the mind's servant. Our awareness, no longer cluttered by unnecessary thinking, becomes capable of experiencing ourselves and our world more richly and with more joy.

The ancient and authentic understanding of meditation is that it is not just about

reducing stress but also about realizing our potential for optimal wellbeing and capacity for high-performance – something that can be attained with just 10 to 20 minutes per day of regular meditation practice. Real meditation is aimed at jail-breaking you from the limitations of the thinking mind into the experience of "non-thought", "thoughtless awareness" or "mental silence", the state beyond the mind.

Martial artists call this state *Mushin*, the state without mind. The elite athlete calls it "the zone" and a musician or artist might call it "flow". It is a state of optimal being, something that occurs not just when we sit in meditation but a living experience that should be carried with us throughout the day, enhancing our moment-to-moment experience of life.

For most people mental silence seems unachievable. However, the results of more than a dozen years of scientific research here in two of Australia's leading universities tells us that this fundamental reality is not the exclusive realm of secluded monks, Zen masters or "gurus" – with a small amount of regular practice, using the Sahaja yoga meditation technique, anyone can experience it. Our studies show that with just a little practice the majority of people can do it – we have found that in their first meditation session, on average about 10 per cent will experience "complete mental silence", and a further 20 per cent to 30 per cent experience being "mostly silent". With further practice, progressively greater numbers of people attain the mental silence experience and are able to deepen it.

We have seen how just 10 minutes of daily meditation can be useful in reducing mental

Dr Ramesh Manocha MBBS BSc PhD (r.manocha@healthed.com.au) works at the Department of Psychiatry, Sydney Medical School, Sydney University. His book, *Silence Your Mind*, is published by Hachette Australia (www.beyondthemind.com)

*Martial artists call this state Mushin, the state without mind.
The elite athlete calls it “the zone” and a musician or artist
might call it “flow”*

health risk, improving social skills and enhancing general wellbeing. In the book, *Silence Your Mind*, I describe the evidence and provide easy to use, evidence-based meditation strategies that have been shown to work with young people, from kindergarten to senior high school.

Meditation in the classroom

The Mental Stillness program is a simple strategy that is aimed at providing students with a secular, meditation-based skill to enhance resilience and wellbeing. The technique has undergone extensive scientific evaluation in Australia as part of the Meditation Research Programme (previously at the UNSW but now at Sydney University). We have now begun exploring formats by which this technique might be best adapted for implementation in schools as a teaching and learning initiative.

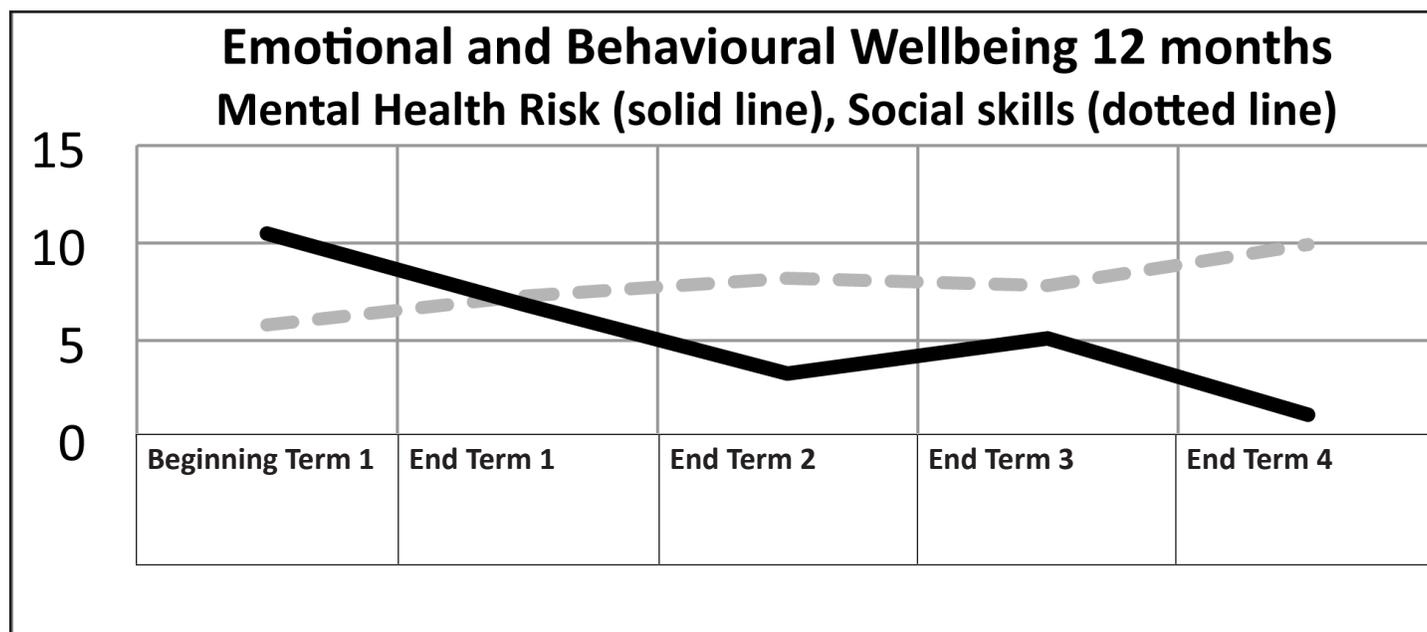
Generally, a typical “lesson” involves practical exercises aimed at focusing the attention and enhancing awareness of the present moment, allowing the participant to perceive a distinction between themselves and any negative thoughts or feelings that they may have.

Recently, we completed a quality audit of a 12 month programme conducted at a primary school in Sydney in which a full class of 3rd grade children were taught mental stillness-based skills for 10 minutes every morning for a full year. Children were assessed by the class teacher using the SDQ, a standardised and validated mental health risk scale.

Compared with the beginning of the year, children at the end of the year manifested an 80 per cent reduction in mental health risk and a 30 per cent improvement in

social skills. Qualitative feedback was also very encouraging, showing that children enjoyed the sessions and wanted more. The class teacher felt that the children were calmer and focused as a result of the exercise and was enthusiastic for the initiative to continue (see graph below).

Our aim is to further develop and evaluate this initiative with a view to making it into a non-commercial resource for schools in the public and private sector. Accordingly, we do not charge fees for this service for state schools. However, we do ask the school for its cooperation in conducting thorough quality audits to quantify the benefits and ensure responsible delivery of the service. Assessments may involve either the student and/or the teacher filling out questionnaires at relevant time points before, during and after delivery of the strategy. □



Hangzhou gets it right – culture is the key

By Herman Greene

The Institute of Cultural Affairs has held as a core principle that “culture is the key” to community development. Its founders discovered this through experience in the early days of the Fifth City community development project in Chicago. Later, in its analysis of society using the “social process triangle” to show how the economic, political and cultural processes interacted, it determined that the economic dominated the political, and the cultural was the weakest.

Since the United Nations World Commission on Environment and Development (the Brundtland Commission) released its report in 1987, “sustainable development” has been the concept guiding international development discourse.

A different trilogy was adopted – the “three pillars of sustainable development,” the social, the economic and the environment. The social seems to include an emphasis on culture but its focus has been on the kinds of indicators meant to be captured by the United Nation Development Program’s “Human Development Index,” such things as literacy, life expectancy and sanitation.

The three pillars were meant to provide clarity on the dimensions of sustainable development but these terms are too vague as discussed in the article “What is Sustainable Development?” by Robert W. Kates, Thomas M. Parris, and Anthony A. Leiserowitz:

The 2002 World Summit on Sustainable Development marked a further expansion of the standard definition with the widely used three pillars of sustainable development: economic, social, and environmental. The Johannesburg Declaration created “a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of sustainable development—economic development, social development and environmental protection—at local, national, regional and global levels.” In so doing, the World Summit addressed a running concern over the limits of the framework of environment and development, wherein development was widely viewed solely as economic development. For many under the common tent of sustainable development, such a narrow definition obscured their concerns for human development, equity, and social justice.

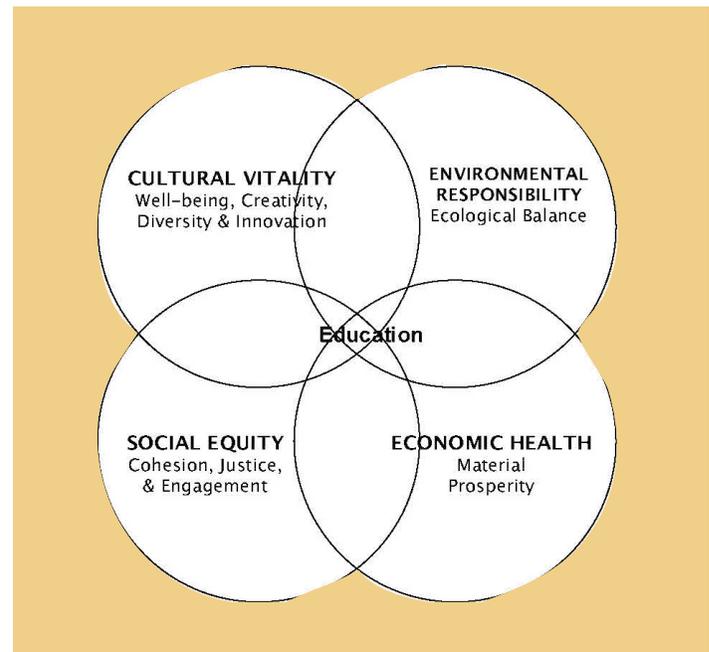
Thus while the three pillars were rapidly adopted, there was no universal agreement as to their details. A Web search of the phrase “three pillars of sustainable development” finds a wide variety of environmental, economic, and social pillars with differences most pronounced in characterizing the social pillar. Three major variants of social development are found, each of which seeks to compensate for elements missing in the narrow focus on economic development. The first is simply

Herman Greene is President: Center for Ecozoic Societies, and a past member of The Ecumenical Institute.

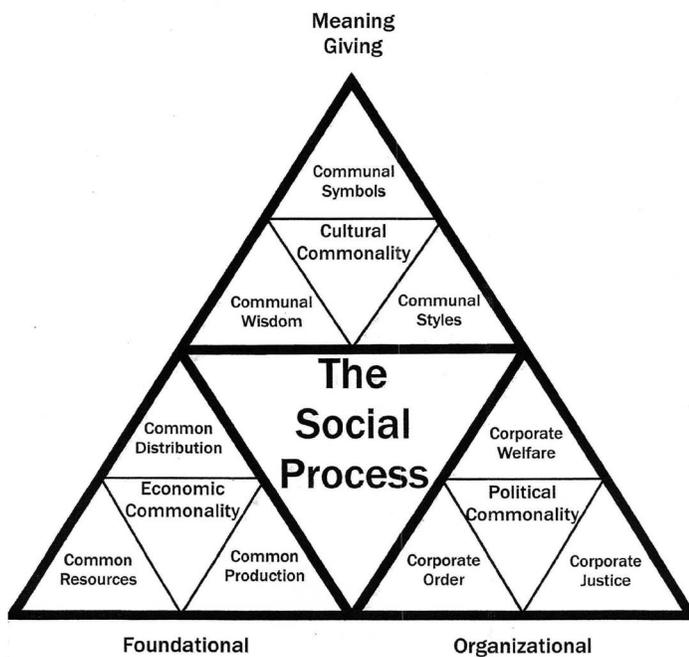
a generic noneconomic social designation that uses terms such as “social,” “social development,” and “social progress.” The second emphasizes human development as opposed to economic development: “human development,” “human well-being,” or just “people.” The third variant focuses on issues of justice and equity: “social justice,” “equity,” and “poverty alleviation.”

Some have found the three pillars deficient, particularly the limited meaning given to the social pillar. There has been a movement since the three pillars were recognized in 2002 to add a fourth pillar, “culture.” One reason given for culture as a fourth pillar is that there will not be sustainable development without cultural development. While, in principle, culture may be represented by the social pillar, because of its limited meaning, it does not stand for the changes in culture necessary to support sustainable development. The second reason given for culture as a fourth pillar is to uphold the importance of cultural diversity, cultural heritage and wisdom, tolerance, and multiple paths of development. Among the groups supporting culture as a fourth pillar are representatives of indigenous communities.

Here is one image of how culture might be imagined as a fourth pillar:



But I think an even better (because it better describes culture and its relation to human social processes), but incomplete image (because it does not include the environmental dynamic) is the “Social Process Triangle” developed by the ICA.



A milestone was recently reached in regard to recognizing the importance of culture to sustainable development. The World Cultural Forum, which met in Hangzhou, China, in May, issued a beautifully written declaration of great import. It is an affirmation of the work of the ICA and provides direction for the future.

We reproduce it here:

THE HANGZHOU DECLARATION: PLACING CULTURE AT THE HEART OF SUSTAINABLE DEVELOPMENT POLICIES

(Adopted at the World Cultural Forum in Hangzhou, People's Republic of China,

May 17, 2013)

We, the participants gathered in Hangzhou on the occasion of the International Congress "Culture: Key to Sustainable Development" (15-17 May 2013), wish to express our gratitude and acknowledge the generous hospitality and intellectual leadership of the Chinese authorities and the City of Hangzhou in providing a forum to reflect on the place that should be given to culture within the international sustainable development agenda. We especially recognize the efforts and achievements made by the City of Hangzhou to conserve its heritage and promote its vibrant culture for sustainable development.

We recognize the important advances that have been made over the past decade by the international community at all levels in achieving the Millennium Development Goals (MDGs) and other internationally agreed development goals.

We consider that in the face of mounting challenges such as population growth, urbanization, environmental degradation, disasters, climate change, increasing inequalities and persisting poverty, there is an urgent need for new approaches, to be defined and measured in a way which accounts for the broader picture of human progress and which emphasize harmony among peoples and between humans and nature, equity, dignity, wellbeing and sustainability.

These new approaches should fully acknowledge the role of culture as a system of values and a resource and framework to build truly sustainable development, the need to draw from the experiences of past generations, and the recognition of culture as part of the global and local commons as well as a wellspring for creativity and renewal.

We recall, in this regard, some of the most important policy documents that have underscored the importance of culture for sustainable development in recent years, including the UN General Assembly Resolutions N. 65/1 ("Keeping the Promise: United to Achieve the Millennium Development Goals," 2010), N. 65/166 (2011), and N. 66/208 (2012) on "Culture and Development," as well as a number of other relevant declarations, statements and normative instruments adopted at international, regional and national levels.

We recall in particular the outcome document of the UN Conference on Sustainable Development, "The Future We Want" (Rio de Janeiro, June 2012), which highlighted the importance of cultural diversity and the need for a more holistic and integrated approach to sustainable development.

We reaffirm that culture should be considered to be a fundamental enabler of sustainability, being a source of meaning and energy, a wellspring of creativity and innovation, and a resource to address challenges and find appropriate solutions. The extraordinary power of culture to foster and enable truly sustainable development is especially evident when a people-centred and place-based approach is integrated into development programmes and peace-building initiatives.

We also reaffirm the potential of culture as a driver for sustainable development, through the specific contributions that it can make—as knowledge capital and a sector of activity—to inclusive social, cultural and economic development, harmony, environmental sustainability, peace and security. This has been confirmed by a wealth of studies and demonstrated by numerous concrete initiatives.

We recognize that one size does not fit all and that different cultural perspectives will result in different paths to development. At the same time, we embrace an understanding of culture that is open, evolving and strongly framed within a rights-based approach and the respect for diversity, the free access to which enables individuals "to live and be what they choose," thus enhancing their opportunities and human capabilities while promoting mutual understanding and exchange among peoples.

We believe that the time has come, building on these important statements of principle and lessons learnt, for the full integration of culture—through clear goals, targets and indicators—into agreed development strategies, programmes and practices at global, regional, national and local levels, to be defined in the post-2015 UN development agenda. Only such a concrete political and operational framework can ensure that all development initiatives lead to truly sustainable benefits for all, while securing the right of future generations to benefit from the wealth of cultural assets built up by previous generations.

We therefore call on governments and policy-makers, who will play a role in defining the post-2015 UN global development

(Continues ►)

(►Continued ▼)

framework and sustainable development goals, to seize this unique opportunity and give consideration to the following actions to place culture at the heart of future policies for sustainable development:

Integrate culture within all development policies and programmes

Development is shaped by culture and local context, which ultimately also determine its outcomes. Consideration of culture should therefore be included as the fourth fundamental principle of the post-2015 UN development agenda, in equal measure with human rights, equality and sustainability. The cultural dimension should be systematically integrated in definitions of sustainable development and wellbeing, as well as in the conception, measurement and actual practice of development policies and programmes. This will require the establishment of effective institutional coordination mechanisms at global and national levels, the development of comprehensive statistical frameworks with appropriate targets and indicators, the carrying out of evidence-based analyses and the building of capacities at all levels.

Mobilize culture and mutual understanding to foster peace and reconciliation

In the context of globalization, and in the face of the identity challenges and tensions it can create intercultural dialogue, and the recognition of and respect for cultural diversity can forge more inclusive, stable and resilient societies. They should be promoted notably through educational, communication and artistic programmes, as well as through dedicated national councils, to foster an environment conducive to tolerance and mutual understanding. In areas that have experienced violent conflicts, the rehabilitation of cultural heritage and cultural activities should be promoted to enable affected communities to renew their identity, regain a sense of dignity and normalcy, enjoy the universal language of art and begin to heal the scars of wars. Consideration of cultural contexts should also be integrated into conflict-resolution initiatives and peace-building processes.

Ensure cultural rights for all to promote inclusive social development

Guaranteeing cultural rights, access to cultural goods and services, free participation in cultural life, and freedom of artistic expression are critical to forging inclusive and equitable societies. A rights-based approach to culture and respect for cultural and linguistic diversity should be promoted within national and regional policies and legal frameworks, including consideration for minorities, gender balance, and youth and specific indigenous peoples' concerns. Cultural values, assets and practices, including those of minorities and indigenous peoples, should be integrated into educational and communication programmes, and they should be safeguarded and given adequate recognition. Cultural literacy in schools is an integral part of quality education, and it should play an important role in the promotion of inclusive and equitable societies. Special support should be provided to cultural programmes that foster creativity and artistic expression, learn from the experiences of the past, and promote democracy and the freedom of expression, as well as address gender issues, discrimination, and the traumas resulting from violence.

Leverage culture for poverty reduction and inclusive economic development

Culture, as knowledge capital and as a resource, provides for the needs of individuals and communities and reduces poverty. The capabilities of culture to provide opportunities for jobs and incomes should be enhanced, targeting in particular women, girls, minorities and youth. The full potential of creative industries and cultural diversity for innovation and creativity should be harnessed, especially by promoting small and medium-sized enterprises, and trade and investments that are based on materials and resources that are renewable, environmentally sustainable, locally available, and accessible to all groups within society, as well as by respecting intellectual property rights. Inclusive economic development should also be achieved through activities focused on sustainably protecting, safeguarding and promoting heritage. Special attention should be given to supporting responsible, culturally-aware, inclusive and sustainable tourism and leisure industries that contribute to the socioeconomic development of host communities, promote cross-cultural exchanges, and generate resources for the safeguarding of tangible and intangible heritage.

Build on culture to promote environmental sustainability

The safeguarding of historic urban and rural areas and of their associated traditional knowledge and practices reduces the environmental footprints of societies, promoting more ecologically sustainable patterns of production and consumption and sustainable urban and architectural design solutions. Access to essential environmental goods and services for the livelihood of communities should be secured through the stronger protection and more sustainable use of biological and cultural diversity, as well as by the safeguarding of relevant traditional knowledge and skills, paying particular attention to those of indigenous peoples, in synergy with other forms of scientific knowledge.

Strengthen resilience to disasters and combat climate change through culture

The appropriate conservation of the historic environment, including cultural landscapes, and the safeguarding of relevant traditional knowledge, values and practices, in synergy with other scientific knowledge, enhances the resilience of communities to disasters and climate change. The feeling of normalcy, self-esteem, sense of place and confidence in the future among people and communities affected by disasters should be restored and strengthened through cultural programmes and the rehabilitation of their cultural heritage and institutions. Consideration for culture should be integrated into disaster-risk reduction and climate-change mitigation and adaptation policies and plans in general.

Value, safeguard and transmit culture to future generations

Heritage is a critical asset for our wellbeing and that of future generations, and it is being lost at an alarming rate as a result of the combined effects of urbanization, development pressures, globalization, conflicts and phenomena associated with climate

change. National policies and programmes should be strengthened in order to secure the protection and promotion of this heritage and of its inherited systems of values and cultural expressions as part of the shared commons, while giving it a central role in the life of societies. This should be achieved by its full integration in the development sector as well as in educational programmes.

Harness culture as a resource for achieving sustainable urban development and management

A vibrant cultural life and the quality of urban historic environments are key for achieving sustainable cities. Local governments should preserve and enhance these environments in harmony with their natural settings. Culture-aware policies in cities should promote respect for diversity, the transmission and continuity of values, and inclusiveness by enhancing the representation and participation of individuals and communities in public life and improving the conditions of the most disadvantaged groups. Cultural infrastructure, such as museums and other cultural facilities, should be used as civic spaces for dialogue and social inclusion, helping to reduce violence and foster cohesion. Culture-led redevelopment of urban areas, and public spaces in particular, should be promoted to preserve the social fabric, improve economic returns and increase competitiveness, by giving impetus to a diversity of intangible cultural heritage practices as well as contemporary creative expressions. The cultural and creative industries should be promoted, as well as heritage-based urban revitalization and sustainable tourism, as powerful economic sub-sectors that generate green employment, stimulate local development, and foster creativity.

Capitalize on culture to foster innovative and sustainable models of cooperation

The great and unexplored potential of public-private partnerships can provide alternative and sustainable models for cooperation in support of culture. This will require the development, at national level, of appropriate legal, fiscal, institutional, policy and administrative enabling environments, to foster global and innovative funding and cooperation mechanisms at both the national and international levels, including grass-roots initiatives and culture-driven partnerships already promoted by civil society. In this context, consideration should be given to the specific needs of different cultural sub-sectors, while opportunities should be provided to develop capacities, transfer knowledge, and foster entrepreneurship, notably through the sharing of best practices. □

We, the participants, share in the ideals of “Diversity in Harmony” and “Harnessing the Past to Create the Future” expressed by our Congress;

We commit ourselves to developing action plans based on this Declaration and to working together for their implementation towards 2015 and beyond;

We believe that the integration of culture into development policies and programmes will set the stage for a new era of global development;

We recommend, therefore, that a specific Goal focused on culture be included as part of the post-2015 UN development agenda, to be based on heritage, diversity, creativity and the transmission of knowledge and including clear targets and indicators that relate culture to all dimensions of sustainable development.

ICA Peru's evolving strategy of replication

By Ken Hamje

The Institute of Cultural Affairs established a Human Development demonstration project in Azpitia, Peru, in 1979. Three years later, we began expanding our work to the surrounding four valleys where we sought to create demonstration communities that could be replicated. The following year, we set up a residential training centre for the formation of leadership teams in the four valleys – and beyond. Particularly noteworthy were the sustainable results that emerged in the adjacent Cañete and Forteleza valleys.

In 2006, we came up with a plan to spread the work to 100 valleys. We found our best options for funding were private sector companies with social responsibilities in the valleys of Peru. This has led us to our current mode of

Ken Hamje is Executive Director, ICA-Peru

operating, which is focused on leadership formation for Auto-Desarrollo Comunitario (community self-development) with support from mining and energy companies operating in the rural areas.

We now serve over 300 communities in 15 of the 24 regions of Peru. People are calling in from around the country asking for programs to expand their leadership teams. This rapid expansion would not have been possible without the intervention and support of the large network of colleagues we have among these companies, as well as the logistical and financial support of the companies that invited us to work in their area of influence.

We want to deepen our work in the valleys and build a network of demonstration communities that will motivate rapid and spontaneous replication. Our vehicle for this is a two-year Pueblo XXI project with

its comprehensive images of community development and the prepared leadership and effective structures to assure sustainability. We have two projects contracted and several more in process.

We want to rapidly develop tools to communicate the transformational images to drive the Pueblo XXI campaign. If we do this well, we can move into a phase where other development entities can adopt our proven principles. Then, in just a few years, Auto-Desarrollo could become the new standard for community development, making *asistencialismo* (hand-out programs) a relic.

This mode of working will lead our staff to take on the new role of being the trainer of trainers, requiring yet another transformation of who we are and how we are funded. □

SEMINARS, USA

The Teacher as Social Artist



By Karen Johnson

Photos: Jazmin Ortiz

Social artistry is an approach for developing human potential through intentional practices that “exercise” body, mind, imagination and creativity. The Horace Mann School, Bronx, New York, was introduced to this concept by Dr Jean Houston and Margaret Nash Rubin at a seminar in 2006.

Since then, more than 20 faculty members have been using this approach in HM’s classroom management, curriculum and broader involvement in the school community. They plan to promote this method in two ways.

The first, *Re-Imagining Education: The Teacher as Social Artist*, is a personal and professional development conference for school communities—teachers, administrators and school staff to be held on June 12-14, 2014, at the Horace Mann School. The conference will be fun-filled, inspirational, grounded in practice and experientially based. Its aims:

- Provide conceptual tools and introduce capacities and practices that enable staff to sustain their well-being and bring depth and creativity to their work with curriculum, classroom practices and school communities;

- Celebrate teachers and their role in preparing students for meaningful and purposeful lives;
- Affirm the work of school staff in creating a world that works for everyone.

The second initiative is *Emerging Leaders as Social Artists* designed for young adults aged between 18 and 30. The goal is to introduce them to Social Artistry, and provide training and support so that they can introduce this approach to other young adults. The initial project has three phases:

1. Recruiting young adults to attend the Introduction to Social Artistry and the Train the Trainers program at the end of January 2014 in Colquitt, Georgia.
2. Forming a young adult curriculum development group to make cultural adaptations to the introduction.
3. Forming young adult training groups to take this program around the country.

The Colquitt Community Development Corporation will subsidize the registration

fees for the events in Colquitt. HM will provide lodging, meals and program support for the Curriculum Development Retreat.

If you want to sponsor *Re-Imagining Education: The Teacher as Social Artist* in your school, district or region, write to socialartistry.ed@horacemann.org. For more information on *Emerging Leaders as Social Artists*, write to Ginger Sewell at gigisewell.ginger.sewell@gmail.com or Peggy@jeanhoustonfoundation.org.

For an overview of how Social Artistry is incorporated at Horace Mann, go to (<http://www.horacemann.org/page.cfm?p=1980>). The website also includes a report on last year’s conference at <http://www.horacemann.org/page.cfm?p=1178>. □



Karen Johnson is a member of ICA USA

ICA SPAIN

Literacy through multiple intelligences

By Ann Avery

Catalina Quiroz asks all prospective collaborators who come to work with ICA Spain a simple but deep question: “What’s your life project now?” That nudges them into an active mode rather than one where they follow a precooked job description.

She asked me the same question in August after telling me about a course planned for the following month, *Movers and Shakers for Literacy: Powerful Literacy through Multiple Intelligences*. It worked for me that day. Two months later when I sat down with the ICA team in Madrid, I saw that it had also worked for Aurelia Gomez and Iman Moutaouakil, two young women organizing and facilitating courses and partnerships through ICA Spain. They were clearly motivated by the way that ICA methods and values meshed with their own insights and aspirations, and were keen to learn more.

In the eight-day workshop, filled with contextual talks, games, exercises, film clips, conversations and workshops, we explored the seven intelligences identified in *Frames of Mind: The Theory of Multiple Intelligences* (1983) by Howard Gardner, Professor of Cognition and Education at Harvard University. *Seven Ways of Knowing* (1991) by David Lazear was of help as well, filled with practical suggestions for applying the theory to pedagogy and personal development.

The seven intelligences identified by Gardner are verbal-linguistic, logical-mathematical, musical-rhythmical, visual-spatial, body-kinaesthetic, interpersonal, and intrapersonal. We used this screen to look at enabling *literacy* in the broadest sense, extending it to all the skills needed to “read” and understand the contemporary world.

There were 28 participants, all involved in work with a social and educational dimension in nine countries. These included literacy and integration work with immigrants and refugees in Spain, Belgium, Italy and Portugal; occupational therapy in



Each day the session opened with exercises integrating body, mind and spirit—activating the body-kinaesthetic, rhythmic, interpersonal and intrapersonal intelligences.

Spain and England; research and strategy in a therapeutic community for drug addicts in Greece; organizing ecological initiatives in a Spanish village; care homes in England and Slovenia; empowerment workshop for teenagers in the Netherlands; and community development in Estonia.

Two core ToP methods – the focused conversation (ORID) and the workshop method – were taught and practised throughout the course. My role was to conduct short morning sessions introducing physical exercises that engage body, mind and spirit. The exercises incorporate practices taught by Capacitar (www.capacitar.org). They primarily relate to the kinaesthetic intelligence and illustrate “body literacy,” while making use of

rhythmic, spatial, inter- and intrapersonal intelligences.

The workshop was supported by the Grundtvig Foundation in the context of the EU programme for lifelong learning. In line with Grundtvig’s intention, the workshop created a network of people across Europe who will share their information and experiences in enabling adult literacy. Their comments on how they are applying what they learnt can be viewed in a collective blog at <http://literacyiace.blogspot.com/es/> and on Facebook.

ICA Spain has also held a second workshop, Facilitative Leadership & Group Facilitation Methods for Social Inclusion and Gender Equality, in December. □



Peer-to-peer learning in person laid a foundation for networking across Europe.



Catalina talking with participants about logical-mathematical intelligence.

Ann Avery works with the ICA in Europe

Africa comes to a rural community

By Amani Jensen-Bentley



Photo by Amani



Photo by Amani

Amani Jensen-Bentley is a 17-year-old high school student who lives on the mid-north coast of NSW, Australia. She is a gifted photographer and social justice advocate, with a talent for mobilising schoolmates and community members.

An African-themed festival in May helped to build meaningful relationships between indigenous, non-indigenous and African cultures in Manning Valley, a rural part of New South Wales, and created opportunities for further community engagement. High-school student Amani gives her take on the festival.

It's odd being a teenager in a rural area. Technology allows the development of the world around us to be seen but sometimes the world we live in seems to be frozen. Every day people do the same thing – eat, drink, go to work and think the same thoughts they thought yesterday. However, the beauty of a country town is in the traditions, values, morals and attitudes of the people. Nevertheless, preconceived ideas about different nationalities, intolerance and racism can cloud perceptions and circulate within an isolated community. But is that the average person's fault? Or is it that their eyes haven't been opened to the diversity of the world with its vibrant cultures, delicious foods and various nationalities?

This is where "Manning Cultural Connections" comes in. This network of volunteers based in the Manning Valley is committed to facilitating social inclusion and celebrating what diverse nationalities bring to Australia.

One initiative it launched this year was the "Africa Comes to the Manning Valley" festival. The week-long programme began with a spicy cooking class taught by two local Senegalese and Zimbabwean migrants and concluded on World Africa Day (May 25th).

Oz Afrique, a talented group of Cabramatta (Sydney) High School refugee students performed dances that captured their African roots and celebrated their new Australian home. Bent on Food Café in Wingham and the Manning Uniting Church in Taree supported them and hosted several events. Local families provided homestays. Bent on Food Café laid on an African-themed dinner followed by an award-winning documentary "Kinshasa Symphony".

Other documentaries and feature films were shown throughout the week at various venues, including a high school, a church, the community college and a library. Each venue drew an interesting range of viewers, who took part in the discussions that followed each film.

Local artists Ron and Helen Hindmarsh also took part, and displayed their African paintings and sculptures. Sydney-based social documentary photographer Louise Whelan contributed to the buzz by talking about her four-year documentation project commissioned by the New South Wales Library on the state's ethnic communities. She also held a photography workshop for shutterbugs keen to learn how to tell stories through photos.

Carol Angir, the Kenya-born activist responsible for ActionAid Australia's program addressing violence against women, shared an inspirational world view.

The finale of the festival packed a full house at Flow, a beach side restaurant. The night's entertainment was provided by a Newcastle African band "K Square". People who lived hours away were drawn to the African-themed celebration of cultural diversity.

The atmosphere was enhanced by photos that I had taken in Morocco and of a "Friendship Field Trip" by African refugees to the Manning Valley last year. The immigrants, based in Sydney, stayed here with Rotary families and experienced life in a rural town.

In conjunction with Manning Valley Neighbourhood Services, immigrants interested in relocating here get lots of support.



Oz Afrique performers with members of Manning Uniting Church in Taree, NSW – Photo by Amani



ICA members Robyn Hutchinson, Kiran Hutchinson (2nd, 3rd from left) and Lucy Hobgood-Brown (right) enjoyed participating in the Real-Conciliation Women's Camp with their friends Linguere Bischofberger (left), a Senegalese migrant to Australia, and Anke Peeters (2nd from right), a Dutch migrant. All are founding members of Manning Cultural Connections.

Next year, the festival will be held on May 18-25. It will feature more African films, weaving workshops by local Indigenous Biripai and African artisans, African entertainment, food and music and market stalls. For information please call +61-2-6553 5121 or email rmw@mvns.org.au.

Manning Cultural Connections is involved in many inter-cultural events in other spheres and even on other continents. Besides helping with the festival, it is also interested in promoting social justice and relationship-building.

One of its other events was the "REAL Conciliation Women's Camp" held at Saltwater National Park, NSW, in November 2013. The team facilitated inclusion of African culture over the three days, complementing more than 40 other cultures represented.

The camp showcased everything from yoga, singing, basket weaving, self-defence courses and parenting workshops to storytelling. Children's activities included candle making workshops and creative writing.



Amani with a selection of her photographs



Oz Afrique performer – Photo by Amani



Ugandan university student, Grace Arach, performs a courtship dance at Real-Conciliation Women's Camp. Photo by Robyn Hutchinson.

The camp was hosted by Indigenous Biripai Australians on sacred land. Events like these help to thaw out the outdated perceptions of multiculturalism in rural areas and eventually bring them into sync with the positivity of the modern world.

As a photographer and member of Manning Cultural Connections, I am part of this small transformation effort. I want to eliminate outdated attitudes within rural communities and promote global views. In the words of Robert F. Kennedy, "Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring those ripples build a current which can sweep down the mightiest walls of oppression and resistance."

I thank the Institute of Cultural Affairs for its support, both financial and collegial, to the 2013 "Africa Comes to the Manning Valley" festival. □

LEARNING HUB: INDIA

Second chance for village school dropouts

By Mary D'Souza

We run several educational programs for children and families at the Aditi Learning Centre. Aditi, now in its fifth year, is based in Khusgaon village, Maval Taluka, in the Pune district of Maharashtra state. It is run by six teachers, two care takers and a group of eight to 10 volunteers from Pune.

Literacy for children

Last year, we began a program to teach the basics of Maths and Marathi, the state language, to children of migrant labourers who leave their villages after the monsoon season work is over to look for jobs in places such as brick kilns or construction sites. They stay on the outskirts of Kamshet town, about two kilometres away from our centre, from December to May.

The literacy program runs from 9 am to 11.30 am. Both boys and girls come to study and play, many of them with younger siblings that they are responsible for looking after. They range in age from two to 14 years.

Our teachers, who have diplomas in education, were initially unable to move out of the traditional approaches of teaching. But this year, they have become more creative, reaching out to the children in different ways and using innovative approaches in their teaching.

High school for dropouts

A second program is aimed at helping girls and young women who dropped out of school to complete their high school education.

Recently, Mrs Sarika Sonawane, 27, passed her class 10 examination. Ten years ago, she had failed Maths and Science in the public examinations run by the state government. This year she came to Aditi to retake the two subjects. Sarika, who is immensely delighted, now plans to finish her class 12 examinations.

Mary D'Souza is a member of ICA: Pune

Married, with two children, to an alcoholic who is physically abusive, she is looking for a way to be economically independent. During the Independence Day celebrations on August 15, she stood up to speak in her village on the issue of alcoholism in her community.

Her achievement brings great satisfaction to our teachers. Sarika is now a role model. Her story is important. Her choices show the way for other potential learners.

Another student is Rupali, 21, who had dropped out of school after failing her class 8 examinations. She is now getting ready to take her public examination in March next year. Her younger sister Sheetal also studies at Aditi and will take her class 12 examinations next March. Rupali was in tears recently when she received a call asking her to return home as the family of a prospective bridegroom was coming to visit. Rupali, who does not want to get married, understands the parental perspective on marriage as ensuring her security but she also knows this is not the complete picture.

We registered 50 women learners at the beginning of the academic year. They hope to complete the 10th and 12th grade examinations. They range from 9 to 27 years in age. Most are between 12 and 19. Two are married. Students who face the greatest challenge are those who have been out of the school system for two to three years.

They enroll at Aditi partly because of economic reasons. Parents are unwilling to invest in educating a daughter, who will eventually get married. They feel their investment will be harvested by her future husband's family. They find it easier to support her education at Aditi, which provides school supplies as well as help with travel costs. They also believe Aditi is "more safe" than a co-educational learning environment.

Some dropouts are here because they don't want to go back to the school where they failed. A few are here because they really do want to study. Some have tough

family situations such as one of the bread winners falling ill. They have nowhere else to go. They are committed to getting an education so that they can carve out a future.

Many say they prefer the education at Aditi because the teachers give personalized attention and the usual prejudices of a school system with its smart/dumb or rich/poor classifications are absent.

Classes run from 11.30 am to 3.30 pm. This gives students enough time to help with household work such as cooking, cleaning and washing clothes before they leave for school. When they return home in the evening, they have more work. The school schedule also lets them take part in activities such as planting or harvesting of paddy or rebuilding of homes. This allows the students to contribute to the economic and social stability of the family for the following year.

The Potali program

Aditi began an early childhood and family learning program in Kamshet in April last year. Based on the Learning Basket approach, it is called the Potali program, potali referring to the small bag that women carry around their waist. Aditi's collaborator in the effort is Kishor Mitra Trust, a local NGO which has been working in the field of education for over 30 years.

Potali has been well received by the families taking part. We have 12 people in six teams which interact directly with 103 families and indirectly with 300 others through neighborhood and community meetings.

Each team selects a neighborhood where it works with 20 families over a three-month period. Team members visit the families at their homes on a weekly basis. They do a short presentation on a theme followed by a discussion. There are also neighborhood meetings and community-wide parent meetings as well. Through the Potali program, we are working with the parents

The connections and unity created give the community a bigger window for addressing common issues.

of children up to the age of 10 and address key issues such as the following:

Gender Equity: One of the parents the team worked with was distant with his three daughters, who were afraid of him, but proud of his son. After he and his wife interacted with the Potali team, he changed his attitude to being a father. He chose not to celebrate his son's first birthday as he had never celebrated his daughters' birthdays. He enrolled his daughters in a private school.

Parents appreciate the talks on brain development of children below the age of three and both partners now initiate verbal interaction with their infants. Fathers have taken the initiative to interact and care for their children.

Strengthening Cultural roots: The teams have collected songs from the communities. Parents are asking for and learning the art of telling stories. This helps communities value their folklore and culture.

Child friendly food and nutrition: Parents are changing the way they feed young children. In large families, once an infant is weaned he or she is generally fed adult food. Parents now give them simple soups of lentils and vegetables instead. They are also aware of the poor nutritional value of packaged foods like biscuits and chips. They have started to discourage their children from buying them by stopping the practice of giving them money to keep them quiet.

Disciplining children: Hitting children to discipline them is a habit in the community that is difficult to change. However, most parents now realize that they do not have to be physically and verbally abusive in bringing up children.

Creating cohesive communities: The Potali program gets a neighborhood to come together to discuss common concerns about children. The connections and unity created give the community a bigger window for addressing common issues.

The Potali team

Six of the team members are 12th grade graduates from Aditi, who are registered in a Bachelor of Commerce program. The Potali work gives them an income that helps them pursue their studies. More importantly, they are getting a new kind of education through their exposure to the abuse of women and children within families.

The Potali program is also helping them let go of their own ingrained prejudices about caste, minorities and religion. Recently, the 12 Potali practitioners and supervisor were invited by Muslim residents of Kamshet to their homes on the occasion of the Id festival. It was the first time for them to share a meal with Muslims. They asked questions and learnt things about Islam that they had not known. More importantly, they began seeing them as fellow human beings instead of as members of a faith different from their own. □



ICAI Goals – Data drawn from ICAI 2013 global membership survey

ICA International December 2013

General Assembly Report

By Martin Gilbraith

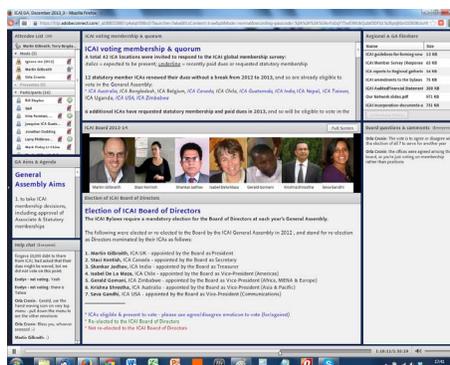
The ICAI General Assembly usually meets once a year. Its aims are to take ICAI membership decisions, including approval of Associate & Statutory memberships; to take ICAI strategy & policy decisions, to direct the work of the Board and to guide and support the peer-to-peer collaboration among ICAs; and to elect the ICAI Board and hold it accountable to the membership, including by receipt of an annual audited finance report.

The 2013 GA was held online on Dec 16, using Adobe Connect. Nineteen people from 12 ICAs participated, including voting representatives from 10 of 19 voting statutory members. We were grateful for technical support for the meeting from ICA:UK Associate and virtual facilitator Orla Cronin.

Seven ICAs were accepted as new or renewed statutory members, bringing the total to 19. A further 11 ICAs were accepted, subject to payment of dues and/or formal request. It was decided to change the term of membership from the January-December calendar year to the 12-month period following receipt of dues. The GA received the audited financial statements for 2012, and Timothy Wright in Canada was re-appointed to audit ICAI's Financial Statements again for 2014. The seven serving members of the ICAI Board were re-elected as Directors. A new procedure for development of global policy was approved, and a number of ICAs agreed to propose a working group to use the procedure to develop a new global policy for ToP facilitation and training.

In addition to this decision-making, feedback was invited on the Board's plan to develop its work plan for 2014 on the basis of the 2013-14 strategy approved by the GA in 2013, and no objections were raised. Further discussion was had on the question of whether to call a face-to-face General Assembly for 2014 and/or a Global Conference for 2016. It was decided not to hold a vote due to insufficiently inclusive and in-depth discussion

Martin Gilbraith is President: ICA International



ICA International Board of Directors: (L-R): Martin Gilbraith, Staci Kentish, Shankar Jadhav, Isabel de la Maza, Gerald Gomani, Krishna Shrestha, Seva Gandhi

among members prior to the meeting. The meeting was notified of the new legal requirement to obtain a "continuance" in order to maintain ICAI's registration as a non-profit in Canada. A special General Assembly will be called for February 2014 to amend the Bylaws for that purpose.

A full report is available on request, with a link to the full online recording of the 90-minute meeting.

The following were comments about the meeting from those participating:

"Efficient and effective", "Very smooth and good timing", "It was excellent. Thanks to all who made it possible", "Awesome organization! Thank you for such professionalism!" and "Appreciate clarity, preparation from area meetings and moving well".

Isabel de la Maza of ICA Chile who was unable to attend but watched the recording, wrote: *"It was a great meeting!!!! Thanks for a very professional virtual facilitation job. Wow!!! It is incredible what technology is permitting in these days".*

A brief online survey has been circulated by email to 99 representatives of 42 ICA locations worldwide to seek further feedback, particularly from those who did not participate, to help the Board make future online gatherings and GAs more inclusive and more effective. □

ICA International online regional gatherings facilitate peer to peer support and collaboration

The Institute of Cultural Affairs (ICA) is a global community of non-profit organisations advancing human development worldwide. The role of ICA International is to facilitate peer-to-peer interchange, learning and mutual support across the network. ICA International also maintains consultative status on behalf of the membership with UN ECOSOC, UNESCO, UNICEF, WHO & FAO.

With member organisations and related organisations and groups in over 40 countries worldwide, online gatherings play a key role in facilitating peer to peer support and collaboration among ICAs and ICA colleagues, within and across regions. ICAI currently convenes online regional gatherings three times per year, for three regional time zone groups – Asia/Pacific, the Americas, and Europe/MENA/Africa.

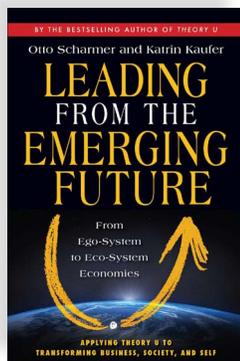
These regional gatherings are open to all ICA members, staff and volunteers worldwide, and people are welcome to attend another region's gathering if they cannot attend their own. The third series of gatherings for 2013 were held December 9-11, and attracted 23 people from 19 countries.

The aims of the gatherings are to connect ICAs and ICA colleagues with each other, and help to build & strengthen relationships between them; to share information and facilitate peer-to-peer support and collaboration among ICAs and ICA colleagues; and to hold ICAI accountable to its members, and seek input & support to strengthen our global network and advance our global mission.

The agenda every time includes introductions and questions & discussion on reports shared by ICAs and ICAI. Agenda items particular to the December gatherings, in preparation for the following online General Assembly, included criteria for ICAI financial support to member initiatives, a proposed procedure for developing global policy for ICA, our pattern of face-to-face global conferences, and categories of ICAI membership. A full transcript of the gatherings has been circulated, including links to the meeting papers and online recordings of the three 90-minute meetings - please ask if you'd like a copy.

If you have not been able to join the online gatherings this year, please do let me or another ICAI Board member know if there is anything that we can do to make these online regional gatherings more relevant and accessible to you next year. Please also let us know what alternative approaches to remote networking might work better for you, whether synchronous (such as online meetings and twitter chats) or asynchronous (such as email, facebook and linkedin).

To connect with ICAI online, please like us on [facebook](#), and follow us on [twitter](#).



Leading from the Emerging Future

By Otto Scharmer and Katrin Kaufer

Reviewed by Richard West –
Breaking into heightened consciousness

Otto Scharmer, author of Theory U, offers much more practical help in how to live from a higher consciousness in his later book, *Leading From the Emerging Future*. He explains what happens at the different levels in which we find ourselves. His assertion is that for the world to make it, more of us have to live from “level 4”, described in the excerpts below. He goes on to explain what happens at the different levels.

“The Blind Spot... What if all the symptoms at the surface level were a function of a split at a deeper level, which for now we are calling the source?”

Scharmer recalls a conversation with Master Nan in Hong Kong 14 years ago. Master Nan described a new spiritual path, which is different from spiritual paths of the past, either in the East or the West. A combination of natural science and philosophies...yet still deeply connected to the deeper dimensions of our humanity... and which will always go back to questions of... Purpose of life, Value of Life, Why do we exist?

Master Nan: The Blind Spot of our century was related to our inability to see the process of “coming-into-being” of social reality, or in different words, our inability to understand where our actions originate. The Blind Spot means we do not see ourselves bringing forth social reality in the first place, and with that we do not have an understanding of how our individual awareness and intention impacts (everyone and everything) around us.

Richard West is a member of ICA Taiwan.

...The Blind Spot of our century was related to our inability to see the process of “coming-into-being” of social reality ...

Scharmer then takes us with him to Francisco Varela in Paris. The late Chilean philosopher shared with him three thresholds to be crossed in becoming aware: suspension, redirection and letting go. Scharmer writes “whenever teams and organizations confront complex challenges that require innovative responses and collective creativity, these three stages emerge:

- 1) Stopping and suspending old habits of judgement and thought... breaking habitual patterns and starting to pay attention
- 2) Starting to see reality from a different angle... listening to views and experiences of others, taking them in... seeing current reality from a multiplicity of views
- 3) If one is lucky, a profound moment of quieting (occurs)... letting go of one’s old self and connecting with another state of being... become aware of who we really are and what we are here for... allows us to operate from a co-creative flow.

Form follows attention or consciousness... and can change reality by changing the inner place from which we operate.

On level 1, the quality of listening is simply downloading, reconfirming what the listener already knows

On level 2, Listening is called factual listening... let the data talk, even if own theories/ideas contradict

On level 3, empathic listening... allows the individual to see reality from the perspective of the other and sense the other person’s circumstances... seeing from the viewpoint of the other stakeholder.

Level 4 is generative listening... to form a space of deep attention that allows an emerging future possibility to manifest... it’s what great coaches do... “listen from the whole and tune one’s own instrument to an emerging pattern.” On level 4, boundaries collapse and open up a new field of co-creative possibility... where the presence of the future begins...

I appreciate Scharmer’s patient step-by-step detailed descriptions of what happens in the “U” that enables consciousness to enter in so an individual or a group can literally draw from a desired future and begin to move into that future by the power of a transformed consciousness. He further takes his process personally into a great variety of situations and documents breakthroughs unimaginable at lower levels of consciousness.

My learning seems to increase with every reading of his book. I find myself desiring to have only the kind of conversations which are possible in level 4. My intention of writing this review is to encourage reading of Scharmer’s second book which documents the possibility needed for a world long hoped for. ☐

Word Clouds

Collaborative projects, funding relationships, etc – Data drawn from ICAI 2013 global membership survey



Major funders and partners – Data drawn from ICAI 2013 global membership survey



Current peer to peer activities – Data drawn from ICAI 2013 global membership survey

These “Word Clouds” are some of many generated by software which extracted data collected from an Institute of Cultural Affairs Members’ Survey conducted earlier this year. The size of each word is determined by its prevalence in the data collected. These “Word Clouds” are scattered throughout the magazine. We hope you find them intriguing and interesting.