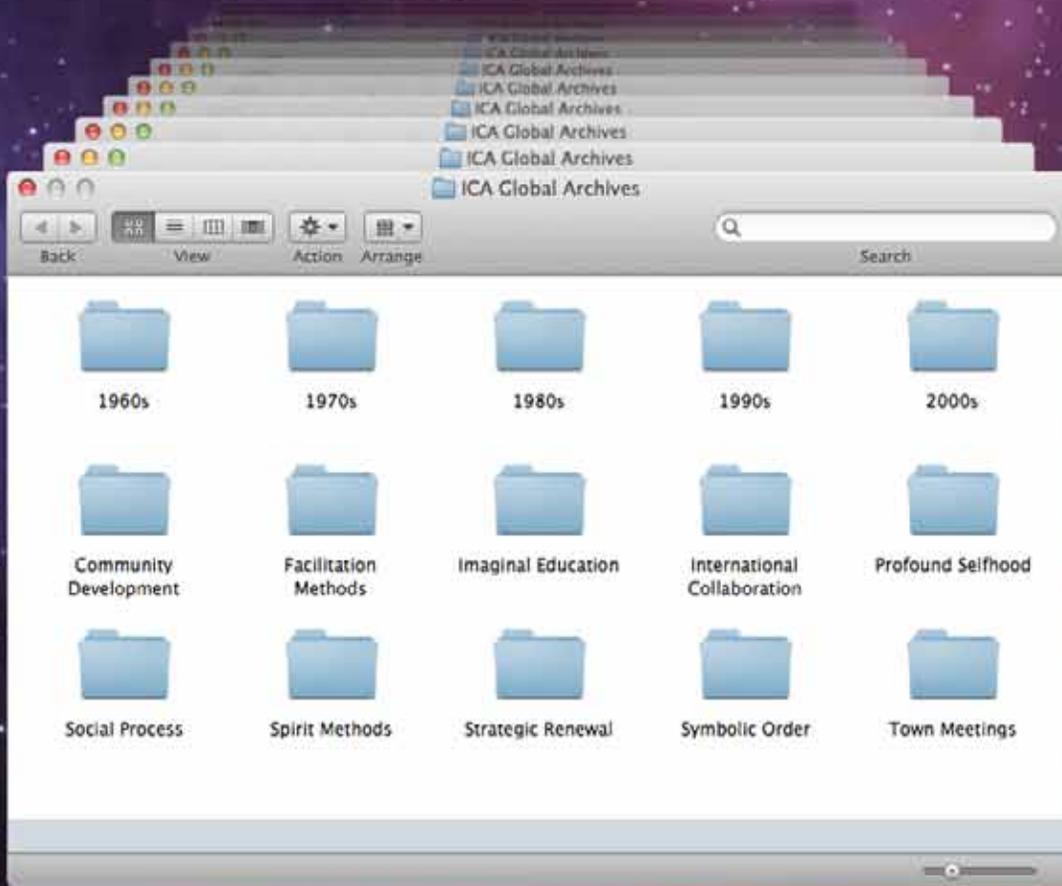


Winds and Waves

BACK TO THE FUTURE

ICA Global Archives Project



Ukraine PEACE Summit

Fighting AIDS with ToP

Also Inside and more...

Nepal's superwoman wins award

ICAI General Assembly Report

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Editors' Note

Dear Readers,

Welcome to this "Back to the Future" issue highlighting the set-up of archives on the work of the Institute of Cultural Affairs and its sister organisations. The ICA developed various materials for its programs and projects which may be of value in other contexts today. These include methods of planning, educating and motivating; curriculums and manuals incorporating these for community development programs such as "Human Development Projects" or community "awakening" programs like "Town Meetings"; analytical tools such as the "Social Process Triangles"; and maps of "The Other World" describing different states-of-being and of the "New Religious Mode" describing processes of consciousness.

"The Global Archives Project" section spells out the work of the GAP team. "Trail Blazers" highlights some watershed projects and programs. "In Review" gives a personal account of ICA's work over the decades. The last section contains regular columns readers will be familiar with.

We have kept abbreviations and jargon to a minimum; where we were unable to, we hope you won't mind gleaning their meaning from the context. We hope you enjoy this issue – please send us comments and reflections so we can continue to improve this product.

The next edition of *Winds and Waves* will come out in December with the subject of "Mentoring" being the main topic. Copy deadline for submissions is **Friday, November 7th, 2014**.

Co-Editors
Dharmalingam Vinasithamby
John Miesen



Winds and Waves

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From the President

Welcome to this latest issue of *Winds & Waves*, the online magazine of ICA International.

The theme of this issue is 'Back to the Future', and it features a series of articles related to the work of ICA's Global Archives Project (GAP). The contents are overviewed by W&W editors John Miesen and Dharmalingam Vinasithamby on page 2, and by GAP guest editor Gordon Harper on page 4.

ICA celebrated its 50th anniversary in 2012. Those 50 years of worldwide engagement in human development and social change have generated an extraordinary wealth of practical insight, models and methods, of which ToP (Technology of Participation) facilitation methods are the best known and most widely applied today. We are fortunate indeed, therefore, that a small but tireless team of long-term volunteers has been prepared to work so hard for so long to make more of the wisdom of ICA's global archives available and of practical relevance to the social pioneers of today and tomorrow.

Much of the material of the archives was developed and refined in the annual ICA Global Research Assemblies that for 20 years until the mid-1980s brought as many as 500 practitioners together from around the world, for as long as a month, to share, learn and create together. ICAI has continued this tradition to an extent, by means of its quadrennial Global Conferences on Human Development since 1984 – most recently in Kathmandu in 2012. The upcoming Virtual Global Research Assembly in September (page 39) is a particularly important and exciting initiative, as well as an audacious one, for seeking to translate the participatory process of research and development as well as the content of the global archives into the 21st century and the virtual age.

If you have been involved with ICA and its work of human development during the past 50 years, or if you plan to be involved during the next 50, I urge you to get in touch and get involved with the project and with the research assembly. You will find plenty of material in this issue to whet your appetite. Enjoy!

Martin Gilbraith
president@ica-international.org



Back to the Future

By Gordon Harper

This issue of Wind and Waves is a bit like the infinity symbol. It swings us back into ICA's origins and foundational work in a quest for what historians call our "usable past." This is not a nostalgic trip down memory lane, but a search for those things that made us who we are and brought us to the place in which we find ourselves today. Better still, it uncovers resources we may not have fully known we had, that now become available to us as we shape our future path.

The issue was sparked by the Global Archives Project effort currently underway, and many of its articles are from people involved in this project. There are personal stories here of the discovery of unexpected treasures and of finding linkages between things we're deeply engaged in now and the research and experimentation that brought them into being. There are individual descriptions of points along this journey we continue to share and accounts of events and programs that changed the thinking and direction of our whole community.

It's timely that this issue has such a focus. This is the year ICA worldwide is exploring new ways in which its remarkable history can be a creative resource for our common future. Major changes in technology are making that history and those resources accessible (and "usable") to all of us anywhere on planet Earth, something simply not possible before. You will find more in this issue about the archive project and how you can participate in it and the online Research Assembly this September.

As you read through this issue, expect surprises. Notice your mind as it connects the dots between past, present and future – hopefully bringing new understanding to who and what ICA is and firing your imagination as to what we might all help it yet to become.

Enjoy your 'Back to the Future' issue.

Putting ICA assets on-line

By V. Dharmalingam

Progress is seldom a linear succession of small and big victories. It is a meandering path dotted with fruitful failures and accomplishments, backtracks, dead-ends and surprises. This is especially true with human and community development and social innovation.

This is also apparent with the Institute of Cultural Affairs and the various projects, communities, and organizations it has worked with. A review of their journey has lessons for all those involved in similar work.

The Global Archives Project (GAP) aims to make available to the world the records of ICA's work and the methods and tools it has designed. It is now gathering and organizing the related documents and artifacts.

An iconic timeline of ICA's work, by artist Paul Noah

There is a trail of papers, videos, audios and photos scattered around ICA offices and in the file cabinets of colleagues and associates. The largest single repository is in the ICA USA Greenrise building in Chicago – 800 filing cabinet drawers in the basement and in four rooms on the 6th floor. About 20,000 individual items have been indexed in a searchable database. About 2,000 of these are currently available online.

GAP is run by a team in Greenrise – Sally Fenton, Jean Long, Marge Philbrook and Fara Taylor – and an online network of collaborators – Jack Gilles, Beret Griffith, Gordon Harper, Steve Harrington, Frank Knutson, Paul Noah, Tim Wegner and James Wiegel. Several others are working on specific projects.

Logistical challenge

Early work on the Archives began in the 1990s. They involved Lyn Mathews Edwards,

This article by V. Dharmalingam is a pull together of material contributed by Beret Griffith, Steve Harrington, Marge Philbrook and James Wiegel.



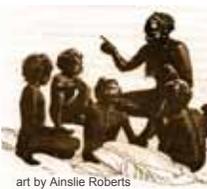
ECUMENICAL INSTITUTE

1962



FIFTH CITY CHICAGO

1964



MOWANJUM AUSTRALIA

1969



SOCIAL PROCESS RESEARCH

1971



INSTITUTE OF CULTURAL AFFAIRS

1972



THOSE WHO CARE

1974



TOWN MEETING

1976



INTERNATIONAL EXPOSITION OF RURAL DEVELOPMENT

1984



TOP NETWORK

1990's



SUSTAINABLE COMMUNITIES

2000



GREENRISE CHICAGO

2010's

An iconic timeline of ICA's work, by artist Paul Noah.

David McClesky and Phil (LE) Philbrook, all now deceased, Marge Philbrook, Betty Pesek, Audrey Ayres and others. Their initial focus was on "Joe's files" – the writings of ICA's founder Joseph Wesley Mathews. His brother, Bishop Jim Mathews, deputed archivist Mary Ann Pickard, who devised an archival numbering system. The founder's files were later handed over to the Wesley Theological Seminary in Washington, D.C. by members of his family.

More files arrived over the years. Some came from Phoenix and Hong Kong where ICA's offices had closed, and others from individual ICA members. A 60-page archival catalog, Resources for the Future, was produced in 1995. Philbrook and McClesky

published a collection of significant documents on CD in 1996. The disc, named The Golden Pathways, through the Movement of the Spirit in the Twentieth Century, has roughly 1,000 documents listed in the alphabetical index, plus 3,000 images.

You can now find this content at wedgeblade.net. This website, created by Gordon Harper, Tim Wegner and Len Hockley, was launched in 2006 as a repository of continuing OE/EI/ICA conversations to provide access to the Golden Pathways materials and now to provide access to GAP materials as they emerge online.

Organizing, processing and indexing archive materials is a huge task. Documents are

(Continues ►)



▶ Continued ▼

being scanned, digitized and stored on servers for availability at wedgeblade.net. Currently the GAP is working on making the Archives FileMaker index available on web browsers so ICA offices and individuals who have ICA materials can share them. The idea is to use Archive tools and methods to “do your own archiving”. The Archives intends to invite several mini-projects to test easy “how-tos” for ICA offices and individuals this September.

All this work is done by volunteers and a few paid consultants on a very small budget. Since the work is particular, volunteers with a long historical memory are particularly helpful in recognizing and organizing specific content. Volunteers are welcome.

Week-long “sojourns” are being held onsite in Chicago with online participation for others to put volunteers to work on specific tasks. Since 2011 there have been several such Archive Sojourns. The idea of creating online collections grew out of one of these events. You can see and tour the new GAP Collections here: <http://wedgeblade.net/wordpress/>

A symbolic review of ICA’s journey

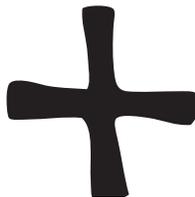
Paul Noah, an artist, is assembling a variety of symbols from previous ICA work – sometimes there are interesting stories that go with them. The following is a sample:



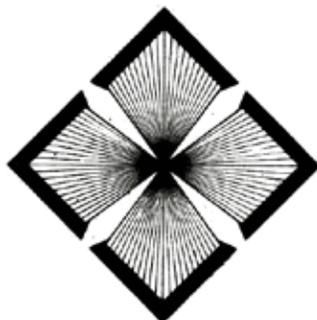
1. Exploring, Living and Celebrating the Interior Life: Spirit Methods, the New Religious Mode, Spirit Conversations, the Other World, Profound Humanness, The Odyssey, Journey Constructs



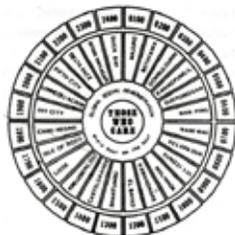
2. Analyzing How All Societies Work, Fail to Work and Can Be Changed: The New Social Vehicle, the Social Process, the Corporate Process, Pressure Points, Whistle Points



3. Building and Sustaining a Global Movement: The Symbolic Order, the Spirit Movement, corporate life, Religious Houses



4. Designing and Implementing a Strategy for the Renewal of the Church: The Local Church Experiment



5. Catalyzing Local Community Development on a Worldwide Scale: Fifth City Project, the Band of 24 Human Development Projects, Replication and Expansion Strategies and Projects



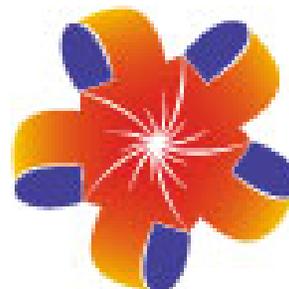
6. Demonstrating International Collaboration and Sharing: Sharing Approaches That Work and the International Exposition of Rural Development



7. Introducing Transformational Strategic Thinking to Communities and Organizations: Global Community Forum, Town Meeting, LENS, Global Consults



8. Awakening Profound Selfhood: RS-1, ITI, the Academy



9. Developing Tools for Effective Collective Action: Facilitation Methods, the ToP Network



10. Creating Structures for Transformative Education: Imaginal Education, Intellectual Methods, Pedagogy, Charting, the Art Form, Seminar and Lecture Methods, the Minischool, Preschool, Student House, Rite of Passage Journeys, Training Inc., HDTI

In the following pages, you can see some of the work done by GAP and read about plans for a Virtual Global Research Assembly in September. □

Get on board the Virtual Global Research Assembly



By the Global Archives Research Assembly (GARA) Design Team

You are invited to the Virtual Global Research Assembly (VGRA) on September 20-27, 2014. This will be a mainly online event but will include a small group gathered in the GreenRise (formerly Kemper) building in Chicago.

The event is part of the Global Archives Project. The ICAs are the key focus of this work, to start with, as well as offering other organisations the opportunity of participation. We want you to be able to use the historical work of the first 50 years of the ICA for your own benefit, growth and effectiveness. We also want to enable you to find, download or request material scanned and add your work to the Global Archives so it can be available to other ICAs and interested parties. You will learn how to do this with “hands-on” guidance during the assembly.

The VGRA will be an opportunity for people from multiple locations to collaborate on some action research. We have found that a group of people, working in pairs, can do very creative work. Coming together later for sharing and deciding on next steps allows work to continue without any central control. This will be enabled by our able Tech Team support.

You can invite others working with you to join a research team of your interest, either an existing one or a new one of your choice. Currently we have four active research teams but expect more. You can see current Research Collections and follow their work in the following web page: (www.wedgeblade.net/wordpress/).

Please consider participating. To register go to: <https://docs.google.com/document/d/1FpWOFYJOiRqvulHuMy9-kjrQcxAoTIOB8jxuLxrX5FY/edit>

Details of how to participate and how we can help you connect your archived work to the larger data base will be sent to you.

In mid-August we will get the teams set and guide them from there through the GARA. We hope this work will continue after the assembly is over and will be self-directed. Please join us. This is for you!

Questions regarding the GARA

I have some good models I've created, but not shared. How do I get them into the archives or into a specific collection?

The GARA Design Team consists of Jack Gilles (jackcgilles@gmail.com), Gordon Harper (ggharper1@gmail.com), Teresa Lingafelter (tlingafe@gmail.com), David Scott (drdscott72@gmail.com) and James Wiegel (jfwiegel@yahoo.com).

Great! We anticipate a team working on this during the assembly that you can join and help design the process for doing this. Let us know if this is an interest of yours.

How much time will I need to participate? Whatever you can. Teams are self-directing. Whatever time you can commit is between you and your team.

How much will it cost? There is no cost for online participation. If you come to Chicago, there is a reasonable room and food fee. If a specific Research Team has expenses, it is responsible for getting the funds. In future, there will be a fee schedule for document scanning but none during the assembly.

Will some of this be recorded, so that I can access it later? We will do this for some of the plenaries and common interest areas. For instance, we plan to tape (YouTube) the dedication of the solar panel installation for the GreenRise building which will happen during the assembly.

(Ed. See inside back cover for more information regarding the Year of the Virtual Global Research Assembly.)



Urban renewal in a Chicago ghetto

By Gordon Harper

Because community development has been central to ICA's mission, the 5th City Project was among the first collections the archive team completed. This is from the introduction to that collection, curated by a team led by Gordon Harper and George West.

The 5th City Project set out to reconceive the nature of community organization and development. Launched in a small Chicago neighbourhood in the early 1960s, it aimed to be a replicable demonstration of the capacity of local people to transform their own communities – even when these were seemingly hopeless urban ghettos or desperately impoverished rural villages. The 5th City model laid out a remarkable picture of what comprehensive development anywhere could look like, along with a new and different approach to catalysing the needed changes in the people and on the ground. In the decades that followed, it would become the basis for thousands of grassroots initiatives in community transformation around the world.

The project had its beginnings in 1963, when the Ecumenical Institute moved its office and staff residences from the suburbs of Evanston, Illinois, to the inner city of Chicago. Its new base, carefully chosen, was on the West Side, in one of the most distressed parts of the city and one with an almost exclusively black population. It had high crime and unemployment, a large number of run down or abandoned housing units, inadequate public services such as trash pickup, deteriorating schools and virtually no locally owned businesses. There was little access to healthy foods and an absence of opportunities for any kind of meaningful civic involvement.

The staff researched the overwhelming problems in the West Garfield Park community and set out to develop a comprehensive plan to address them. The 5th City Community Development Project that emerged would be a primary expression of the Institute's three overarching strategies: contextual



The Iron Man statue, 5th City, Chicago.

Oprah Winfrey narrates a 5th City YouTube, now celebrating 50 years as a "decisional community" on the West Side of Chicago.

education, spirit motivation and community formulation.

The staff designed the 5th City Project to be nothing less than a model and a demonstration for developing authentic human community across the planet. It would be comprehensive, capable of addressing every aspect of the economic, political and cultural life present in any community. At the same time, it had to be "contentless," meaning that the decisions and actions of the local people would provide the specific content. The staff made it clear that they would be part of

the community formulation process only as catalysts, enabling the community itself to determine what changes it wanted and how it would go about achieving them. Finally, the methods used to engage the community in making and implementing those decisions would need to be applicable in local communities everywhere.

These methods arose from the Institute staff's own highly participatory lifestyle and decision making processes. As these methods were tested, refined and reshaped in 5th City, they would later become the basis for the extensive future work of its successor, ICA, the Institute of Cultural Affairs. These would include major projects in the United States and international community development, as well as facilitating organizational transformation and launching educational experiments that ranged from preschools to job training programs and ventures in higher education.

At a time when many communities were adopting a more confrontational and adversarial approach to motivating people cut off from resources and services, the 5th City Project charted a cooperative and collaborative course. While insisting on the primacy of the community to make the decisions about its future, every effort was made to work with the existing structures and public services. The result was a partnership form of urban renewal. Rather than seeking to build community by stoking outrage and anger, people formulated a shared and attractive vision of their desired future, identified the blocks to that vision and developed long and short range plans for bringing it into being. The Institute assigned members of its own staff to work in the community on a daily basis, alongside its existing and emerging leadership.

5th City first took its name from 5th Avenue, the northern boundary of the community. Later, the name came to symbolically refer to any community that made a comparable decision to assume full responsibility for its own future. Five

fundamental principles or presuppositions defined what came to be seen as distinctive features of the 5th City approach:

1. Delimited geographical area:

A way to clearly delineate the physical boundaries of the project was essential to the comprehensive approach. It fostered a strong sense of community identity in which the whole community could participate, reducing the sense of chaos created by the seeming impossible task and enabled a clearer picture of the maze of problems to emerge. It curtailed the dissipation of energies and made it possible for the project to reach to the last citizen.

2. All the problems:

Every issue facing the community needed to be acknowledged and addressed simultaneously. Piecemeal approaches spread out over a long time frame would fail to get at the real issues and would not create the needed morale for action. Indeed, such approaches tended to cultivate negativity. Problems reinforce one another, and in order to move one problem toward significant solution, it was necessary to move them all. This meant developing an analysis of all the problems in order to understand their interrelatedness and make it clear how they mutually supported one another. From that perspective, and by targeting and focusing on the major underlying contradictions of the community which this revealed, it was possible to impact all the problems of the community at once through the actions that were taken.

3. All the people:

Every person and every age level had to be involved, and right away. Just as community problems reinforce one another, so the postures of the various age groups powerfully influence each other. If the elders were neglected, they could communicate images of hopelessness and submissiveness to the young. If one group decided to do something, its members would find they needed the support of the rest of the community to be effective. To form an authentic community identity, all the people had to have the opportunity to participate in a significant way in the decision making that would shape their destiny.

4. The Depth Human Problem:

This was the single, most critical reality that had to be dealt with immediately and forever after. In distressed communities, it is always some form of self depreciating and

thus debilitating image of oneself and one's community. Every person and every people operate out of a deep seated self-image. Practical actions result from that interior image and the self-talk that accompanies it. When one's self-understanding is of being a second-rate human being, that one cannot succeed or is not worthy of success, very little can be accomplished. This recognition was at the root of everything that had to change, with all else resting on it. Unless the imagination of the citizens was somehow refurbished or recreated, nothing else would be lastingly altered. Images of authentic self-esteem had to come into being in order to release the needed motivation, courage and creativity that reformulating a community required.

5. Symbols are key:

Everything that happened in the community would ride on the power of symbols. Symbols include songs, celebrations, festivals, rituals, recognition of accomplishments and the graphic image of the geographical area itself, along with its distinguishing name, landmarks, art pieces, stories, rites, statues, flags and insignia, its leaders, heroes and respected persons. These things were foundational to inclusive social change because they were essential to reshaping the existing images of self-depreciation.

An effort that deals with a substantial body of people depends on symbols. In creating any community, large or small, a sense of commonness in mission must be developed. A commitment to its corporate task defines a community, and this is mediated through living symbols that are crucial to the morale and expectation in people. These symbols make the difference between ongoing social despair and fresh, creative energy. In 5th City, they had to permeate every principle, model, strategy and structure of the reformulation effort.

This sixteen block area known as 5th City would quickly become a globally recognized community development project. The symbol of the Iron Man, the black statue erected by the community to depict its people, full of holes yet standing tall, would find its way into rural villages from India and Kenya to Australia and Venezuela. Its story would inspire community initiatives across the US and in dozens of countries where people undertook their own renewal efforts. It would be held up as an exemplar for urban renewal by Chicago mayors and become the subject of documentaries, one narrated by Oprah Winfrey. The community,

over the years, would host and provide tours for visitors from many other countries. Its preschool program would win national awards for its innovative approaches to early learning and helping to instill images of self-worth in its young people.

Touchstones for the future

In the midst of this influence and acclaim, the practical reality was that things were always falling apart in 5th City and having to be done over, restarted or put back together. There were remarkable successes to celebrate, but also crushing disappointments from which to recover. Local leadership had frequently to be reconstituted and plans revised to accommodate unanticipated setbacks. Institute staff worked directly in the community for several years and then handed over their roles to the local leadership. What was remarkable was how, over the decades since its inception, a core of those dedicated local leaders has kept the vision of 5th City alive and the energy for continual change flowing within the community.

The methods and models developed, tested and refined in 5th City became the touchstone for all the Institute's future work in building community. The work was the basis for the more than 5,000 Town Meetings held during the US Bicentennial and for the hundreds of Human Development projects subsequently launched in rural village communities around the world. Its participatory methods and approach to strategic thinking and planning helped give shape to the new form of group leadership known as facilitation and was the basis for the formation of the International Association of Facilitators twenty years later.

The 5th City Project was a venture in organizing and changing a particular neighborhood in Chicago, but it was always much more than that. Its model of what a fully functioning human community could look like was breath-taking in its comprehensive vision. The reports and stories of what its people had accomplished catalysed the creativity and motivation of many far beyond Chicago. 5th Citizens, wherever on the planet they might show up, would be marked not by always having phenomenal success in turning around their distressed communities, but by having been themselves transformed in and through their collective effort. They would be people living out of a profound yes to their own lives and the communities into which they chose to pour those lives. □



Path of the 4D Facilitator

By Jack Gilles

I arrived in Chicago from my home in Litibu, Mexico, with my wife, Judy. It was familiar territory: the airport, a taxi ride to the Uptown neighbourhood, then, what is now called the “GreenRise” building. It was the same journey that I had made years ago in the 20th Century.

But when I got to the 6th Floor to take part in the Global Archives Project as a “sojourner” my imagination went wild. The sight of photos of people whom I had so loved working with and reports and artifacts from places such as Mumbai and Maliwada village in India where I had once worked triggered old memories, dreams and stories.

I viewed the iconic timeline of our work by archivist Paul Noah.

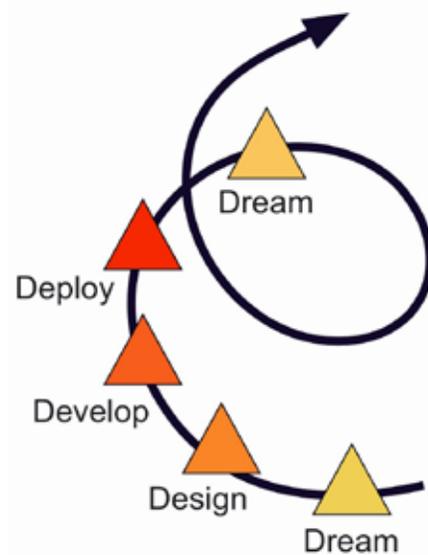


As I looked at all those images, I was back in the 20th Century, back from the future in a long-gone era. The words, audio recordings, musical notes and artifacts revealed the intricate, previously scattered and invisible pathways of ICA’s work. I was revisiting its design shop of ideas, walking on the “dream-tracks” that Bruce Chatwin describes in *The Songlines*, his book on Aboriginal mythology and the walkabout (read it here: [https://mipnfirstyearstudents.wikispaces.com/file/view/Bruce+Chatwin+-+The+Songlines+\(pdf\).pdf](https://mipnfirstyearstudents.wikispaces.com/file/view/Bruce+Chatwin+-+The+Songlines+(pdf).pdf)).

In each era on the timeline, ICA’s work began as “dreamings” in research groups. Someone would then sketch a model and it became a design. Sometimes the dream track stopped there. At other times it developed into prototypes and mature programs like the 5th City Human development Project.

Paul’s diagram of this process is called “4D Innovation” dream, design, develop and deploy. That is followed by dreaming again in a

new iteration. Someone who looked at the diagram (see illustration) asked: “What’s Dreaming” the rest are pretty familiar?” I said: “Dreaming is where human imagination comes in; Dreaming seems to be the answer to the question “Just what do you think you are doing?”



Developing LENS seminars

As I browsed on my computer, Marge Philbrook, the Archivist-InChief, poked me in the ribs and said: “Jack, snap out of it, stop reading and reminiscing!”



“We’ve got to organize stuff, not get lost reading it. We got to get to work here finding and organizing the best of these materials so 21st Century people can use this stuff. Where do you want to go to work”?

LENS, I said, referring to the Leadership Effectiveness & New Strategies, an early seminar that led to the development of facilitation methods and facilitation communities of practice.

I got busy. First, I did a keyword search for LENS in the Archives database. Then, I walked over to the filing cabinets and found some documents. Some had already been scanned and I could read them on my computer screen. Too much data – it was like trying to drink from a fire hose!

Theme Search for LENS 325 LENS Related Documents		
	E	F
188	Global Report: The Ugly American - LENS lecture?	659
189	LENS Housing Authority of Charleston, WV	659
190	LENS Permeation	wes
191	LENS Berkeley Metropolitan Transportation commission	659
192	LENS Methods	wes
193	Resurgence and LENS	wes
194	LENS (I/S) Course Formulation	wes
195	LENS Male/Female Work	wes
196	LENS MN Department of Natural Resources	659
197	LENS Cultural Discourse - LENS - Houston	659

After a while, I began to see how ICA’s Innovation had progressed.

First, there were early “Dreamings” experimental courses like NINS (New Individual in the New Society). There were lectures and workshops on the role of the “new individual in a new society”, and a social philosophy for rebalancing the economic, political and cultural dynamics of our time. But there was not much on group facilitating. One design focused on the individual was called “Living Effectively in the “New Society”

Dreaming. I was knee deep in the details of papers and diagrams! What is interesting about this old dreaming stuff in the Archives? Why keep it? Today, we can see the many risks taken and the many ventures that failed gloriously just so that people could learn from experience. In the same way, resiliency has been built into ICA’s innovation process with all that research done in the last century. People then probably asked “What in the world are you all doing with this LENS stuff”?

Designing. In 1973, a new LENS seminar emerged. It was a stable “think tank” aimed at people in specific organizations who could gather off-site after work. They focused on “Leadership Effectiveness” and figured out how to execute “New Strategies”. There was a LENS campaign in the Southeast Asia-Pacific area

that resulted in many such seminars. One ICA model in these LENS events and there were many – was the Social Process diagram, which later led to the Organizational Process diagram. Local communities, organizations and companies used this to plot strategy and organizational change instead of an “org chart”.

After reading 325 papers and getting lost in LENS data, I was tired. I needed something different – not just documents but the stories that went with them.

Bene Brown says in a TED talk that stories are “data with a soul”. That was what I needed – stories of LENS seminars. I needed to find them, write them and tell them.

I found them in a video clip of an interview with an ICA veteran who had been a part of this campaign. We called him up and did an interview. We made a teaching model from his client case study of Merciful Hospital (not its real name) that raised a hard question: Given the facts, how do you not only design but also implement change in a complex organization like Merciful Hospital?

The Driving Question:
How do you design & implement change in a complex organization?

The Project Inquiry:
Lee Early's Practice @ the Merciful Hospital Project

The Hospital's Question:
How would you design & implement whole system change in organization facing going-out-of-business issues?

Your Challenge:

1. Prep a Design Session with the CEO & Board of Directors
2. Develop a New Strategy
3. Deploy the Strategy Goals within 90 days.

The triangle in the illustration is a “Corporation Process Model” blue is economic, red is political or organizational and yellow is the cultural process dynamics of organizations. The Merciful Hospital Board used it to focus strategic actions that were then implemented with help from a consultant coach.

This would be an interesting case for an online “project based inquiry” by people interested in responding to questions such as designing and implementing change in organizations.

Deployment. This is about making things happen, implementing and going to scale, not just doing one-off events. It is about changing the direction of things, not rearranging the deck chairs on a sinking ship.

I looked through files and read books in the Archives written by ICA colleagues to find a simple illustration that would show how LENS-style facilitation was deployed. I found one of the original LENS seminars done with US state-government agencies. I looked at the VisionContradictionStrategy charts produced in the seminar. I was surprised to discover I was one of the facilitators at this event

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with the Minnesota Department of Highways. I also found some interview notes of people who know about deployment – Mirja Hanson and Sue Laxdal.

Mirja did many LENS seminars during the administration of one Minnesota governor who was interesting in making state agencies really work for the people. She and Sue wrote about this in *Government Works*, a book edited by Jim Troxel and available at Amazon. Their chapter is titled *Building the Habit of Transformation in the State of Minnesota*.

We would like to sponsor a new version or update of this example of Deployment and see what new dreaming might occur. Both Mirja and Sue helped to inspire and sustain the ToP (Technology of Participation community of practice) with their own dreams, and innovations.

Facilitator, a book by Jon and Maureen Jenkins, a sketch on an old fashioned blackboard might look like this:

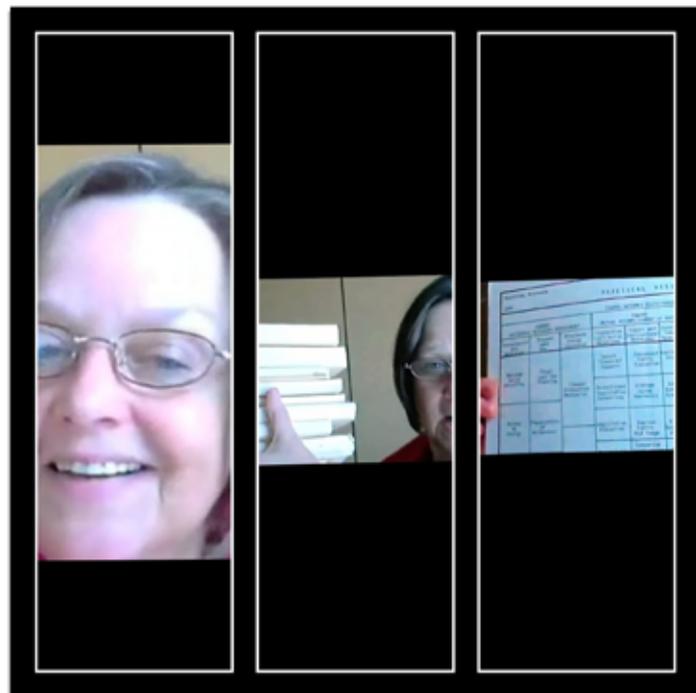


The role of a facilitator might be that of a navigator. Facilitation procedures might be more like conversations and stories to help people navigate and focus on the following:

- Knowing create and share awareness of data in stories with soul
- Being invite people to be present, to say where they stand and what they stand for
- Doing engage in project-based inquiry and execution that lay down new dreamtracks that make something good happen in our time

When all three are integrated, you have integrity the kind of Integrity that ICA founder Joe Matthews talked about seeing in the Maliwada Human Development project. People become their own navigators whether in a village, a government agency or as the CEO of a large corporation.

This is what Harvard philosopher Sean Kelly calls for in his talk *Staying Human in a Technological Age* (go to <https://www.youtube.com/watch?v=8g8ue3dYpN0> to view this three-minute clip).



Facilitating in the 21st Century

One last point: What does it mean to be a facilitator and to facilitate in the 21st Century? This is a good question for communities of practice like the ToP network, the International Association of Facilitators and the Facilitators Network on LinkedIn.

Where would you begin dreaming? What would the first sketch or image look like? Using categories from the Nine Disciplines of the

E-toolbox for the educator

By Steve Harrington

I got a call from a friend. I thought he was in New York but on my smart-phone I could see he was someplace else. Loren was calling from Nepal with a question about finding Imaginal Education resources in the ICA Archives.

Isn't it strange how in the 21st Century phone calls can come from anywhere and go anywhere – and even be face to face from Nepal to me at home in Costa Rica on a sunny Sunday morning?

Loren said: "Steve, you are part of the 'ICA Living Archives' tradition right? I have a question for you... is there anything in the ICA Global Archives that could help a guy trying to help school teachers create curriculum that isn't just rote read and repeat learning?"

I laughed and said: "Loren you're the guy with a PHD in education, right?"

Yes, he said. "I want some fresh ideas on how to work on site with these elementary school teachers like Rubi, who is teaching English as a Second Language at Glen Buds Secondary School. Can you help?"

I told him about the Imaginal Education Collection website where there is a video clip of an interview with a former elementary school principal who used Imaginal Education methods in his school.

Loren grinned and said, "Steve, that's why I called, how did he get all that imaginal education stuff into an entire school like that? Can't you e-mail me some of the curriculum building materials and share some of that good stuff?"

I replied: "You know, the Global Archive Project resources are just beginning to come together; it is like a gold mine but you have to get out your pick to search for the gold nuggets first. I'm still learning what's there, how to use the new online master databases. I don't know what – or how – I'm still learning, sorry!"

He was disappointed. He really wanted me to help.

After a long pause, I offered to coach him on the standard "Action Planning Method". We talked about how to make it engaging and fun for the teachers. He promised to try it with them.

After we hung up, it bothered me that I couldn't lay my hands on materials that would help Loren mentor those school teachers and put imaginal education curriculum and tools to work in their school. I knew that the good stuff MUST be there – but where was it? I began digging. I found some nuggets of gold.

The first was Chicago's Learning Basket materials for very young children (view at <http://www.learningbasket.org/basic.html>) on the ICA website. I didn't know that this program was up and running but the age-focus was not right for Loren's needs.

Next was a manual of some early Imaginal Education work – the "5th City Preschool," a national demonstration project done in Chicago in the early 1970s. I felt I was getting closer to what Loren was asking for and what might be useful to some school teachers in Nepal for creating a curriculum.

Finally, there was a big chunk of gold on some 10-year-old floppy disks – Image-based Instruction Foundations and Pedagogy, a book long out of print. It was edited by OliveAnn Slotta, Denver, and dated 1996. Could we recover the files on media using technology that was nearly 20 years old? Yes, we could!

The Global Archives Project has decided to publish this workbook as an eBook. OliveAnn and about 20 readers and commenters are working online to review and annotate the sections.

Loren doesn't know it yet but I'm going to ask him to try out the workbook with the next batch of teachers he mentors so that they get the "what-why-and how" of



Rubi teaching at the Glen Buds School, Kathmandu, Nepal.

Imaginal Education and practice generating curriculum and projects for the learners.

I told him that someone else can have the job of inventing new ICA programs one day. Me, I'm a member of the "living archives". I'm one of those people trying to find chunks of gold left over from ICA's work in the last century. We want to put those chunks of creativity into the hands of teachers like Rubi and others who work with the young to bend the new direction of history.

The plan is to have the workbook ready by around August 15, 2014. Until then, here are some links to explore:

Glen Buds Facebook Page
<https://www.facebook.com/pages/Glen-Buds-Secondary-School/193143780799115>

Loren's emergent learning community <https://plus.google.com/communities/114436644400419668935>

The origin of the term "Image" as used in "Imaginal Education"
<http://webcache.googleusercontent.com/search?q=cache:http://www.infactispax.org/volume7dot1/jen.pdf>

One of the founders of the [Constructivist paradigm, Jean Piaget](#)
[http://en.wikipedia.org/wiki/Constructivism_\(philosophy_of_education\)](http://en.wikipedia.org/wiki/Constructivism_(philosophy_of_education))

[Sign-up for news updates on the workbook](#)
<http://wedgeblade.net/wordpress/imaginaleducation/blog/> 



Guatemalan village takes charge of its future

By Joaquina Rodríguez Ruz

An hour's drive from Guatemala City is Conacaste village. The ICA selected it for a Human Development Project (HDP) in 1978. A research team from North America and Latin America, which included George West, Inga Bessin and Father Rafael Dávila, visited the village and explained what the project was about. Conacaste residents accepted the proposal and sent a delegation of 10 people for training at an HDP set up in Caño Negro, Venezuela. From this point on, they were excited about what was coming. Conacaste, like many of the communities chosen as pilot projects by the ICA all over the world, had a low self-image. Many of its inhabitants had no access to basic services and education was not a priority. Even villages on the outskirts of Guatemala City looked down at Conacaste.

After the delegation returned from Venezuela, the villagers and ICA volunteers from North America prepared a community questionnaire and created a 20-year development plan. It envisioned a series of projects but the most profound change was people discovering that the future of Conacaste was in their hands.

The first project accomplished was providing the town with electricity. Another

Joaquina Rodríguez Ruz is a staff member of ICA Guatemala.

important one was a pre-school program run by the village with support from the ICA. Its highlights included training courses in Imaginal Education Methods, multiple intelligence abilities and four kinds of learning methods. The program expanded to eight other villages. Other projects soon followed: a drinking water system and small industries like bakeries.

Today there are three such industries exporting their products to other communities. The streets are paved. There are four kilometres of paved roads. The village has begun a cooperative that contributes to the welfare of the majority of inhabitants. There is an agricultural association. Farmers now use drip irrigation; even some of the youngsters have adopted new techniques to protect their crops. Women have continued sewing classes, which are now equipped with electric sewing machines.

The exchange of ideas with facilitators and people from other towns through various ICA programs has led to a major shift in the culture of people. It has also been a moving experience as summed up in the village slogan: "Conacaste, people with their hearts in the right place".

We still have challenges ahead and are devising strategies for these. Many people have left the village, others are just beginning to make their dreams come true. □



Peru zooms ahead with self-development

By the staff of ICA Peru, translation by
Amanda Urrutia, ICA Chile volunteer

Peru's Institute of Cultural Affairs (ICA-Peru) has been developing training programs for community leaders using the participative technology of ToP Methods.

One is a leader-facilitator training program for rural community leaders called Go Ahead Peru. The 21-day program, launched in 2007, focuses on imparting knowledge, developing new skills and changing attitudes. The aim is to build up the leadership capacity of participants so that they can respond to the needs of their community and collaborate with various actors on the scene.



ICA-Peru's training centre in San Vicente de Azpitia, 80 kms south of Lima.

The curriculum is based on needs identified in the community and deals with the cultural, economic and social aspects of development. Workshops are followed up with practical, technical or productive activities. They are the starting point for new business enterprises. There are a total of 65 events that include seminars, study sessions, practical experiences, study visits and celebrations.



Community leaders practicing techniques for vaccinating cattle and for giving them vitamins. The lack of such skills in the past left them dependent on outside experts.

Leaders begin their day at the training centre in Azpitia at 6 am by cleaning their work areas. Small teams and discipline help to foster positive habits. They also help counter the negative attitude men have to "domestic" duties in the male-dominated society.

Impact on the community

At the end of the three weeks, the 30 participants graduate as Leader-Facilitators. They return home with a four-month implementation plan during which they use what they have learnt to set up projects and enterprises in their community. ICA-Peru's approach is to incorporate in the training program a plan for each town based on its needs with a schedule of specific dates for various events related to its development.

Many graduates, especially women, return with a firm decision to share with their people what they have learned. They also go with plans to start their own business. Many of them would have waited long for the opportunity that the training program provides. They would have had to make arrangements to handle family obligations in order to come, leaving their children with relatives and sometimes even bringing along their babies to the training program.

An important aim of the training program is to inculcate among the graduates a new state of mind and a positive attitude towards their community. When they return highly motivated and carry out activities favourable to their village, it makes a big impact on their families and neighbours. Many who turned down the chance to go for the training then tend to regret their action.

One graduate, Lidia Guerrero, said: "This Program was important to my life, it has opened my eyes; before this I was in the dark. Now I see things differently." She started a new business – fruity yogurt. With the help of ICA consultants, she perfected it. Each time we

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Among the ideas graduates take back to share with their community are healthy recipes for food such as cakes made with local resources like quinoa, horse bean and potato.



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visit her community, we see that her self-confidence and income have grown and her business is evolving. There are many other examples like her. The ICA-Peru team coaches such graduates to motivate them to lead their community.

Participants in this training program come from communities located high up in the mountains at an altitude of 2,500 to 5,000 metres above sea level and from native communities living in the jungle.



Leaders using Participative Technology (ToP) to help their community build a vision of its future.

Enduring results

After years of using our methodology, we have exemplary communities that show that the Go Ahead Peru program produces positive results. Visiting these communities provides a learning experience for our new trainees. It is difficult to visit each graduate but we have contacted 70% of them. It has been gratifying to listen to their account of what it was like to have visited Azpitia and undergone a training that has changed their lives in so many ways.

Some of their accomplishments: taking care of issues in their communities; holding effective meetings; completing long-delayed infrastructure projects; starting new enterprises: organizing community work; initiating artisan workshops; and getting consensus on development plans. All this demonstrates their commitment, responsibility and will to help develop their own communities.

ICA-Peru's leadership training programs

Over the last 35 years, ICA-Peru has helped people take charge of their own development. Building effective leadership has produced positive results in these communities. The following are the programs developed over these years:

We started with a Human Development Project in Azpitia in 1979 to create a broader vision for the development of the town. Azpitia received the "Lampa de Bronce" Award from the government in 1984. The award recognizes it as the most effective working community in Peru. Today, it is a tourist resort and an example to neighbouring towns.

Working with CORDES, ICA-Peru held Rural Regional Development Symposiums in eight regions (Arequipa, Cajamarca, Cusco, Lima,

San Martin, Junin, Piura and Puno) in 1984. The aim was to support the development of communities by helping them document and share successful methods they had employed.

We began a new project in 1985 called "Industrial Zone of Villa El Salvador Pilot Plan Implementation". The aim was to organize, develop and transform informal enterprises in a poor zone, south of Lima. Today, the industrial park provides jobs to many. The program was supported by the United Nations Industrial Development Organization (UNIDO).

During 1990, we were involved in several activities in neighbouring countries. These included leadership training and organizational motivation programs, supported by the Mothers Clubs National Confederation, in eight departments (or states) in Bolivia. We also held training and consultant activities using participative strategic planning methods with different entities in Colombia and Ecuador.



Leaders visiting a family-owned guinea-pig farm. The project, started some years ago with the help of ICA-Peru, now has 15,000 guinea pigs and provides jobs for the community and an income that sustains the family.

We implemented a training and demonstration program in 50 towns in the valleys of Cañete and Yauyos Provinces, Department of Lima, during 1995. It showed how leader-facilitators could take on the development of their villages and set up family enterprises such as rabbit and guinea-pig farms. This program was then replicated in the Fortaleza River Valley, in the Ancash Department.

Following such projects, the Lunahuaná-Cañete district has emerged as a strong tourism and economic centre this year and we now have another strong symbol of self-development to share with other towns.

We held a series of strategic participative planning events for village projects in Fortaleza River Valley during 2003 to 2006. These focused on improved technology for breeding small animals, strengthening of self-esteem, and community organization and leadership. We also began an avocado fruit farm project. These producers received an organic certification from EUROGLECH enterprise.

Following the earthquake that affected the capital and the Lima and Ica regions in 2007, ICA-Peru developed a house reconstruction program with the help of Japan Platform and Hans Seidel Foundation funding. Up to 3,450 temporary homes and 320 kitchens were built. We also held a training program for development promoters to lead the organization and family enterprises at Chíncha Alta districts.

In the last few years we've been focusing on leader-facilitator training to promote self-development in communities. We are working in 15 regions, each with an average of 313 communities. We have built a committed leadership and expect the synergy to motivate villagers to start enterprises to better themselves and thus the welfare of the population. These programs are supported by mining, oil and hydroelectric companies as well as by other organizations that work in or with the communities. □

Hone your skills with the Machakos game

By Steve Harrington

It is easy to search for Human Development Project documents now with Master Archivist, Marge Philbrook, and the new database tools in the Global Archives Project. Sometimes one can find reports, training programs and photos too.



But reading about it isn't quite like being there. Being in a Kenyan village, for example, and working side by side with local people to plan and execute a project like better health-care services is far better than reading.

One day we discovered an Imaginal Education gem in the Archives – a game actually – not Dungeons and Dragons or World of Warcraft but the Machakos Village Development Simulation Game. As we looked at the game gear, we realized we needed a “game guide” to recapture how the game is played. Ken Otto got the game organized, and then video-taped the playing of the game.



Very interesting. The game puts you in a “situation” – a group of villages in the Machakos District of Kenya. The host or “game guide” invites a team to “come pull together – to “Harambe, Harambe” – and sing a new song like Kenyans do – to share

an opportunity for a small group of game players to operate as a team, to work side-by-side with local people on economic, political (organizational) and cultural challenges.

After accomplishing project goals such as having fresh water, health-care access or jobs for kids when they leave school, they celebrate their victories. Team leader Joseph Flowers laughed at the end of the game and said, “Well, it’s a learning experience leading a project team in Machakos. Our challenge was to work with the village of Kamweleni to help them build a water tank that they wanted...sometimes we were successful getting materials and completing our tasks, sometimes not, getting something done takes a lot of patience.”

What would it be like to go on a shared journey of human development like this on the other side of the globe or even in your own backyard? What are the project development skills needed to do human development projects in the 21st Century?

These days very few real-world problems (challenges), show up organized in “one brain units.” It’s not like completing a private crossword puzzle in one sitting over a cup of coffee. Instead real challenges take a group of people pulling together in a team. But in our time “come-pull-together skills” are a scarce but learnable skill, apparently when there is a little patience and humor.

More than two million people have watched a short video clip demonstration of how self-managed project teams learn to take up a table-top challenge. There is a lot of laughter in the 4-5 minute video clip, the Marshmallow Challenge (view at http://www.ted.com/talks/tom_wujec_build_a_tower#t-19396). Various groups have taken the Marshmallow Challenge including kindergarteners, MBA students, experienced business leaders, architects and engineers.

The idea of a table-top “Design Challenge” like the Machakos Game or the Marshmallow Challenge is to

understand what it takes to work collaboratively by practicing skills in a fun, new environment. In educational circles, the topic of “project based inquiry” for small groups is a very hot topic. It is one of the chapters in OliveAnn Slotta’s book, Image-based Instruction, Foundations and Pedagogy, soon to be published at the Global Archives Project website Imaginal Education.



The Global Archives Project Research Assembly in September plans to offer an 18-minute version of the Machakos Game. It will not be on a table-top but on a computer screen for remotely located teams using collaborative tools. We’d like to hold a competition with small teams drawn from different communities of practice: ToP, IAF, LinkedIn Facilitators, Appreciative Inquiry, Imaginal Educators and the new 21st Century Global Educators network. □



You are invited to an On-Air Design Challenge by signing up to join an “on-screen” team to take the 18-Minute Machakos Human Development Team Challenge from your smartphone or from your computer screen. More information is available at the Global Archives Project Imaginal Education Collection website.



Hope Underground



By Donna Woodard
Ziegenhorn

Hanging onto hope is not easy. Just when your heart surges with the feeling that life really is as good as your head has tried to convince it, there is another siege on Sarajevo...the kitchen sink backs up...and one of your kids shows up with pin worms. That's how it is with me and hope. I forget there's not supposed to be a reason you have it. So the daily barrage of events – from global dilemma to household crisis – often drives my sense that “life is unfolding as it should” underground.

I was suffering with this generalized malaise of spirit recently when my husband, Dallas, and I passed through Chicago some years ago and stopped to spend the night at the Institute with our dear friends Phil and Marge Philbrook. One of the things I've always admired about them is that they “live hopeful”. They honestly seem to welcome the very catastrophes and petty annoyances which assault my fragilities.

That evening we went out to dinner together. I was primed for latching on to some of that good Marge and Phil spirit. We would talk of important things. And, of course, they would pull signs of meaning and hope out of the direst scenarios. Coupled with this would be their prevailing good will, common sense and infectious laughter.

They were as I anticipated, but it wasn't rubbing off on me. First, we talked about the crisis in photosynthesis. Phil said that only 40% of the sun's power is now available for plant life. The reasons are related to global population...decreasing wetlands and forests and the sheer amount of space used up by cement and highways. If the population doubles as predicted over the next 35 years, the percentage of sun power will shrink to 20%, Phil said. “How do

you hang on to hope knowing that fact?” I wanted to ask.

But then the conversation turned to the Women's Conference in – Beijing. Soon we were noting that the plight of women is worsening, not improving, in India. Wife burnings are increasing. “How do you hang onto hope knowing that fact?” I again wanted to ask.

We were side-tracked by a woman entering. A young girl, perhaps eight or nine, followed behind her. The woman was drunk. She crossed the restaurant, berating the waiter in a slurred, loud voice. The girl stood silently, a back pack over her shoulder. The woman careened back to the door. The dark-haired girl trailed her wordlessly with sad eyes, slumped body, and, no doubt, an empty stomach. Again I asked myself the same question.

It was still on my mind when we returned to the Kemper Building. I had asked Marge and Phil to give us a tour of the ICA Archives. Along with Lyn Edwards and volunteers, they were working tirelessly to organize and manage this massive project. We took the stairway down to the basement. It opened on a long darkened, corridor, giving the impression of entering the catacombs. We followed along the musty passage. Pipes hung low over our heads. At a turn in the hall, we came upon a door marked, “The Global Archives” and turned the knob. Inside, it was exceedingly light. (There's something very Jungian about this!)

Row upon row of ancient painted five-drawer file cabinets stood neatly. Posters lined the walls. Their colours of yellow, rust and beige were familiar. The quotations came back to me:

- *He who bends shall be made straight*
(Lao Tzu)
- *The perfect Yogin acts unmoved by passion and unbound by deeds, setting results aside*
(Bhagavad Gita)
- *The weakness of many men is that they do not know how to become a stone or a tree.*
(Aime Cesaire)

Phil sat down at the computer to demonstrate a search. I said “Look up ‘story.’” He did. One at a time in bright green print across the screen crawled... Aboriginal story...Fifth City story...Iron Man story...Local Church Cadre Story.

Scientists say that every cell in the human body carries memory. That's how I felt as each “story” entry popped into place. Like my entire body was physically waking up to a memory of something I once knew well. But what was it?

I wandered over to those drawers and began my own undirected search. Randomly I pulled open cranky drawers. The smell of old paper rose up. I fingered worn manila folders with pencilled labels like JWM (Joseph Wesley Mathews) Lectures, “Broodings.” I lost myself in a paper on Accountability. I opened a drawer of Betty Pesek's sheet music and found myself singing out loud the words of “This is All I Ask of You”.

At that moment I was sure I could spend the rest of my life in the Archives. I felt as though I had come home. I'm sure that every wise and good thought and every profound insight into human life – not to mention poems, songs, stories and

Going green in Taiwan

By Gordon Harper

It took a while for the environmental movement to register on the ICA screen. In my own case, I gave it serious attention only after our UN collaboration, the International Exposition of Rural Development, culminated for us in Taiwan in 1985.

In 1987, the UN and its Brundtland Commission had issued its explosive report on development and the environment, called *Our Common Future*. The report became a worldwide bestseller. It showed economic and social development, locally and globally, inextricably connected with the environment in which that development occurred. It argued that its impact on that environment was not tangential but a critical aspect of responsible development. Suddenly, a new term from the report, “sustainable development,” was in the air.

Like the millions who studied this report, our understanding of what we meant by development was powerfully addressed – so much so that ICA appropriated the report’s title for its international conference the following year in Mexico. There we explored how this would change what we did and how we went about it.

We brought this new understanding into ICA programs in Taiwan. Some small non-profit groups were starting to appear publicly on the island (up to then, they had been considered suspect by the government). Taiwan created its own Environmental Protection Administration. One of Taiwan’s prestigious academic institutes issued a sobering projection (*Taiwan 2000*) of what lay ahead if nothing were done to address a long list of critical pollution issues. The editor of these studies accepted our invitation to join our ICA Advisory Board.

At first, we found places where we could help direct attention to the topic. ICA was a member of the American Chamber of Commerce in Taiwan, and we held meetings that looked at what members might do to curb the industrial waste and pollution of their operations on the island. ICA helped form the Chamber’s environmental committee, which brought in speakers and programs to inform the expatriate business community of the new regulations that were coming and how it could work with rather than against these winds of change.

We also decided we needed our own programs in this arena. Our first venture

was to create an Environmental Roundtable, a monthly gathering of ICA colleagues, local environmentalists and expatriates for discussion of aspects of the topic. With the help of a local computer users group that otherwise mostly distributed counterfeit software, we started an electronic environmental bulletin board for posting environmental information, discussions, news items and a calendar of upcoming events. We helped to publicize Earth Day and organize clean-up workdays in local communities. The international radio station in Taipei became our partner in interviewing our environmental speakers and recording and broadcasting the events that we sponsored or co-sponsored.

In 1990, ICA asked Taiwan to host its next international conference. The program would focus entirely on ways of caring for the environment. We were fortunate to obtain support from the Taiwanese government, which provided the venue. We invited speakers and workshop leaders from the public and private sectors as well as non-profit organizations across the Asia Pacific to share their efforts and plans for combating pollution and preserving our natural world. Daily email reports linked people as far away as the United States and Europe to the conference, and we shared their responses with the participants. One of our small contributions to changing our own ways was to distribute the final reports to participants at the closing plenary entirely on floppy discs – what we would refer to as the first paperless ICAI conference.

The father of deep ecology

When you focus on something, amazing things just seem to fall in place. We were given the opportunity to partner with our local radio station in inviting an internationally respected scholar widely known as “the father of deep ecology.” Dr. Arne Naess from Norway was then in his seventies, with many books and honours, and a remarkably engaging speaker. ICA was privileged to host him and arrange his schedule with the many groups who wished to hear him during the week he spent with us.

The most delicious of these events for me was one we arranged with Taiwan’s EPA itself. Dr. Naess was the guest of honour at a session with the director and his staff, all EPA department heads being on board. They came to the meeting with three-ring binders full of information, ready to discuss

(Continues ▶)



pictures – can be found in the Archives. That’s why I wanted to stay there: to take it all in. Somehow my own life story is held down there in those underground cabinets.

But it was after leaving the depths of the basement that the real message of the Archives hit me. It was the name of the memory that woke up in me down there. Hope. The smell of the memory of hope.

Nearly 20 years ago I spent a year in the Cano Negro Human Development Project in a remote and needy area of Venezuela. Our team was often reminded that the value of living and working with the local people was not in what we accomplished. It was in the fact that we were present in a “hopeless situation.” Our presence itself was hope.

That’s the way I feel about the Archives. Because it exists, there’s hope. Beyond all the good reasons to feel despair today, the Archives reminds me there is a Hope which abides in all things. More than that, it says there is a People of Hope who abide. I open a file folder, and a hundred faces I know come before me. These are my people, my tribe. They have been, are and always will be. No wonder I feel at home down there.

When my sense of hope plummets again, I know where to go. It awaits me. Underground. I’ll find it along that dark subterranean passage at the modest door marked The Global Archives. There – where there literally is a light at the end of the tunnel – I will tease open a stubborn file drawer, pull out an old manila folder. There, in the company of visible and invisible others, I’ll stand silently and take in a stiff whiff of the presence of hope. ◻▶



Releasing the Aboriginal

▶ Continued ▼

any topic and answer any questions their distinguished guest might ask. Dr. Naess began with a question, but one that no one in the room had anticipated. He gently inquired of the EPA officials, “What are you doing to help people here move away from seeking a higher standard of living to seeking a greater quality of life?”

The shock in the room was palpable and followed by utter silence. I no longer recall what the director at last managed to say, but everyone there knew they had had their lives addressed by this visitor and that question.

One of the last environmental ventures we initiated while I was in Taiwan was again the result of a fortuitous accident (or synchronicity, if you will). We had invited Dr. Jean Houston to Taiwan for a week-long series of workshops, ending, at her request, with an island wide bus trip to visit some of the aboriginal and indigenous (non-Han Chinese) communities in the mountainous interior and hear their stories. The experience was an eye-opening event that brought together scenes of great natural beauty and the ways in which traditional cultures profoundly storied, honoured and cared for that environment.

Following Jean’s visit, and with the help of a colleague anthropology professor, we set about arranging and conducting what we called eco-cultural tours. A series of these would follow over the coming years, each with a mixture of Taiwanese and expatriate participants, and all of whom would subsequently perceive and engage the environmental and developmental challenges they faced from a new perspective.

These are some of my memories of how in Taiwan we finally embraced a critical issue that we had up to then largely ignored or seen as of secondary significance. For some strange reason, it was two Norwegians, Gro Brundtland and Arne Naess, who figured prominently in my personal transition. As always in the work that we do, this shift in focus not only changed those with whom we partnered during those years--it also changed us. □



Community Elders at 60th anniversary celebration.

By John Telford

The small community of Murrin Bridge in central-western New South Wales, Australia, is home to many Aboriginal families.

It was set up in 1948 by the Aboriginal Welfare Board, a government agency. Some Paakantji and Ngiyampaa and Wiradjuri families were moved on to land beside the Lachlan River in Wiradjuri country. A manager was appointed to run the community. Residents had to seek his permission to leave the reserve.

It is well documented that traditional Aboriginal culture is based on a relationship with a specific area of land. The land itself is the source of spirituality, mythology, law, behavioural guidelines, justice, social order, identity and meaning. So when moved onto this reserve, the external forms of traditional practice dropped off sharply. The external rituals which gave people a sense of community and personal identity could not be performed as the Australian government adopted a policy of “assimilation”.

al spirit in Murrin Bridge



This arrangement continued until 1965 when management was handed to a locally elected body, the Coonchie Corporation. However, no effort had been made to build the knowledge, skills and capacities necessary for successful self-management of a white institutional structure. So they hired an outsider as their Executive Secretary. He had no training in community development, so he just did the bidding of a small group in the community.

Then in 1978, ICA Australia received an invitation from the Murrin Bridge community to send staff to work with them. Prior to this, ICA staff had been working with Aboriginal communities at Mowanjum and Oombulgurri in north-west Australia.

A week-long planning consultation was held in March 1978 and from then till 1984 we had two to three ICA families living in Murrin Bridge. They worked with community members and the Coonchie Corporation to help them achieve their vision in areas such as education, health, and cottage industries. Mentoring of community leaders was an important part of this work.

Another key role was in challenging the racist attitudes of some of the people who provided professional services to the community, and facilitating cooperation based on respect for the people of Murrin Bridge.

When Wayne Nelson, the late ICA staffer, reflected on the time which he and his wife Jo had spent there, he concluded that the major contribution which ICA staff had made was in building bridges between the Murrin Bridge community and the wider community, both in the nearby town of Lake Cargelligo and beyond. On the surface initially it may have seemed that the people had “lost” their culture, but when given the chance it began to flourish again. Individuals, and the community as whole, regained their self-esteem and pride in being who they are, and this has been manifest in many different ways.

Some young men saw an alternative to the wasted life style of some of the older men whose role in the community had been stolen from them in the “mission” days. Young men such as Craig Cromelin, mentored by Wayne. Craig was encouraged by the community Elders to take on the role of Chair of the Local Land Council when it was established soon after ICA staff had left.

Shortly after this, the CDEP scheme was introduced. It provided incentives to encourage men and women to work in community projects. The Land Council won a contract to collect rubbish in the nearby town and as the men acquired more



Craig Cromelin (2nd from left) with former ICA staff.

skills some found work in a local factory. Meanwhile, the women continued their sewing cottage industry and were employed in the Pre-school and Health clinic. Some of the Elders were invited to share cultural knowledge in the local schools. This created a new interest in learning among the children from Murrin Bridge. Artistic skills have also always been present among community members and the expression of this talent has been encouraged and shared beyond the community.

In the 1990s, the community established a new industry utilising their land to grow grapes. Working in partnership with a distillery nearby, they produced their own Murrin Bridge wine.

Reflecting on his experience, Wayne said: “We found that sustainable change in Murrin Bridge was, in many ways, more related to our communicating to the people that we believed in them and were willing to stand beside them as they made their own development efforts. For one who spent the years leading up to the assignment to Murrin Bridge in rather intense doing, this was a dramatic shift. Being there and loving the people was more important than anything we did. ‘You believed in us’ was a refrain that we heard several times.”

Craig’s passion to lead his people continues. He still lives in Murrin Bridge with his family and is currently the Chairperson of the NSW Aboriginal Land Council which represents Local Land Councils across the state of New South Wales. He has also represented the NSW Land Council at the UN Indigenous Peoples forum in New York and Geneva. □



Bridging Mississippi's racial divide with Town Meetings

By Diann McCabe

As we drove up Highway 61 to Memphis, memories of our life in Mississippi during the Town Meeting campaign in the late 70s came alive. At that time, my husband and I encountered mostly open hearted people in rural communities. We offered a meeting format to awaken citizen participation. The campaign shaped an awareness for us – of being in a special place at a special time. And because of the residue from the civil rights movement, our efforts seemed to hold potential for real change.

We led town meetings, driving some 1,000 miles a week across Mississippi. The ideal meeting had a cross-section of people who came to brainstorm their vision for the community. They determined the blocks or contradictions standing in the way of their vision, and wrote proposals to address and remove them. One part of the meeting had participants writing a song and a story about the town and drawing a symbol of its past, present, and future. That bit always surprised everyone.

In the spring of 1977, the Institute of Cultural Affairs had initiated a Human Development Project (HDP) in Pace, Mississippi. It aimed to demonstrate the possibility of community engagement in a place whose potential was hidden. Pace was a town of 600. A railroad once ran through it but was removed during World War II. A white community lived on one side of the track and a black community on the other. After the launch of the HDP, we worked with both on a grant for a sewage system. Together we built a small playground with support from Xerox, started a pre-school and a laundromat, and held regular planning meetings.

Terry and I lived with a small staff in Memphis. He travelled holding town meetings while I held a day job but worked on town meetings in the evenings and weekends. Colleagues figured out how to shrink the town meeting format. We called

together a cross-section of the community to demonstrate the process. We ended by asking, "Does this sound like something that would be good for your town?" The response was positive.

We covered the rural delta of Mississippi with these three-hour evening town meetings. We brought in colleagues to help. In many towns, the "Delta Days" campaign saw blacks and whites meet under one roof for the first time, a little more than a decade after Freedom Summer.

Places like Jonestown, Coahoma, Winstonville, Rolling Fork and others in the delta held memorial town meetings. These "beloved communities" made manifest the dream of civil rights. There was disparity in the fortunes of blacks and whites on the one hand and extreme kindness and grace of these poor rural communities on the other. Many were cut off from access to sewage systems, clean water, integrated schools, decent housing, good wages and jobs – resources that most of the nation took for granted.

People voiced these concerns at the town meetings but also imagined how to get at the root causes by working together.

Town Meeting: Mississippi 200

After Delta Days, ICA held a town meeting in every county in our region. We covered the entire geography of Mississippi and felt the rhythm of the land, the people and the history and sensed a new momentum.

Colleague Ruth Wilson came out of retirement in Chicago and moved to her family home outside Jackson, Mississippi. Governor Cliff Finch named her director of the office of Citizen Participation. Ruth contacted ICA staffer Frank Powell at Pace. They hatched a campaign called Town Meeting: Mississippi 200, sanctioned by the governor's office. With the slogan "Mississippi is Leading the Way", 200 town meetings were held during 1978-79. The places ranged from Ruth's rural community

called Crossroads to the more developed town of Tupelo in northeast Mississippi.

The governor's sponsorship put our work in a new light. We travelled in teams of four, two to a car. We had confidence. We knew what we were doing was radical, powerful and needed. Because of that, we were always able to set up a town meeting – just a week after the first visit.

We approached the geography through the 10 Planning and Development Districts, holding 20 to 22 town meetings, women's forums or youth forums in each district. Each district had different cultures. We had to be open to the geography and mindsets before us.



We plotted rural communities on a map. On arriving in a targeted community, if we had no contacts, we would walk into a store and after exchanging pleasantries ask, "Who in this town really cares about the town and its future?" An answer always came. We found the person's home or business and talked about the town and the Town Meeting: Mississippi 200 program. We asked the person to call together a cross section of the community to plan for a town meeting.

Some town meetings had 10 participants, some had 200. The highlight of the evening was the plenary when the document they

had helped produce was handed out like a little miracle to each participant. It held their hopes and dreams, challenges and proposals, and the song, story and symbol of their town.

We carried ditto machines and reams of paper in our trunks to produce the documents or relied on resources of the town. After the documents were distributed, we held a reflection. We asked a series of questions: *What do you remember doing tonight? What surprised you about this process? What would you tell someone we did tonight? How are you or this community different now? What is next?*

People got inspired. They did follow-up activities like the Mize watermelon festival. They solved issues that had stalled the building of a bridge over the Mississippi in Natchez. There was a light in their eyes and a lift in their step. It was rich and meaningful. We felt we were truly “leading the way” to a better world.

These town meetings worked because we expected them to work in bringing people together, and because we had refined the method to move quickly to engage everyone in the room. No one made speeches; everyone was asked for his or her response. At the meetings, held in small churches or large community centres, both blacks and whites talked together about their town and their future. They began to see each other in a new light, realizing that those gathered did care and could work together for the same vision.

So much more could be said about being in an amazing place during amazing times.

Returning after 33 years

On our return to Mississippi last August, 33 years later, we drove up Highway 61 with Bob Dylan’s music echoing in our ears. We remembered the hundreds of miles we had travelled up that road from the edge of the delta to Memphis and back.

We stopped at Natchez for a tour of the African American Museum housed in a post office built in the 1930s. A white man and a black veteran of Afghanistan hosted our tour. There were black family photos of slaves and former slaves, stamps from France, African masks and books by local writers Richard Wright, Lorraine Hansberry and others.



Town Meeting 1977 held in Elizabeth, Mississippi, USA.

Natchez, the site of Forks of the Road, was the second-largest slave auction site in the US. But it integrated and passed civil rights legislation “better” than any town in the state, said our B&B host. He claimed that Mr Byrne, who was mayor when we held the town meeting there, was “very progressive about racial justice, and was ahead of his time.”

We left Natchez feeling at home with the people and history there.

We took Highway 8 towards Pace. We remembered how to get there. As we neared, we saw a beautiful freshly painted wooden sign: *Welcome to Pace: Small Town with a Big Future*. Below the words was the Delta Pace grid. Both slogan and grid originated in the 1977 Pace HDP.

Inside the town we saw two sections of apartments, one funded federally and one by a Delta foundation. Further in, a grass-covered lot where the ICA house once stood. The faded Delta Pace Laundromat sign could still be read over a boarded up building. A police officer told us that although the elementary school had been boarded up and Pace children were now bused to Rosedale, “Pace was on the move.”

There was evidence of his claims. The public space was mowed and cared for. There were two parks: one with a mural and a sign dedicated to “Booker Woodruff” for “his love of community”, and another with a gazebo and two picnic tables. A Chinese man came out of the old “Lim” convenience

store to stare. We felt a strange sense of familiarity and alienation.

We went on to Memphis, where we had lived less than 10 years after King’s assassination, when the downtown and Beale Street had been boarded up and the Mississippi flowed by in silence.

Now a vibrancy filled the downtown and Beale Street – art, music and a rich sense of heritage and pride. So unlike 1976. We enjoyed the music, beautiful views of the river, museums, food and crowds during our two days there.

We visited the house on Peabody Avenue where we lived during 1976-79 and staged Delta Days, and supported the county town meeting coverage and Town Meeting: Mississippi 200.

The house once held 20 ICA residential staff. It was now an office for Church Health. We met Ann and Marvin who told us the story of Church Health. Dr. Scott Morris, a Methodist minister and physician, had started it to “carry out the gospel – caring for the body and the soul.” Church Health is the largest faith-based organization providing health care for the working poor. All done in the space where we slept, ate, sang, planned, laughed and cried more than three decades ago.

Ann and Marvin asked us to tell them what we did when we lived on Peabody Ave. They seemed to understand the intent of the town meetings and human development project. Marvin said he could see how ICA’s presence in the house had opened the door to the work they are doing now.

We left with gratitude for the chance to see this geography again. We used to say we wanted our lives to make a difference. Perhaps that wish is self-serving. But there is a genuine desire in each of us to give of our lives. We know that the decades-old problems are not only present but have intensified. Yet seeing this landscape and meeting these people along Highway 61 reminds me that the past is a part of the present and a part of each of us. Our hope is in creating the future in the manner we are called to do. □

Terry and Diann McCabe lived and worked in Atlanta, Memphis, Pace and Jackson, all in Mississippi, US, and in Bontoa village, Indonesia, with the ICA during 1973-82. They now teach at Texas State University in San Marcos, Texas.



My three-dimensional journey

By Jim Campbell

In July 1966, I attended a month-long training program at The Ecumenical Institute on the West Side of Chicago. I was at a moment of transition. I had graduated from university in 1962 and went off to teach school in Chile for three years. When I returned to the United States at the end of 1965 I had a five-month teaching job and no plans. Should I go to graduate school, get a full-time teaching job or what? Nothing aroused my interest. I went through the motions of applying to several graduate schools and for a few teaching jobs. I received positive responses but none of them engaged me. I didn't know what I wanted to do, I just knew that graduate school or a high school teaching job wasn't it. So when some friends asked me to accompany them to the Institute's training program my attitude was "Okay, since I have never been to Chicago and have no plans for the summer, let's go."

A few days into the program I realized I had found what I was looking for. During the third week of the program I asked one of the leaders of our group what I needed to do to join the Institute's staff. I followed her instructions and was accepted. I returned to Pennsylvania to teach a three-week summer school class and at the end of August showed up at the Institute in Chicago. Thus began a 47-year journey as a staff member of The Ecumenical Institute and of The Institute of Cultural Affairs. Given that this has taken me from the age of 26 to 73, I can confidently call this my life's work.

In the early days, there were three inter-related dimensions to the life and work of the Institute. As a staff member, I participated in all three.

My first assignment was to work as a teacher at Marshall High, the local high school. A number of the staff worked there. We operated as a teacher's guild within the larger team assigned to the Fifth City

Community Reformulation Project. At the end of 1966, I was assigned to initiate a program for enabling women from Fifth City to get their high-school diploma by preparing for and taking the General Education Development (GED) exam. I had one group in class in the morning while another group worked as teacher's aides in the Fifth City Pre-school. They exchanged places in the afternoon. As the years passed, I worked in various programs in the Fifth City Project.

1st Dimension

The work in local community was the first dimension of my experience as a staff member. We were not just doing community reformulation but rather seeking to release and empower the humanity of the residents in the community in order that they might participate in shaping their own and their community's destiny. In addition, we understood that everything we did in Fifth City was on behalf of all local communities in the world. Fifth City was an experiment in and a model of profound social change that could be replicated around the world, which we did in the Human Development Projects of the 1970s and 1980s.

2nd Dimension

The second dimension was becoming a pedagogue. That meant mastering both the Institute's unique teaching methods and the content of the courses in what we called the comprehensive curriculum. In 1966, other new staff members and I were assigned to a Pedagogy Guild. It met on the weekends and focused on preparing us to teach the Religious Studies One (RS-1) course. RS-1 was the fundamental course of the Institute. It was the course most often taught in the national training program that the Institute conducted each year across the United States. Held on weekends, it had five sessions which dealt

with the fundamentals of the Christian faith. As someone who had decided at the age of 14 to be a teacher, this was an exciting challenge. I taught for years in the Institute's national training program. When I was sent to start the first Institute office in Africa in 1972 and later assigned to Latin America, I continued teaching and helping to develop the curriculum for the International Training Program (ITP) and other courses related to community reformulation. After I moved to Europe in 1981, I taught courses for the training of trainers and for training people in the Technology of Participation (ToP©) and in facilitation.

3rd Dimension

The third dimension that I became engaged in was participating in the staff's life as a community. We talked about ourselves as a religious third order. Historically, the first and second orders were for single men and women while the third order was for families. We called ourselves The Order Ecumenical (OE) and took as our symbol the Congolese Cross (sometimes called the Katanga Cross). For me the exciting part of this dimension was our research and study especially in the area of spirituality. Our study of Nikos Kazantzakis' Saviours of God, St. Teresa of Avila's great Interior Castles and St. John of the Cross' Dark Night of the Soul transformed my life and led me into a life-long quest to fathom the spiritual depths of life. Our work on the New Religious Mode and The Other World in the Midst of this World shaped my understanding of who I was and what I was about. Our work to develop The Social Process Triangles and their analysis of human community and what it revealed to us about its current state still informs how I see and understand the world and what is happening across our globe today.

I took part in each of these dimensions – community reformulation, pedagogy

South Korea's dragon awakes

By Robertson Work

I participated in the UN Public Service Global Forum on Sustainable Development in Seoul on June 23-26 this year. I made a presentation on Collaborative Leadership in a Time of Whole System Transformation (read it here: <http://workspace.unpan.org/sites/Internet/Documents/UNPAN93173.pdf>) and facilitated a workshop on E-Government Innovations for Sustainable Development. Up to 100 participants, in 10 table teams, used ToP methods following each panel to articulate their vision, obstacles, strategies and recommended actions for the UN and member states. The forum as a whole had 1,000 participants from around the world, mostly government and NGO officials.

While in Seoul, I was fortunate to visit ICA colleagues with whom I had worked for six years in the 1970s. Rev. Dr. Park Si Won is still President of ICA Korea and is as inspiring and generous as ever. Rev. Dr. Kang Byoung Hoon is still full of wisdom and energy. We happily have maintained our communication and friendship over all these years.

We visited the village of Kuh Du I Ri (Sleeping Dragon Village 2) north of Seoul, near the DMZ. It was one of the community projects where we had worked. Our efforts there and on Jeju Island in the south in the village of Kwang Yung Il Ri were our contributions to the Korean government's *Sae Maul Undong* (New Community Movement.)

and life in community – simultaneously. While each was a unique thrust in the Institute's mission, they were interrelated. Looking back, I would say that our success in each of these areas was dependent on our success in the other two areas. In my blog, I talk about how our mission was both Witnessing Love and Justing Love. Witnessing to the profound spiritual deeps of life and enabling others to become conscious of their own humanity while seeking to transform human community in order to deal with the innocent human suffering of this world. Witnessing Love

Well, the dragon woke up and became a highly prosperous community with cattle, green houses, orchards, new homes and paved roads. ICA Korea has a facility in the village for abused women. The village in Jeju Island is also prosperous. While in Kuh du I Ri, I was flooded with many memories such as my family of four living in one room behind the village store in the community centre. Those were great days indeed!

I had returned to Seoul from New York in 1994 and in 2005, both times as a UNDP policy advisor of decentralized governance. Every time I visit South Korea I am shocked by the rapid developments in infrastructure, economic growth, democratic institutions and cultural changes. There are now 31 bridges across the Han River that runs through Seoul. The city is filled with skyscrapers and beautiful parks. Seoul has been called the Miracle on the Han.

After the Korean War, South Korea was devastated and was one of the world's poorest nations. Thanks to its national strategy of large industrial development combined with village development and a homogenous population with a common language and Confucian work ethic, it has become one of the leading economic powers in the world. In addition, the current Secretary-General of the UN is a South Korean and people are dancing Gangnam style all around the world!

without Justing Love is simply talk with no action and Justing Love without Witnessing Love is to seek social transformation without human transformation. Our life in community was the glue that enabled us to be authentic transformers of human community and to proclaim the possibility of every person living a life of full humanness. Without our work in community our training would have been an abstraction and without our training, our work in community would have had no impact beyond the local and immediate situation.

The UN Public Service Global Forum was hosted in great style at the massive Korean International Trade Exhibition (KINTEX) centre. In the Public Service Award Ceremony, South Korea won first prize again for e-government innovations.

When I was first in South Korea in the 1970s I remember being told that Korea had been invaded over 900 times in its 5,000 year history. In the early 20th century it was colonized by Japan. It was then tragically divided into two nations after World War II. Many families were torn apart and the two Koreas have grown further apart. Even so, South Korea continues its journey of human development. It is especially inspiring to see how it is now helping poor countries around the world through its own international development cooperation.

Now the world faces critical challenges of climate chaos, gender inequality, elitist governance, socio-economic injustice and cultural intolerance. May the Land of the Morning Calm continue its journey safely through these turbulent times. May the two Koreas find ways to co-exist and help each other. May the Korean spirit of suffering, struggle, hard work, development and generosity continue to lead and inspire the world. □

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I consider myself fortunate to have found at the age of 26 what I wanted to invest the rest of my life in doing and promoting. I have been doing this work for the last 45 years and, while it has not always been easy or straightforward, I do not regret any of it. I have been privileged to be involved in such life-giving transformation in the lives of individuals, groups and communities. □

*This article by Jim Campbell (Jimcampbell67@yahoo.com) is based on his blog, *A Magic Dwells in Each Beginning*, at <http://campbelljim.blogspot.be/>*



Sharing the story of facilitation

By Martin Gilbraith

As the International Association of Facilitators (IAF) celebrates its 20th anniversary this year, join us in celebrating the power of facilitation by exploring, sharing and reflecting together on its history worldwide – past, present and future.

We are inviting facilitators everywhere – and everyone with an interest in facilitation, professional and otherwise – to join a six-month collaborative process that was launched in April to develop our collective story of facilitation. The process will culminate during International Facilitation Week, 20-26 October 2014. Our aim is to strike a balance between honouring the past, celebrating the present and envisioning the future – and to learn and have some fun together in the process!

We invite you to share key events and milestones in the history of facilitation, from your perspective and in your experience, and links and resources on how facilitation has developed and where it might be heading – share and discuss online at Facebook, LinkedIn and Twitter (hashtag #FacHistory), and participate face-to-face as well!

Workshops and other opportunities to share and reflect together will be held at each of IAF's global conferences this year (April 9-12 in Orlando, August 14-16 in Singapore and October 3-5 in Copenhagen). We are encouraging IAF chapters and other local groups to hold their own events as well in the run up to International Facilitation Week and/or during the week itself. Events in New York, London and



Mombasa have been announced so far. Follow @FacWeek and #FacHistory on twitter for the latest.

The six-month process is adapted from ICA's Technology of Participation (ToP) Historical Scan method (or 'Wall of Wonder') – a powerful tool to enable a group to share and learn from their varied perspectives of a journey through history, to review the past in order to prepare for the future.

We will build on ideas shared during such a session at the 2007 IAF Europe conference in Edinburgh "<http://martingilbraith.files.wordpress.com/2014/03/reviewing-the-past-to-prepare-for-the-future-iaf-europe-edinburgh-2007.pdf>" and a subsequent article by Richard Chapman published by IAF Europe & AMED in 2011 <http://facilitatorsblog.files.wordpress.com/2013/05/richard-chapman-eop-article-aug-2011.pdf> – and of course the history of IAF.

Questions we might use to reflect and learn together on the story emerging from the shared events, milestones, links and resources could include:

- Which are/were most exciting or encouraging for you (and which less so)?
- Which are/were most influential for you, in your experience or from your perspective? How?
- Which indicate the power of facilitation to impact positively – on people, on communities, on organisations, on societies?
- What trends can you discern over time, or across geography?
- Where can you discern turning points, as between chapters in history?
- How would you name the chapters? How would you name the history as a whole?

During International Facilitation Week itself, as well as any other local or online events, there will be a couple of #FacWeekChat twitter chats to reflect together on what has been shared.

Many events and resources have already been shared since the process was launched, including at the IAF North America conference during April 9-12 in Orlando. These are being compiled weekly for you to view at any time on storify at Celebrating the development of facilitation – world-wide and history long (<https://storify.com/martingilbraith/fachistory/>).

Join us now by following and sharing your events & milestones, and links & resources, at Facebook, LinkedIn or Twitter (hashtag #FacHistory)!

Martin Gilbraith can be contacted at martin@martingilbraith.com

Fighting AIDS in Zimbabwe with ToP facilitation

By Gerald Gomani

Zimbabwe, independent of British rule since 1980, is struggling with difficult domestic and international circumstances. The economy is hit by deflation and many nations have withdrawn support for the Zimbabwean government.

In the midst of that, the nation is blessed with exceptionally fine agricultural potential and some of the finest tourism destinations on the planet, Victoria Falls and many Game Preserves, among them.

The HIV/AIDS situation is critical in Zimbabwe, one of the worst hit areas in Sub Saharan Africa. The percentage of children who have lost parents to AIDS is the highest of any country in the area. The UNAIDS estimate of HIV prevalence among adults in their prime economically productive years of 15 to 49 in 2004 was 25%. The HIV prevalence in pregnant women according to District Health Services is 34%. Life expectancy has dropped from over 55 years to less than 40 years in the last 15 years. The epidemic is growing faster in urban areas than in rural areas. Within the urban, densely populated areas are more heavily infected.

HIV/ AIDS in Zimbabwe

Population: 12.9 million
 Estimate of adults living with HIV/ AIDS: 1.6 million
 Estimate of women living with HIV/ AIDS: 930,000
 Estimate of children living with HIV/ AIDS: 120,000
 Deaths due to HIV/ AIDS: 170,000
 Orphaned due to HIV/ AIDS deaths: 980,000
 Estimated HIV prevalence rate: 24.6%
 3,000 Zimbabweans die each week of aids related illnesses.
 Source: UNAIDS Epidemiological Report 2005.
[Stephenlewisfoundation.org/country Zimbabwe](http://Stephenlewisfoundation.org/country/Zimbabwe)
 *Adults are defined as women and men aged 15 to 49

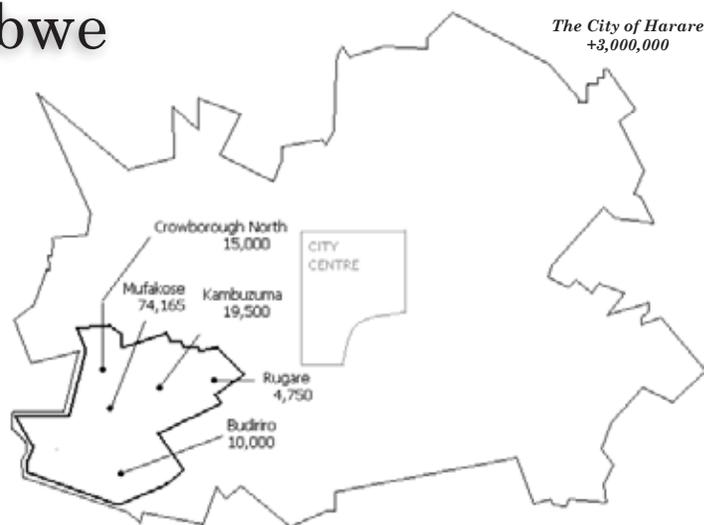
The Mufakose district project

The Institute of Cultural Affairs Zimbabwe has focused its project activity in the district of Mufakose since 2003 with funding from American Jewish World Service (AJWS) and Rotary International. Mufakose is a para-urban, high-density area on the edge of Harare, the capital of Zimbabwe. The district has a population of 123,500 and comprises eight communities.

The HIV/AIDS epidemic has been spreading dramatically in the district, one of the hardest hit in the country. Almost every family has been affected or infected, whether through illness itself or the loss of one or both parents. Due to this, the impact on the community, its families and especially children is devastating. This puts a huge pressure on the overburdened family system. Due to the epidemic, unemployment rates have gone beyond 80%. Affected households are trapped in a financial pincer situation as health costs rise and income falls.

ICA Zimbabwe, established in 2001, has been providing training and project leadership to the nation, its government and non-government sectors. It is autonomous but affiliated with the Institute of Cultural Affairs International (ICAI) and its associates in over 40 nations.

Gerald Gomani is director of ICA: Zimbabwe.



Map of Mufakose District in Harare city

Through that affiliation, research in methods is shared, assistance with fund raising is provided and high-level authorization is developed. In the latter case, an example is ICAI's consultative status with the Economic and Social Council of the United Nations since 1985.

In Zimbabwe, the focus is on the HIV/AIDS plight. However, it has been our experience that no one problem or set of problems can be tackled in isolation from the entirety of a community's situation. Keeping this in mind, ICA-Zimbabwe started work in Mufakose District in 2002. The main objective was to build a core group of community stake leaders to spearhead the community toward practical and tangible strategies to deal with the effects of HIV/AIDS. The project included a community home-based care programme, women's micro-credit finance schemes, a Youth Friendly Corner, and an orphan educational assistance scheme. In 2005, the project was extended to four adjoining communities – Kambuzuma, Budiriro, Rugare and Crowborough North.

Broadening the reach with ToP

Last year, we entered into a new partnership with ICA-USA and the United Methodist Church and have expanded our HIV/AIDS program. The goal is to reach 50 communities by 2017, with an extended impact on 400,000 people.

Using Technology of Participation (ToP)™ the project focus is on building a core group of people who see themselves accountable to the community for facilitating whatever kind of development is needed. ToP is a comprehensive system of facilitation methods that engages the creativity and commitment of a group in authentic dialogue, consensus-based decision making, and action planning. It promotes the values of participation, teamwork, innovation and action. ToP methods can help any group – citizens, NGOs, government, youth, women and others – discuss issues, create action plans, evaluate progress and celebrate success. The methods also have successful application in the design of long-term, participatory plans.

Communities need tools and methods to prevent and manage HIV themselves. Their efforts need to be sustainable and the template must be replicable and adaptable to individual communities. One-year campaigns in 50 communities over five years will help leaders and villages tackle this problem themselves. The role of ICA is to provide the tool kit and training. Residents will do the work in the way that is appropriate for their community. □



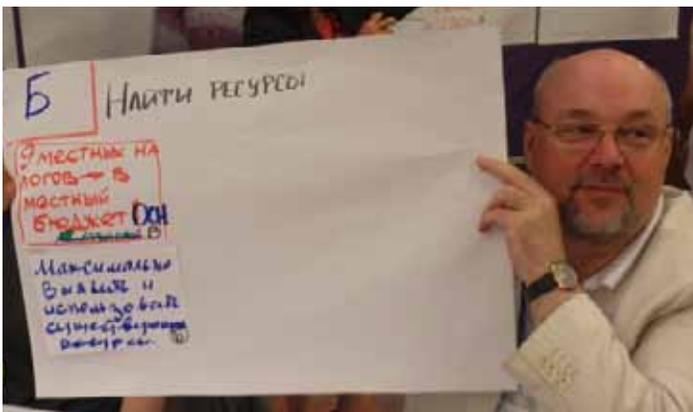
Ukrainian summit crafts a peace plan

By Larry Philbrook and Svitlana Salamatova

Ukraine's mass media is filled with talk about the need to decentralise power to bring peace and stability. This was also the subject of a recent public forum in Kiev organised by ICA Ukraine. The Public Engagement And Civic Empowerment (PEACE) summit was held at the Hilton Kiev on July 4-5. Its goal was to promote peace through a dialogue on decentralization involving stakeholders from across the regions, and to outline a plan of action.

The idea of holding such a discussion using the Institute of Cultural Affairs' ToP (Technology of Participation) techniques was raised by ToP facilitators Richard and Irina Fursman from Minnesota, US. This was supported by the ICA Ukraine team and other ToP facilitators such as Larry Philbrook (ICA Taiwan), Martin Gilbraith (ICA UK), Lorraine Margherita (France), Michael Pannwitz (ICA Germany), Judith van den Boogert and Simon Koolwijk (the Netherlands) and others.

The summit format provided opportunities for personal dialogue, sectoral conversations and regional work on options and strategies. It culminated in an action plan drafted by individuals committed to implementing it.

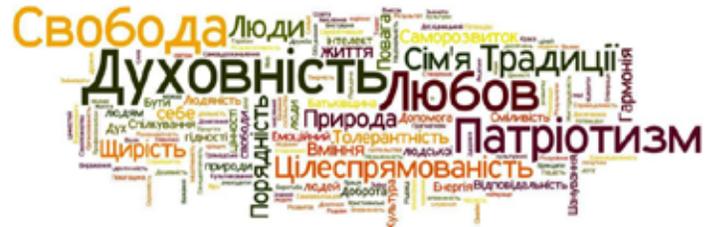


Experienced ToP facilitators from Europe, US, Taiwan and Ukraine led the sessions. These were in small and large groups so that all could have the opportunity to express their ideas and help create a vision and a framework for implementing the decentralization process. ToP methods were also used to help stakeholders reach a consensus during the discussions.

Larry Philbrook is director of ICA Taiwan. Svitlana Salamatova is head of ICA Ukraine.

There were five sessions to the summit:

The first session began with presentations. Then participants shared their experiences on three topics with others at their table. They discussed stories about what they valued while growing up; the people they admired and their qualities; and what energized them their after work hours. Each table was then asked to select the key values that would help Ukraine work towards peace and decentralization. The key words from their responses were displayed in a "word cloud", its size representing the number of times each word was mentioned. The following were the top five words:



The second session shared experiences from the US and Poland of effective decentralisation and its value. This was followed by conversations at each table on what effective decentralization might look like in Ukraine. The final step was for each table to share how it would explain decentralization to a 12-year-old.

The third session involved a consensus workshop by sectors: Government, Private, Civil Society and Education. Each workshop had to answer the same question – *How would you define our key principles to guide Decentralization?* Their answers were shared among the groups to see the areas of agreement and diversity.

At the fourth session, regional groups each held a workshop on strategic actions. Their focus question was: *What can we do in our region through the process of decentralization to meet our values and principles?* Each group had to identify strategic issues and areas of growth for the prosperity of society. These were to be in alignment with shared values. They had to be for both the region and Ukraine. They also had to promote clear and transparent management practices to overcome corruption.

The final session gave each group or individual the opportunity to select actions that they wanted to implement and to draft an action plan. Many teams were formed and worked into the afternoon on implementation



Additional information on the summit will be published on www.peacesummit.org.ua and on https://www.facebook.com/PeaceSummit?ref_type=bookmark For more information, please contact Irina Fursman: tel – (763) 232 – 2338 email – irinafursman@gmail.com

This article by Larry Philbrook and Svitlana Salamatova includes contributions from Irina Fursman, Volodymyr Salamatov, Judith van den Boogert and Martin Gilbraith.

At the end of the summit, recommendations were made for local and national actions driven by those who had developed the action plans. They also included a recommendation to amend the Constitution and laws of Ukraine.

Comments about the summit:



Irina and Richard Fursman: “The summit was a historic event for us. We are extremely pleased that we could be part of it. In a healthy democracy – a consideration of polar interests, opinions, beliefs and world views of the citizens regarding fateful decisions for the country

is critical. The summit was the area where we learn to listen, to respect each one irrespective of age or employment. Ukraine really is in the process of transformation.”



Vladimir Salamatov, ICA Ukraine: “The focus of the summit – unity through decentralization. The first is to demonstrate that we must first get together, and the second, to model how we can effectively pursue the interests of local communities as a way to strengthen the whole of Ukraine. A world without war – a transparent and effective decentralization to reform state and local governments place in Ukraine.”



Martin Gilbraith, ICA: UK: “It really was a pleasure and a privilege to be able to support the summit even in a small way – I was very impressed by the courage, spirit and respect shown by all, and the commitment to peaceful dialogue and collaboration.”



Natalia Netovkina, chairman of the Cherkasy region’s civic movement: “The Peace summit considers the decentralization of power, and a step on the path to prosperity. I am happy to take part in the summit, because I believe that each Ukrainian citizen must care for the welfare and prosperous future of the Ukrainian people. This summit represents their right to express their position internationally with the idea of accelerated development of the country and the shortest path to European integration. Only we and our participation in the development of Ukraine can make it better.”



Kharkiv Oblast Yevgeny Zuk, Borovskiyi District Council, Ukrainian Local Authorities Association: “This Peace summit will provide an opportunity for representatives of central, regional and local authorities, businesses and the public to share their views and experience success, develop a governance model that will support regional and national identity, and define steps for its implementation in the regions of Ukraine.” □

Mind mapping with a ToP twist

By Eunice Shankland

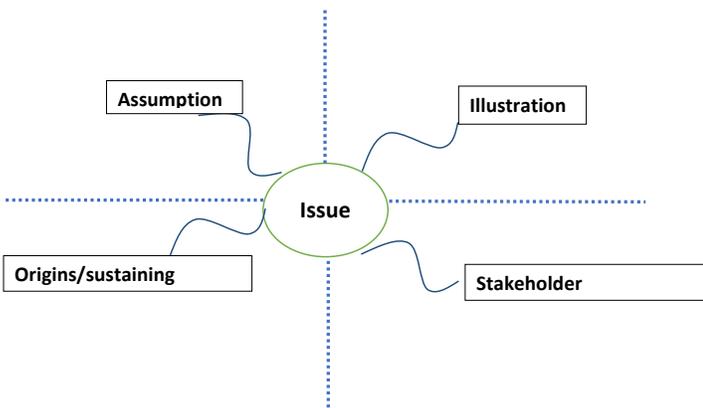
Imagination ushers us across the threshold of creativity and innovation. It wakens our sense of wonder bringing freshness to work and everyday life. This can happen during ToP (Technology of Participation) facilitation as well. This article describes an attempt to evoke this by combining the Focused Conversation Method with Mind Mapping in a dance of divergence and convergence.

I have been experimenting with mind maps since the 80's with individuals and groups – clients like FAO (UN) and Citibank, at our ICA staff planning, personal journaling and for summarizing conference presentations. I like the ease of using mind maps to encourage people to work collaboratively, building on each other's ideas, suspending judgment and focusing on their wealth of experience and perspectives. Mind mapping also encourages people to use visual language, that is, a combination of images, words and colours to express thoughts on paper. I find it increases the creative and collaborative thinking of the groups I work with and is also an excellent tool for accelerating divergent thinking.

The Focused Conversation Method, developed by ICA colleagues, incorporates the ORID (Objective, Reflective, Interpretational and Decisional) levels of thought. It enables a group to see relationships of ideas, articulate emerging themes, discover what matters and build consensus. This method is a powerful way to bring synthesis or convergence to an exploration.

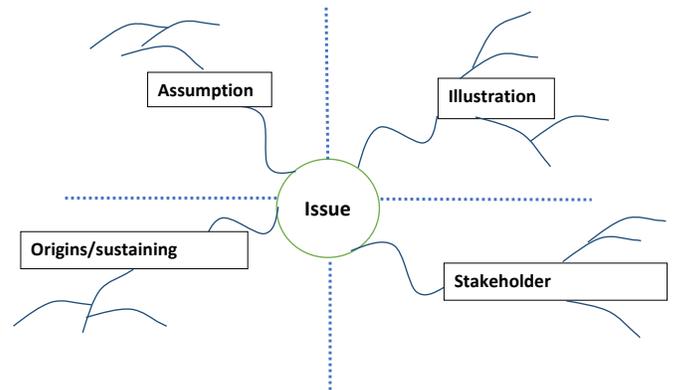
I find that combining these methods expands the range and volume of ideas generated, letting participants explore divergent dimensions of an issue and enabling them to find connections and come to conclusions.

1. Mind Map with four facets of the Issue



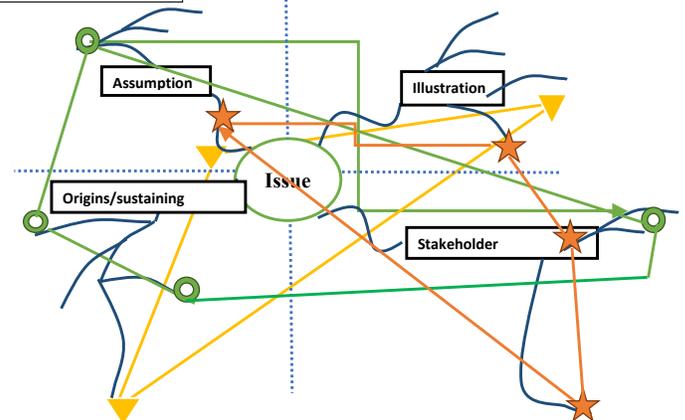
This Mind Map (with a twist) is divided into four quadrants, representing four facets of the Issue for group brainstorming.

2. Divergent



Each group takes one facet of the issue and works together to brainstorm ideas within its chosen facet. The participants write their ideas and link them to other ideas already on the map. New ideas are added to the Mind Map, increasing divergence.

3. Convergent



Then the four quadrants are put together to complete the mind map of ideas. The facilitator uses ORID (Focused Conversation Method) to find and draw the connections between ideas within each quadrant and across the mind map. The ideas linked together become a theme.

Eunice Shankland is an ICA ToP Facilitator.

4. Themes



“Circle” theme = Question



“Triangle” theme = Question



“Star theme” = Question

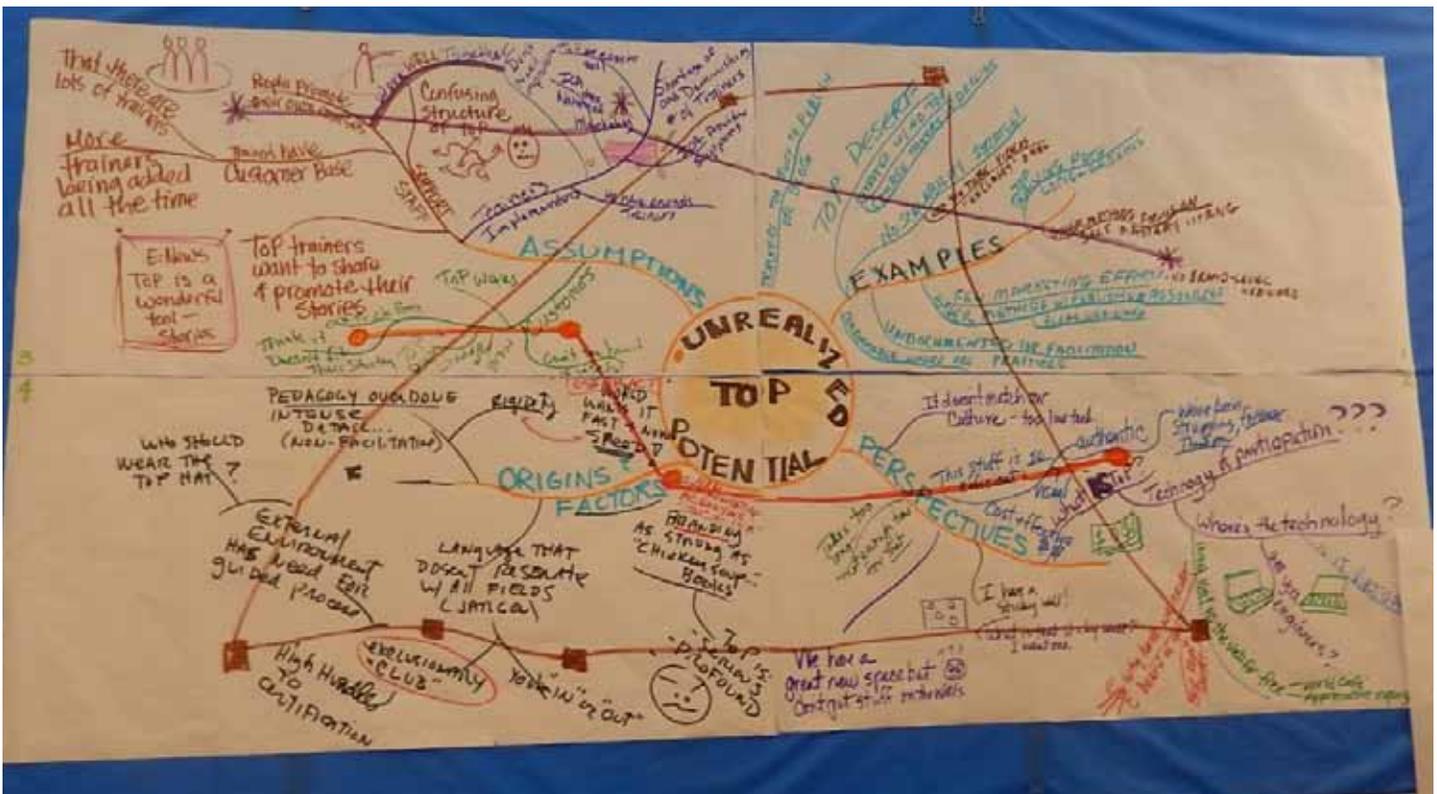
Each theme that emerges from the conversation is then written as a question. The group **weighs up** the three questions and **decides** on the question that is most important for them to further elaborate and find solutions. The group may decide to find solutions for all three questions.

As a result, the group gains a common understanding of a multidimensional issue. It brings to the surface perspectives and experiences that are present in the room and beyond. It enables the group to see the details and the big picture, giving them plenty of data to work with.

This integrated approach is a part of a new course, **Facilitating for Innovation: Inspiring Group Creativity**. A group of 15 members of the ToP network in the US participated in a three-year research project that explored the role of creativity in the development of innovative ideas. As a result, selected techniques and tools to use in group work were incorporated in a one-day course. This course will benefit group facilitators, team leaders, change agents, community workers and project managers. It is offered by the team of developers: Ann Epps, Cheryl Kartes, Cherie Lockert, Marti Roach and Eunice Shankland. It will be presented in Singapore at the IAF Conference (International Association of Facilitators) in August. The course has three parts: “*Shaking up the Creative Mind*”, “*Problem Framing and Reframing*”, and “*Strategy Innovations*.”

Harnessing the power of ToP methods and integrating them with other methods is another way to bring freshness to our facilitation and ignite creative sparks in our work and our lives. This course will continue to evolve and we hope that it will be a fresh addition to the ToP facilitator’s tool kit.

I thank the *Winds and Waves* for posing the challenge to me to share my work in progress. Please join us by sharing your work, asking questions and learning more about **Facilitating for Innovation: Inspiring Group Creativity**. This Course will be offered in Minneapolis, Minnesota, USA and San Francisco, California, USA this year. For the course schedule, please go to <http://www.ica-usa.org> or contact any of the developers. □



Mind Map created at a course for ToP trainers and ICA USA staff in Chicago, in May 2014.



Russia's student-run Tekos School

By Wayne Ellsworth

Tekos School is a novel student-centred institution in Russia. It is based on the principle that every child is born a genius, emphasises co-creation, harmony, oneness, beauty, nature, serving others, martial arts, love of motherland and more! This article is about our recent visit to the school near Pshada village, about 20 km north of the Black Sea.

I had received a gift of US\$2,000. The very next day my friend said to me: "We have got to go visit Tekos School. It may be the real future of education – and Japanese schools are failing, and in other countries too!" My father was an educator so that really caught my attention!

So Shizue Inagaki, Hiroko Oriyama and I boarded an Aeroflot flight. The next night we landed at Krasnodar, a few hours away

Wayne Ellsworth is a member of ICA Japan.

from where the Winter Olympics had been held. By the time we got to Pshada village it was 3am! I managed to get only four hours of sleep.

There was no electric power in the village and the roads were blocked. But the Tekos School administrative assistant Anna managed to come to where we were staying by some mysterious path.

We learnt that she had graduated from Tekos School at age 13, went to college, and then came back to work in the school. We went there the following day. The school had been built by the students themselves! Every room was painted with great imagination – themes from nature, historical figures, integrated curriculum and on and on. It felt like an art gallery.

"Who did this painting?" someone asked. "Oh, the students did it themselves," was

the answer. "They change many each year!" The paintings looked so professional, I could not believe my eyes!

"How do the students learn?" I asked. "Oh, they learn sitting around tables of five or six learners. The older ones re-wrote the text to make it easier to learn, and everybody teaches as well as learns.

"You see, this is a place of love, they feel totally safe here, they study one or two subject until they learn five or six years of knowledge. There are no bells telling them when to stop, no homework, they just love learning. They help each other, all the time. Learning and then teaching.

"Maybe the same day they learn another subject of their choice. And after lunch, they have free time, then art, singing, and making costumes for the dramas they perform."



Tour guide Anna

The students at Tekos have to sit for standard tests when they finish their studies. They pass with outstanding marks. After graduation, they get admitted to college but stay at Tekos and return to take their exams.

We toured several classrooms – the students were pleasant and engaged in their studies. They study math, chemistry, physics and astrology as an integrated subject, said Anna.

“That must be very difficult!” I said.

“No, it is much easier, and they learn the inter-relations and how these relate to the cosmos!”

We went outdoors and visited their five- or six-bed homes. These were beautifully painted, the beds were neat and everything was well ordered. “Some discipline,” I exclaimed. “How do they get them to be so orderly?”

“The environment is so attractive, they automatically just do well!”

“Oh, right,” I said, but I couldn’t believe there were no behaviour problems among the 300 students.

It was getting near suppertime. We were treated to some traditional Russian food – great fish and vegetables from the school garden. The meals had been prepared by the children.

I was amazed! This was a hundred times more than what I came to see, a life-changing experience. The three of us

agreed to integrate as much of this as possible in our next project.

The school was set up in 1933 by eight educational experts following official concern about the quality of education in Russia. Professor Mikhail Petrovich Shchetinin was chosen to head the school.

Tekos has 250 to 300 regular students from various countries and cultures. They joined after visiting the school to experience its style and approach to education and learning about what it offers. Their expenses, including boarding, are paid for by the Russian government.

The school’s philosophy is that young people are natural geniuses but conventional education with its focus on imparting knowledge, know-how and habits sets them back. The aim at Tekos is to raise learners to live harmoniously with society and perceive the world as a united whole.

If we were to model schools on Tekos, we would need to think about the purpose and contents of education in a new way. We would have to view ourselves as facilitators of genius children. We do away with age limits, conventional teachers and classrooms, and create a student-centred living environment. □

For more information contact Wayne Ellsworth, wayne@icajapan.org, Shizue Inagaki, beaskypal3@gmail.com or Hiroko Oriyama, oceangirl423@gmail.com, or visit: <http://www.icajapan.org/abundance/learning/>



The Tekos School.



Students at study.



School wall painting

Stand and deliver with this simple teaching tool

By OliveAnn Davis Slotta

The phrase “Stand and Deliver” first emerged on the world stage as the title of a Hollywood movie about 20 years ago on the challenges of teaching effectively in Los Angeles faced by US high-school calculus teacher, Jaime Escalante. It has hung on as a clear descriptor of the task of the classroom teacher – to “Stand and Deliver” day after day, session after session – “standing” before a group of students and “delivering” as effectively as is humanly possible, the content message of a course.

Challenges certainly abound! What to do when the students do not want to be there? How can I make each and every class a unique learning event? Or occasionally, even worse – “I’m scared silly about teaching here or doing this presentation; I don’t even know this audience! How do I even begin to plan?”

Ever since becoming acquainted with the curriculum planning method of Imaginal Education, a course developed by the Institute of Cultural Affairs many years ago, I have practiced the discipline of using it routinely. It has never failed me; I “never leave home without it”. My professional planning files include one worksheet

record for every class session I have taught, sorted by semester and year. In addition to the discipline of pre-thinking every presentation, this reference set also provides helpful details for the next time I present that particular session to a class.

The approach is based on psychological and cognitive understanding – the human attention span is about 20 minutes long, and so is best captured in 20 minute intervals. This reality is recognizable in the larger society in art forms such as concerts and plays, which are typically divided into three acts with one or two intervals.

The curriculum design process

One tool used in the curriculum planning method of Imaginal Education is the curriculum design worksheet as shown below.

Any academic course or curriculum, whether in a public school, college or, as for me now, a major university, has required content – the course’s *measurable objectives*. And so, when planning a lesson or presentation, I use this chart as follows:

IE Curriculum Design Worksheet						
Measurable Objectives	Experiential Aim	Mood	Drama	Audience Uniqueness		
<ul style="list-style-type: none"> • Rituals • Symbols • Key Images 	Opening	Movement I	Movement II	Movement III	Conclusion	<ul style="list-style-type: none"> • Multimodal: music, art, videos, DVDs • Stories or myths • Evaluation/ Follow-up
Time:						
Room Setup:						
Persons/Relationships:						
Workshop materials:						
Prepared by OliveAnn Slotta, PhD; desktop publishing by David Dunn, mirrorcommunication.com © Institute of Cultural Affairs						

My first step is to list those objectives for that session – What do I want to measure or assess?

Next I decide those three major (20 minutes or so) parts – the *movements*.

Now, I figuratively pick up the “conductor’s baton” and look out at my “orchestra members” – the students! What experience can I create for them that will most inspire their best work? (I write it down as my *experiential aim*.)

Then come the small but important details: Are there special members of my “orchestra” that I need to pay attention to? (If so, I list them in the *relationships* box.)

Is there a personal *story* that will grab their attention? (I make a note of it.)

How about *materials*: Do I need any supplementary books or articles? Art supplies? Math manipulatives? (Note, note, note!)

Finally, I estimate the class minutes allotted to each part of my plan to help keep me on track. Planning a presentation in this manner does not require an outline of the lesson plan or a list of topics or just textbook pages – it employs instead, a multicolored “palette” of prompts and predictable categories that produce for me, an ongoing quick reference as I teach the class – a single script-like page of notes.

Class application

I presently teach mathematics at Metro State University of Denver, a public university of 22,000 students with a diverse student population. The students in one of my regular classes are not majoring in math, science or engineering; they are typically art or psychology or sports majors who come to me hoping to pass a math class and so meet a graduation requirement. I frequently receive e-mails from several of them prior to the beginning of class that indicate personal anxiety and/or displeasure at having to take this math class in the first place. How do I plan and prepare for a successful semester in this situation of anxious learners?

Similarly, this three-part planning scheme, when applied to the entire semester content serves us all – both professor and students – very well. Grouping the department syllabus outline into three image-based sections allows me to introduce the course content and other requirements in a completely understandable way. That is, by giving a simple “image” to each of three sections of the course, the students are presented with their first learning task and the course overview in a completely comprehensible format.

“We’re going to be examining the ‘Public Art’ on campus; then, looking at the film *Moneyball* and seeing how a baseball team manager uses an idea called the Z-scores to assemble a winning team; and finally, we will be investigating how to plan your future investments and pay off your college loans faster.”

Do I have their attention now? You bet! (This is instead of saying: “This course includes the topics of geometry, probability and statistics, and financial planning with compound interest

applications featuring exponential growth.” A different first experience for my new math-phobic friends!

The blank palette of prompts is included; the creative content is yours to fill in. I recommend trying out this powerful tool as you prepare to “Stand and Deliver!” □

OliveAnn Slotta, PhD, has been an innovator in urban school design since 1986. She has worked in classrooms with immigrant parents and students in the Canadian province of Québec and in the US states of Ohio and Colorado. She has consulted on aligning curriculum and standards with school districts and agencies such as Junior Achievement. She has received numerous state and national awards as a mathematics educator including The Disney Company’s American Teacher Award. She lives in Denver, Colorado with her husband, Jim. She may be reached at OSlotta@msudenver.edu.

Poetry

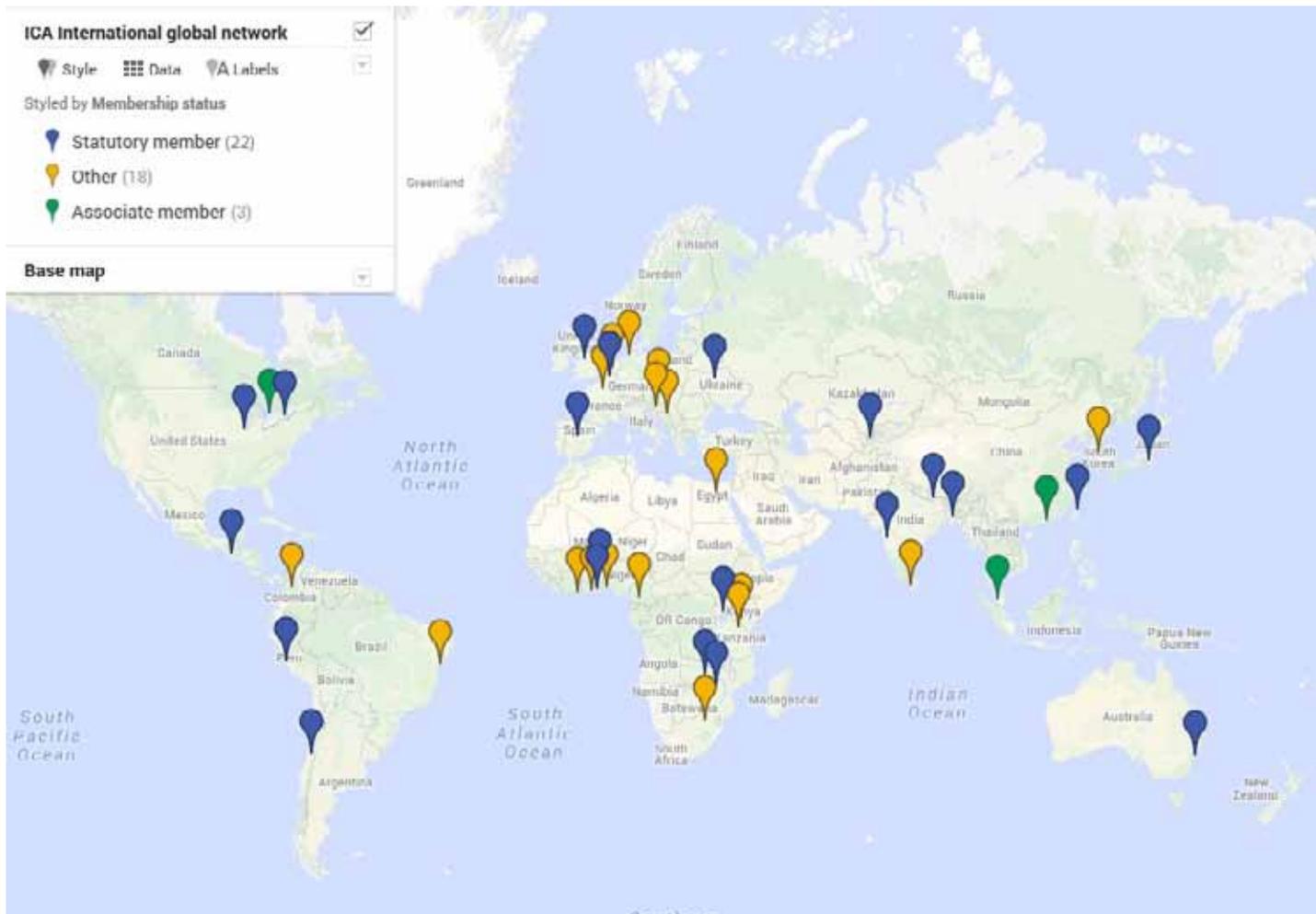
Crossroads: continuity and change

*Ancient faces, phases, continuity and change
teetering on the balance,
Melanesian Festival performances showcased
by masked men and women,
their colourful feathers waving
with the wind as they peered
through tiny painted hole eyes of old,
seeing from extant tradition
the external world’s shifting stage.
Flashing, lightning speed digital
smart phones recording for posterity
the interplay of cultures now and then,
a backward glance, then eyes looked forward
to a symbolic desire to preserve
‘taim bilong tambuna’.*

*Complexity/simplicity fused in live
performances of diverse cultures at risk,
the earth shuddered, faith trembled
at the prospect of a dance to extinction,
columns of bare feet pounded the earth,
dust flew, drums beating collective heartbeats
that synchronised with the rhythm of singsing,
the human species at edge
now with cultural unrest!*

— Deborah Ruiz Wall





ICA International

ICAI General Assembly approves three resolutions

By Martin Gilbraith

The ICAI General Assembly is the governing body of [ICA International](#), a global network of non-profit organisations advancing human development worldwide. It comprises representatives of ICA locations in over 40 countries, including at present 22 voting (statutory) member organisations – see [our global network](#) (above). The General Assembly has been meeting online once a year since [December 2013](#), and previously face-to-face every other year. This year we have met more often, reflecting a growing appetite and technical capacity for online connectedness and collaboration among ICAs globally. We have also introduced some innovations in how we meet, in order to be more inclusive.

Twelve ICAs were represented by 22 participants in the latest online General Assembly meeting on June 26, and 18 of the

22 statutory ICAs participated in the online voting on the three resolutions, which were all approved without opposition.

The first resolution was to approve criteria to direct the ICAI Board in disbursing funds drawn from members' dues to provide financial support for regional meetings and other member initiatives for peer-to-peer support and collaboration among the global network. Already the Board has approved support for Spanish language training in online ToP facilitation for 20 staff and volunteers of several Latin American ICAs and ICA Spain. The Board is now inviting member ICAs to submit brief proposals for support for other new initiatives.

The second resolution was to clarify criteria for non-voting (associate) membership of ICAI. This is to enable and encourage

organisations and groups who share ICA's mission and values to formally join the ICAI global community, and so to join existing members in peer-to-peer support and collaboration at the global level. Associate members must be a registered organisation in their country or a constituted group with at least five members. They must operate out of values in alignment with ICA's and participate in peer-to-peer support and collaboration for the international work of ICA. The Board is now inviting new nominations for associate membership, from existing members or from prospective new associate members themselves.

The third resolution was for the Board to appoint an ICAI working group on global conferences. The last (8th) quadrennial ICAI Global Conference on Human Development was held in Nepal in 2012

– see [ICA Revisited and 'Growing a New Sense of Leadership' in Nepal](http://martingilbraith.wordpress.com/2012/11/28/ica-revisited-and-growing-a-new-sense-of-leadership-in-nepal/) at <http://martingilbraith.wordpress.com/2012/11/28/ica-revisited-and-growing-a-new-sense-of-leadership-in-nepal/>

The new working group is to support, receive and review proposals from ICAs to host an ICAI Global Conference or conferences in 2016, and to consult with the global network in order to submit a 2016 Global Conference proposal for approval at the December 2014 General Assembly. The group is to comprise around six to nine people representing all continents, diverse in terms of language, age and gender, and with considerable first-hand experience of managing previous ICAI Global Conferences and other similar events. The Board is now inviting nominations for individuals to join the group and begin its work.

Two additional items were included in the agenda of the General Assembly meeting.

The ICAI working group on global Top facilitation (Technology of Participation) policy, which was convened following a decision of the General Assembly last December, presented its working draft for feedback and invited suggestions for wider consultation to further build global consensus during coming months. Members of the [ICA USA Living Archives](#) team presented plans for an online Global Research Assembly in September, and invited feedback to help to ensure that the Assembly and the online collections that are in development will be as relevant and accessible as possible to ICAs worldwide.

The General Assembly meeting was held twice, at 10am & 5pm UK time for different time zones, and global times were announced using www.timenanddate.com. The meetings were held using the [Top Adobe Connect](#) platform, a powerful tool with which ICAI members are increasingly familiar and adept. This allowed multiple

layouts for sharing of video and various documents, with participation by voice, text chat and polling. A poll within the meeting was used to prioritise agenda items for discussion time.

Voting was conducted this time by asynchronous online poll on [surveymonkey](#) over 10 days following the meeting, in order to maximise the participation of all voting members. Surveymonkey was also used in advance of the meeting, in addition to email, to consult and build consensus among those who might not be able to participate otherwise. In a survey on global conferencing in advance of the meeting, 44 responses were received from 31 ICA locations worldwide. □

For further details of the ICAI General Assembly and any of the issues addressed, please contact Martin Gilbraith at [<president@ica-iterational.org>](mailto:president@ica-iterational.org) or another ICAI Board member.

ICA USA – News Brief

Ruth Carter Lane: The Fifth City Preschool celebrated its 50th anniversary on July 26. And to mark the occasion, the City of Chicago named the portion of Fifth Avenue that runs in front of the preschool after its dynamic former director Ruth Carter (1936-2013). Her family, along with preschoolers, parents, residents of Fifth City, and representatives of the Ecumenical Institute, the Order Ecumenical and the Institute of Cultural Affairs (ICA) were

there to mark the occasion. And to mark the anniversary of the preschool, which has been providing early education to neighbourhood children, the ICA released online the Fifth City: A Decisional City, a video on the community development project which can be viewed at: https://www.youtube.com/watch?v=JJ9fFR9QK0E&feature=youtu.be&utm_source=July+E-News&utm_campaign=JulyE-News&utm_medium=email □



ICA INDIA – News Brief



Sustainable operations: ICA India's village development project near Pune, working in partnership with ICA Japan, has made major strides in business development. The milk dairy is now being run by the cooperative. Village women are making and selling products on their own. We are testing hydroponic method of growing strawberries within a polyhouse with help from two Japanese organisations - NEC Corporation, an IT company, and General Reconstruction Association (GRA), a company with agricultural expertise. □



Nepal's superwoman wins global award



Kesha Pariyar

By Ishu Subba

This is a story of Kesha Pariyar, a resident of Parbat district, western Nepal. In a country where caste hierarchy and patriarchal thinking and practices prevail, Kesha Pariyar stands out as “superwoman”. This year, she received the globally coveted Business for Peace Award at a ceremony at the City Hall in Oslo, Norway, on May 15. It was given by the Business for Peace Foundation, based in Oslo.

A few years ago, Kesha Pariyar was one of the many suppressed voices, forced by society to lead a life of misery. Married at the age of 18, Kesha struggled to support her family of eight for almost 20 years. As a member of a so called lower-caste group, she had to deal with discrimination in addition to her illiteracy and poor economic background.

She found a ray of hope in the Leadership Development training conducted by ICA Nepal in 1999. She describes it as a moment of self-discovery during which she learned to improve her socio-economic life by starting her own business. She credits this

Ishu Subba is a member of ICA Nepal

change in her life to the encouragement given to her by various members of the ICA such as Don Elliott from ICA USA, Ghee Bowman from ICA UK, and Shizuyo and Wayne Ellsworth of ICA Japan.

She established the Manisha Tailoring and Training Centre in 2003. She took a loan to buy a sewing machine and urged her husband, who was then working in the Gulf, to return home to help in her business. She also involved herself in community development activities, focusing on the upliftment of the socio-economic status of the “untouchables” in her area despite threats and intimidation.

With the support of ICA Nepal, she organized “micro entrepreneurs” and encouraged them to advocate for their causes. She was elected as the Chairperson of the District Micro Entrepreneurs’ Groups Association, Parbat, in 2005 and was unanimously nominated as the chairperson of the National Micro Entrepreneurs Federation Nepal (NMEFEN) the following year.

Her struggle to rise from a “low caste”, poor and powerless woman to one of the

leading figures in the society of Nepali entrepreneurs has won her the Business for Peace Award, a recognition given to people who foster peace and harmony by creating shared values between business and society. Kesha, a representative of over 60,000 micro entrepreneurs, shares the limelight with five others: Selima Ahmed (Bangladesh), Ouided Bouchamaoui (Tunisia), Sir Richard Branson (UK), Adnan Kassar (Lebanon) and Marilyn Carlson Nelson (USA).

Kesha speaks for many marginalized groups. She tries to identify local resources to engage poor people in enterprise development and acts as a bridge between micro entrepreneurs and service providers. Involved in various groups and associations, she has been pushing for laws and policies that ensure concessions and support to micro entrepreneurs.

Since 1998, the ICA Nepal has been working in various parts of the country with a focus on human capacity building through training and facilitation. It believes that “every individual has a capacity to bring change in his/her situation”. Kesha Pariyar is proof of this truth. □

Really?

A Global Research Assembly?

The ICA Global Archive Project (GAP) is rolling out a new service over the next few months. We intend to have operational by September:

- A process for accessing materials describing ICA programs and research arenas from the past fifty years
- A process for both maintaining and adding new materials to this resource from around the world
- Ways to invite our networks of new colleagues to explore and make use of this resource

We've chosen to call this – somewhat audaciously – the Year of the Virtual Global Research Assembly (VGRA).



Several of these collections have been started and are in various stages of completion. Here's a picture of some of the collections proposed or currently underway:

Full Array of Collections
Spring Sojourn 2013



<https://drive.google.com/file/d/0B1W5M6EKiIZmR3dXaXNOQZWZSRWs/edit?usp=sharing>

For a sample of what a collection can look like, check out this one on the 5th City Community Development Project, which ICA began in the early 1960s:

wedgeblade.net/wordpress/fifthcity

In September, a number of us will gather in Chicago for a two-week Spring Sojourn. By that time, we hope to be working with many of you. We'll be trying out the best ways for the newly formed collection teams to work together. We'll experiment with online presentations and conversations that those of you not physically in Chicago are nonetheless invited to be part of. This is our proposed calendar and timeline for the next few months:

https://docs.google.com/document/d/1I8mGDv9IfNcEVnu7r_A7rAB8qQMjH7PqfzaKZSNiILk/edit?usp=sharing&invite=CnVHrLsG

Consider this your invitation

Like to be part of a team creating one of these collections? You can. In helping us test online tools for streaming live events, holding online discussions or working together remotely on these great materials? That too. In designing the September event? Why not? All you need is a laptop or tablet and an Internet connection, and you have many ways to participate in this Year of the VGRA.

If this is of interest to you, sign up for our VGRA updates and progress reports; tell us which arenas of ICA's work you feel need to be made accessible and where you might plug in to this venture yourself. You can indicate that here:

<https://docs.google.com/document/d/15BOKETHM4QnsAWMGQLHSolcFPuGV8p3VXJYBL0Rx1Zw/edit?usp=sharing>

We'll be in touch as this project unfolds. Welcome to the Year of the VGRA!

– Jack Gilles, Gordon Harper and Jim Wiegel on behalf of the ICA Global Archive Project.