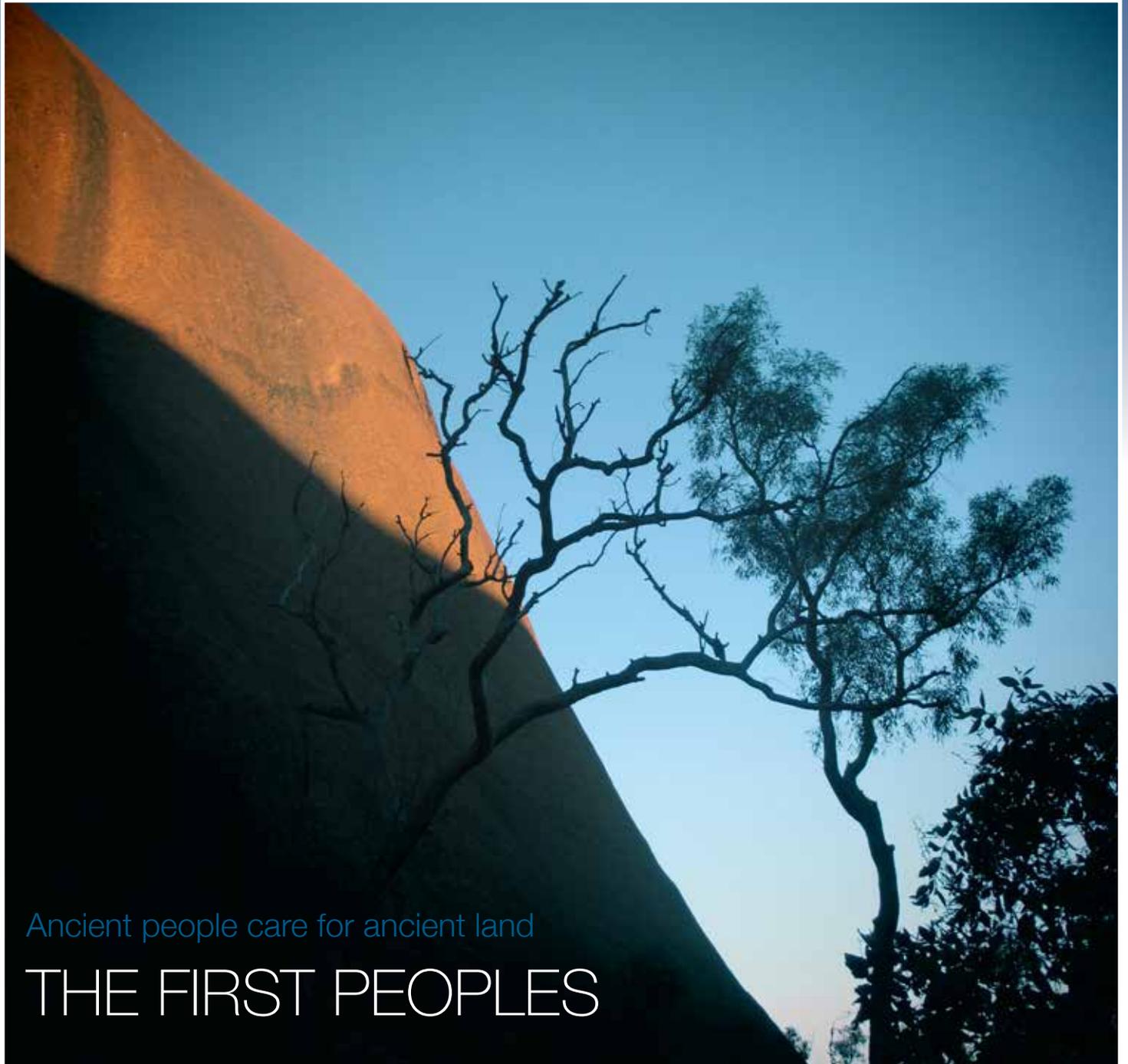


# WINDS & WAVES

C O N N E C T • C R E A T E • T R A N S F O R M



Ancient people care for ancient land

## THE FIRST PEOPLES



### 16.... Idea jamming to limit climate change

Newly minted facilitator Jimmy Wan had a whale of a time using consensus building methods at the launch of a CarbonCare Open Innovation Lab in Hong Kong.



### 21.. A safe home for the disabled

Among those displaced by Nepal's earthquake in April were residents of a home for the disabled. ICA Nepal, with help from ICA Australia and donors in Nepal and India, is building a new earthquake resistant facility for them.

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## BEHIND THE SCENES

Welcome to the September edition of Winds & Waves. In many ways, this is a project in its second phase. In the last edition, we said farewell to John Miesen and thanked him for his enormous contribution to the development of this magazine over the last five years. Since then, a lot has happened!



Roma Mehta has joined the editorial team to take over John's role in layout and design. She is an old friend of the ICA, well known to many of us in Australia and Taiwan. She is a "graphic designer by trade, an artist in practice and a community member by choice". She spends a lot of her time working with organisations that help create sustainable communities. She was the editor of *Centered on Taipei*, a lifestyle magazine, runs a print and design franchise, and volunteers with HandUp Congo, Daan Utsav and Red Room Taipei.

We are also delighted to have a presence on the ICA website launched by ICAI this month. We have had several conversations with UK volunteer Robert Liverpool, who developed the site. Read his article about it in this edition – and please do go on and check out the website!

We continue to welcome new contributors to this ICA global magazine, which aims to showcase best practices in the field of sustainable development. In this edition, we have input from every continent!

Our team has expanded to include representatives from every continent as well. Each member has a key role to play in addition to having a "nose for news". Dharma is editor in chief. Robyn and Isobel are contributions coordinators. Roma does layout and design for the PDF magazine versions that can be read on your PC or printed as hard copy. Peter does the same for a version that can be read on a smartphone or tablet, and distributes them as well. This is in fact quite a task, getting W&W to you on time – three times a year!

*I would like to introduce the entire W&W team:*

### **Africa, Middle East and Europe:**

Lisa Mutua, Charles Luoga, Voice Vingo, Mane Arratia, Natalia San Juan; Svitlana Salamatova, Martin Gilbraith and Rosemary Cairns.

### **North and South America:**

Isabel de la Maza, Peter Ellins, Staci Kentish and Seva Gandhi.

### **Asia-Pacific:**

Dharmalingam Vinasithamby, Roma Mehta and Robyn Hutchinson.

### **ICAI Global Leadership Team:**

Staci Kentish, Seva Gandhi, Martin Gilbraith and Charles Luoga.

We rely on ICA members and friends to broaden our readership and to contribute stories and news items relevant to sustainable human development. We hope this will continue with increasing passion! We particularly value your letters to the editors, which gives us an idea of the response to the magazine.

We look forward to hearing from you about articles you could contribute, at any time of the year, and in particular for the end-of-the-year edition in November/December.

**Robyn Hutchinson**  
W&W Contributions Coordinator

# WINDS & WAVES

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## From The President

Welcome to this issue of Winds & Waves, the online magazine of ICA International, entitled “The First Peoples”.

ICA has been working with indigenous peoples at least since one of the earliest ICA Human Development Projects was established with an aboriginal community in Mowanjum, Australia, in 1971. This issue shares stories of how ICAs and ICA colleagues continue to work with the “First Peoples” in Australia, Canada and in Chile as well.

A number of stories focus on the application of appropriate and innovative new technologies, including in strawberry cultivation in India and in earth bag construction in Nepal. Others tell of philanthropy and funding partnerships in Africa, Australia, India and Japan. Others still focus on the application of participatory methods, in particular ICA’s “Technology of Participation”, in countries including Hong Kong, South Korea and Mongolia. Healing and reconciliation, disaster recovery and social transformation

feature in stories from Australia, Canada, Egypt and Nepal. Such is the richness and diversity of our members’ work in “advancing human development worldwide”, much of it pursued in partnership, “peer-to-peer”.

Also in this issue you will read of recent developments in the global affairs of ICA International, not least relating to the online ICAI General Assembly held in July. We are delighted to welcome three new Associate members to our global community, and to include contributions from two of them in this issue – from the Development Institute in Ghana and the ORP Institute in South Korea. We are excited by the quickening pace of face-to-face network gatherings emerging around the world, including regional gatherings upcoming in West Africa, Asia Pacific and Europe MENA and emerging prospects for a global conference next year in partnership with Initiatives of Change in Switzerland.

We are also excited to have launched our ICAI website in September, after months of collaborative design and development this year. This dynamic site is designed to provide an engaging platform for member ICAs and ICA colleagues to communicate with each other and with the wider world. Although some pages are not yet complete in terms of content, we hope you will like it, and that you will use and share it! Please do take a look around, and share your comments on the site or contact us directly with your feedback and suggestions.

Thank you to those who have contributed to this issue, and to our tireless editorial team for bringing it all together in such a beautiful new design for us. Enjoy this issue, and please share it and encourage others to do so.

Martin Gilbraith

[president@ica-international.org](mailto:president@ica-international.org)

The following are comments from readers on articles in past issues of Winds&Waves. Please send your comments to Letters to the Editor, Dharmalingam Vinasithamby (dvinasithamby@yahoo.com)



Ruth Carter – iron woman of a Chicago ghetto

By Lela Jahn

Memories show up where and when least expected. One of my memories, who has been in my mind since I was a child, is an African American woman born and raised in the black ghetto of Chicago. Ruth Carter's death earlier this year has brought my memories of her back to me with a force of consciousness. Allow me to share a few of them with you.



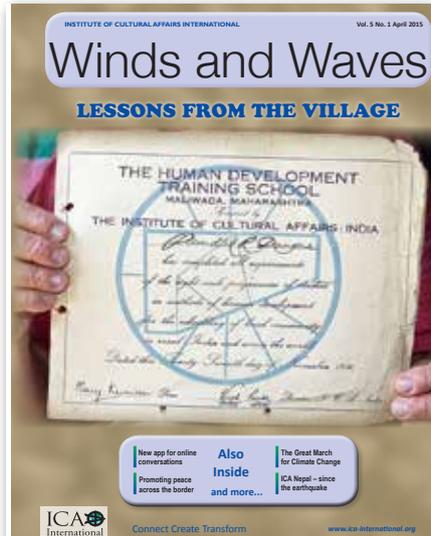
Ruth Carter

Ruth, an incredible gifted, hard and self-confident woman who embraced the opportunity to make a difference in the world even though that decision would bring her many great challenges in her professional life, after small in comparison to the challenges she faced in her personal life. Ruth and I became inseparable when she became the Director of the ICA President in the late 80s. My task was to identify and groom a successor from the community to replace me. That was a humongous challenge.

And then I met a woman with glowing black eyes whose laugh melted all to the blue. Ruth became the obvious choice as she was respected and loved by all whether black or white, young or old, businessman or gang member, educator or liberator, and she believed in her dream. The dream that children everywhere have a right to use themselves as unique and unrepeatable human beings. She helped give meaning to the phrase "black is beautiful" before it was ever coined as she led the 200 preschool children and the staff in the following song week by week after school:

"You the greatest, can't you see?  
I want to be the best one too.  
You the only one who can't?  
I'm the only one who can't!"

So the journey started. While I was training Ruth to be an administrator of a preschool, she was training me to be a leader before making a judgement. It was but one of many lessons both together.



Lessons from the Village

I'm a Kenyan living in Kenya. Thank you for sharing the April 2015 Winds & Waves magazine with me. It helps me reflect and remember my past while working with the ICA both in Kenya and the Ivory Coast.

Henry Ikatukhu (ikatakhu@hotmail.com)

I enjoyed Dharmalingam's article very much. As a participant in the start-up consult of an HDP, as well as working in one, we are hungry for current news.

Mike Tippett, Florida

What a powerful trip down memory lane your article took us. We were in India about 1980-81, the year before the Sharing Approaches that Work. We were assigned with Cyprian and Mary D'Souza to consolidate some of the Nava Gram Prayas projects. We were in the Human Development Training School with Brian and Jeanette Stanfield in Maliwada, and lived in the old "castle" that now seems to be the community toilet. Change does happen.

One of the key projects was Jawale and we loved visiting there. How wonderful to hear your stories and to see the photos from the guys from the Netherlands which showed some of the same scenes that we knew so well.

We also worked some with the Chikhale village project, one time helping to construct a make shift bridge so that a truck could get into the village.

I returned with the Stovers for a visit to some of those places around 1997. So good to have had their leadership. They had lived in India for six years compared to our one and had so much wisdom to share.

The Woman of Iron

I am the daughter of Ruth Carter, Denise. As I read this article about my mother, tears of joy ran down my face. For her to be remembered as a woman of Iron is truly an awesome tribute. I lived, laughed, struggled, played and was educated by this woman, whom you call a woman of Iron. She truly was a woman of Iron.

My father passed at the age of 37 years and my mother was 36. She was lost but by the grace of God and her perseverance, she made it while raising her four children eight, nine, 10 and 12 years old.

She went back to school to further her education. Ruth had an overwhelming compassion for 5th City and all those who made up its community. Some would say "Look at those bombs!" She would say "Those are my bombs!" and go over to see what she could do to help them move forward in their life, even if it meant taking from herself or her home to get it done.

So today, my family and I thank you for giving us more joy through the ICAN video and this article. Thank you, we will be celebrating her life on July 31, 2015, on the street they named after her - 3400 Block of 5th Avenue ( Ruth Carter's Lane).

Denise D Gathings (Denise.Gathings@chicagopolice.org)

(The article by Lela Jahn appeared in the December 2013 issue of Winds&Waves. To read it, go to: http://windswaves.ica-archives.org/ww-2013-dec/019-ruth-carter.htm)

Again such a wonderful convergence of stories about India for this issue. Tonight we met our granddaughter as she returned home from a portion of her Gap Year Experience abroad. Earlier, she was in India, Cambodia and Thailand. This trip was her return from a month in Ghana.

So, coming home from seeing a quick overview of her Ghana trip to read this was like our own return to the Lands of Mystery and the Mountains of Care. How privileged we are. Now we send our prayers and some resources to the community in Nepal. Mark Pixley's article seemed to have a lot of wisdom in that regard.

Lynda and John Cock (llc860@triad.rr.com, www.reJourney.blogspot.com)

Thanks so much for your reflections, learnings and comments. Besides learning about the villages that Alan Berresford and I visited in 1978 for documentation to be presented to the World Bank, I really appreciated your remarks about what would have been more helpful from the beginning of our work.

The fact that a couple of villages, such as Maliwada and Chikhale, are now dominated by the larger urban areas and that we could have foreseen this in the early stages and therefore helped people prepare for this future is a priceless learning.

The story of the young tax collector is fascinating reading and I, like you, hope she continues in her work and hopefully has a chance to be part of a new, less corrupt Indian government.

Ann Epps

The highlight for me is the story about the daughter (the tax collector) of Asaram Rokhade. I met her at the gathering of folks at the ICA centenary celebrations about three years ago.

I tell you the new generation is really something to enjoy and wonder about. We had a small gathering of young people, children of ICA folks, in Pune when Don Bayer and Lela Jahn were visiting Pune around Diwale a couple of years ago.

There is truly something to rejoice in their sense of who they are and what they can turn around.

Rekha and Manoj Prasad also stand out. Rekha is Yashoda's daughter and Manoj is the son of Anil and Lucina Prasad. Ratnamala's two sons are also very impressive. I think Hiranman Kokane has three children and all of them are quite amazing.

Mary Kurian D'Souza

(The letters above refer to the April 2015 issue of Winds&Waves. To read it, go to: http://windswaves.ica-archives.org/windswaves-mag/2015-april/windswaves-april-2015-email.pdf)

*Raining on the rock – Uluru - sacred heart  
of Australia.*

# THE FIRST PEOPLES

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*MP Linda Burney signing in at Parliament House in Sydney. She is the first Aboriginal person to have been elected to the Parliament of New South Wales.*

## Recognising a wrong to set it right

*By John and Elaine Telford*

The Recognise Campaign aims to raise awareness of the need to end the exclusion of the First Peoples in the Constitution and deal with the racial discrimination in it.

One of the ironies in Australia is that its original inhabitants are not recognised in the Constitution. Drawn up in 1902, it made no reference to the fact that the land was inhabited by the Aboriginal and Torres Strait Islander peoples for thousands of years before the first British settlers arrived in 1788. Instead, it classified them as part of the flora and fauna.

We began to come to grips with issues like these in 1970, when we met the late David Mowaljarli, a famous painter, activist and leader from Mowanjum. The small aboriginal community lies on the outskirts of Derby, in the West Kimberley, Western Australia, about 2,400 kilometres north of Perth. The Institute of Cultural Affairs had just begun working with this community. The human development project involved measures such as motivating residents, releasing their creativity and building leadership skills to empower them in the task of comprehensive change.

Since then, we have worked in various places wrestling with the task of changing myths, stereotypes, boundaries of opinion and racism among Australians that oppress the “First Peoples”.

In 1991, the Royal Commission report

on Aboriginal Deaths in Custody was released, highlighting the depth of racial discrimination. That eventually led to the formation of the Council for Aboriginal Reconciliation, replaced in the year 2000 by Reconciliation Australia, an independent, national not-for-profit organisation promoting reconciliation by building relationships, respect and trust between the wider Australian community and the First Peoples.

As coordinators for the council’s Australians for Reconciliation program in New South Wales (NSW) in the 90s, we worked with diverse community groups to make an impact on the national psyche. One of them, the Women’s Reconciliation Network, which has several ICA members, is involved in the current Recognise Campaign.

The Recognise Campaign aims to raise awareness of the need to end the exclusion of the First Peoples in the Constitution and deal with the racial discrimination in it. It has a specific deadline – a referendum. At this stage, 2017 has been mentioned as the date. That would coincide with the 50th anniversary of the 1967 referendum after which Australia stopped classifying the First Peoples as fauna and flora.

However, the real unknown is the question the public will be asked at the referendum booth.

In the meantime, supporters of the Recognise Campaign are travelling to hundreds of communities around the nation to educate and prepare Australians to vote on the issue.

One such event was held in Bourke, NSW, about 800 kilometres north-west of Sydney. The rural town, far from the hurly burly of city life, has a large population of First Peoples. The main speaker was Linda Burney, a Member of Parliament, who had served on the Council for Aboriginal Reconciliation

and whom we have known since the 1990s. Her speech on the importance of the Recognise Campaign appears in these pages.

*John and Elaine Telford, members of ICA Australia, live in the Blue Mountains, a two-hour train ride west of Sydney.*

## LONG GAME WE HAVE TO WIN

*By Linda Burney*

*The following is a speech given by the Aboriginal leader and MP at a Recognise Campaign event in Bourke, NSW, Australia, on May 27, 2015.*

I want to tell you a bit about myself so that, in the Aboriginal way, you can place me. For us, place is the most important thing: where our feet stand on our ground, where we're from, who we are related to and where we fit in the Aboriginal world.

My people are from the Murrumbidgee end of Wiradjuri territory in NSW. They hold a significant part in the story of this nation.

The Wiradjuri people were the first inland nation that took the brunt of British colonisation. In 1823, Governor Brisbane – thank heavens, he didn't stay here too long, got the city renamed after him but didn't do much for our people – because of the resistance led by Winradyne, that great Wiradjuri warrior, declared martial law in Bathurst; the only time in colonial history. And over those four months, 1,000 men and children of the Wiradjuri were murdered. And this was where the art of poisoning waterholes and flour began as part of the story of colonisation.

But Wiradjuri people, like you out here, stand firm in who we are and what we believe in. I have many shoulders that I rest on as a Wiradjuri person.

A few months ago in Sydney, Faith Bandler died. She was an amazing woman. Faith was not Aboriginal as many people thought. Her father was black birded (coercion of people through trickery and kidnapping to work as labourers) from the island of Ambon in Vanuatu when he was 13. He was brought as a slave to work on the sugar fields up in Queensland. Faith's part of the story is that she was one of the people who worked towards ensuring a successful outcome to the 1967 referendum (to have the First Peoples counted as people rather than as Flora and Fauna). At her funeral I talked about Faith understanding what the long game was. And that's what you're participating in today, wherever you're from.

This walk, this march, this relay towards "recognition" is like that referendum. Already people have marched from town to town through Victoria, Tasmania, South Australia, Western Australia across to Queensland and are now visiting places in NSW. It's the big, long race. We will not get recognition in the Constitution at the referendum unless we are all part of that long game – both Aboriginal and non-Aboriginal.

Referendums are hard to carry. You've got to get a "Yes" vote from the majority of people in the majority of the six States. That is why what Recognise is doing is important: building the case, the understanding and the recognition

that we can no longer have a Constitution that is not a truthful document.

A lot of you know me. You know what I've done in my life. You know I don't like to take a backwards step.

But this step requires many things. It requires the heart and soul of Australia, bravery and, above all, people standing up and explaining why we can no longer as a nation have a Constitution that has racial implications in it. We can no longer have a Constitution that does not tell the truth.

One of the planks of reconciliation is the capacity for the nation to own its truth, to tell the truth. We are limited by our Constitution because it doesn't tell the truth. That's why Recognise and the referendum that will come have to be carried – because we won't get another chance for a very long time.

It takes a long time for referendums to come along. This has to be our time. I've spent my entire adult career and life in the pursuit of truth, justice and equity – particularly for our kids in schools.

But I've also spent my entire life making sure that we as a nation understand our truth, that what happens in our schools is truth-telling. And I'll finish my story – why this is so important to me personally.

I remember as a 13-year-old, I was the only Koori (Aboriginal) kid in the A class at Leeton High School. We were doing social studies. The new topic that day was the exotic people of the world. We did the Bedouin, the Eskimos (which, of course, is the wrong name) and the Aborigines. I was taught that we were the closest example of stone-age man on earth today. I was taught that we were savages. I was taught that we had no culture. I wanted to turn the piece of paper over and go through the crack in the floor of that school classroom.

I am so happy I had that experience because it spurred me on to do the sort of things that I hope I have done okay in education.

We are an amazing nation. The turnout here in Bourke is a testament to that. But we can be more amazing if we have a Constitution that reflects one of the most joyous things that we can celebrate together – the oldest surviving culture on this blue planet.

It gives you goose bumps when you say it: the oldest surviving culture on this blue planet. And wouldn't that be a wonderful thing to have in the document that is the foundation for how our society and government work.

*Linda Burney became the first Aboriginal person to be elected to the NSW Parliament when she won the seat of Canterbury in Sydney for Labor in 2003. She is now Deputy Opposition Leader and Shadow Aboriginal Affairs Minister in the state. The former teacher and high-level public servant has a son, Binni, and daughter, Willuri.*

## THE STOLEN GENERATIONS: PART II

By Simona Galimberti



Vanessa Culbong founded a chapter of the Grandmothers Against Removals organization in Perth after watching her relatives having to take on the Department of Child Protection which had snatched away a nine-year-old child.

Photo by: Peter Boyle, Green Left Weekly.

Australia's "Stolen Generations" episode ran from 1890 to 1970. The authorities removed Aboriginal children from their mothers, and along with that the people's future, culture, language and knowledge. They did this in the name of assimilation. They wanted to "breed out" full-blooded Aboriginal people by having them eventually marry into the larger white population and be absorbed.

Today, the anguish is over the Stolen Generations: Part II. Although the government issued an apology for its policy in 2008, the child removals continue. The motives of the Department of Child Protection (DCP), which caused unrest in so many Aboriginal homes, are not clear.

"It's heart-breaking," says indigenous activist Vanessa Culbong.

Dr Djiniyini Gondarra, an Aboriginal leader and cleric from Milingimbi, in eastern Arnhem Land in the Northern Territories, says: "About 60 Aboriginal children are taken away every month by child protection services. They are taken away in numbers not seen since the stolen generation."

The Australian Institute of Health and Welfare said there is a rise in the rate of indigenous children aged up to 17 who are in "out-of-home care" across all states and territories, according to a report by Leticia Futson in the Green Left Weekly last year.

"Aboriginal and Torres Strait Islander children are about nine times more likely to be in out-of-home care than non-Aboriginal children (44.8 in every 1000

compared with 4.9 in every 1000)," said the report.

Opposing the DCP is the national Grandmothers Against Removals (GMAR) organisation. Last year, Vanessa founded a chapter in Perth called Dembas Kulungas, Grandmothers Against Removals Western Australia (GMARWA). The following is an interview with her:

### What's your name and where do you come from?

Vanessa Culbong. I'm an Unggarangi woman. My ancestral bloodline goes back to Wardandi, Wiilman and Yinggarda countries, and also down Waygi Kiap, Koreang and Minang tribe. I'm connected to a few countries coz of the mix-ups the government did with our people along the way.

Mainly salt water from west coast, top to bottom - all my people are along this ancestral bloodline.

### What issues affect your community today?

Right now I'm in Perth. We have a high rate of incarceration, child removal, suicide, homelessness. All these are causing my people to suffer.

### Which issue are you most concerned with?

I'm part of the Grandmothers Against Removals WA. I founded that there. There are many incidents of removals. What enraged me was that the (DCP) came on an unannounced visit when my aunty was not at home. So they went to

the school and grabbed her little Grannie out of school and took her straight to a court of law, without representation.

### How old was she?

About nine or 10.

### What happened?

The court agreed to put her on a plane and fly her to Queensland.

Without no one knowing. Traumatized. My aunty was a part of the stolen generation. No counselling was offered to the parents, to the little brother. All the students had to watch this little girl be ripped away from their class in the middle of the day.

### Which school was this?

A metropolitan school in the city, not far from the CBD. We ended up flying over to the East side to fight the department and take her home. It was a process, there was a lot of trauma involved.

### What got you involved in the protests?

I was a part of Nyoongar Tent Embassy on Matagarup Island. There were a few raids that were happening. I was watching NITV. I watched Aunty Karen Fusi up there in Queensland - she won her children back after many issues with the government department. The week after, I watched Grandmas of NSW standing up. I thought "This is what we need, some support groups over on this side". There are so many kids and families being affected right now.

### How did the word get out?

Grandmas groups standing up on NITV. Aunty Patty Gibson brought us all together. Helped us and funded the flights to get the little girl home. We were funded by Grandmas Against Removal National. I went home and I founded the GMARWA, the Dembas Kulungas.

I get 20 calls on average a day. Every house you visit, you hear that every person there has a connection with DCP. One person has another three stories of a person they know of - their kids being taken. It's heartbreaking. Little kids taken out of parks. One aunty had six little ones taken - one got away. It's heart-breaking to hear those stories. And it's still happening. It hasn't stopped.

**What do you want to say about this to fellow Australians?**

Open your eyes to what the government

is doing to our peoples, covering them up so well with their policies and laws. The legislation made up for my people - be aware of them. It's all still happening. The statistics are at the highest levels ever in Australian history. I feel like in a 100 years, you wouldn't be a person to remember - having ancestors from here, you know.

**What can Australians do about this?**

Start placing demands on the government. Get them with whatever you can. Emails. Make a silent protest, online protest, whatever. Get it out there. Try and make the wrongs right. The Recognition does not make up for what they have done to my people.

**How can they heal their relationship with the indigenous people?**

Educate yourself on Australian Aboriginal history, First Peoples history. Not Australian government history. Find out the truth about our history and what's covered up. Then you will make people angry enough that they will want to change things - they have been blind-folded for so long. A lot of people out there have no idea. It's not a lucky country. Can't say it proudly.

*Simona Galimberti (Simona.Galimberti@uts.edu.au) is an urban ecologist graduate, currently in a support role at University Technology Sydney. She is treasurer and secretary of Amazon Watch Allies Australia (<http://amazonwatchallies.org>) and an advocate of environmental and indigenous rights.*

*For more information, and to donate to GMAR click here <http://stopstolengenerations.com.au/>*

*The Stolen Generations were a reality in Canada as well. Here, the Wise Old Warriors, a team of elders pioneering efforts to right those wrongs, describe an approach that draws on traditional culture to heal a survivor of the abuses.*

**NATIVE WAY TO OVERCOME TRAUMA**

By Lorraine McRae and Jan Sanders



*Sandy wearing the regalia she designed during a process to overcome the scars left by her years in the Indian Residential School. We added the hat and moccasins.*

Canada's Indian Residential Schools ran from the 1870s to 1996. Their aim was to "kill the Indian in the child". There were over 130 of these government funded, church-run schools across the country.

More than 150,000 First Nations, Métis and Inuit children were taken from their families and placed in these schools. Many were forbidden to speak their language and practise their culture.

While some had positive experiences at these schools, many suffered emotional, physical and sexual abuse, and some even died there. The unresolved trauma has been passed on from generation to generation.

The Truth and Reconciliation Commission spent six years travelling to all parts of Canada to hear from some of the 80,000 survivors. In its study released in June this year, it declared the experience to be one of "Cultural Genocide".

It described the schools as an education system in name only for much of its existence. They were created to separate Aboriginal children from their families, to minimise and weaken family ties and cultural linkages, and indoctrinate children into a new culture—that of the legally dominant Euro-Christian society led by Canada's first Prime Minister John A. Macdonald.

Many successive generations of chil-



*Children from Yippinga Primary School in Alice Springs drum at the Uluru festival in 2014.*

dren from the same communities and families were placed in those schools. Their experience was hidden for most of Canada's history, until some survivors revealed it in several thousand court cases that ultimately led to the largest class-action lawsuit in Canada's history.

Our team, which consists of both indigenous and non-indigenous Canadians, has been involved with survivors of these schools. We are writing to describe an approach we used to help one of our team members from the Ojibwe community, the second-largest indigenous group in Canada, get over the trauma of having been through the Indian Residential School system.

The seven of us, known as the Wise Old Warriors, have been linked for over 20 years. We are committed to finding ways of extending the native ways and practices throughout the broader society.

The person we helped, a recently retired 65-year-old, had asked us to craft a healing process for her and her family. This is the beginning of a letter she wrote, describing her experience at an Indian Residential School:

**"I am Sandy Jackson Reilly. I have many me (selves) and one is my past history with Residential School, better known to me as Mush Hole. I am sitting here with tears. The tears happen if I have to talk or deal with that part of my life.**

I was six. Being sent away from my mom and family was a big No. As a little Ojibwe girl, I needed my mamma. Do you want to know what I learned at Mush Hole? It was fear, loneliness, being hungry and not having my twin sister share my bed as we did at home; not being allowed to go home. I knew what it was like to be so sick; all the little Ojibwe girls all over the place being sick. This was awful.

Sandy, a friend of ours, was ready to

reopen this chapter of her life. The sessions were held in our homes. They were three to four hours long and accompanied by food and laughter. We gathered in a circle and began with a ceremony. We cleansed ourselves and our space by smudging with sage. We gave thanks to the water, that the world's people would have clean water. In the middle of our circle was a candle. It represented the "children's fire" and future generations, honouring our ancestors, all of humanity and Creation.

Sandy led each session with a letter she had written. Up until this point, she hadn't been able to share or recall details of her school experience without additional trauma. As she read her first letter, we listened. She captured the images, sounds and emotions of being in the school. As we each shared around the circle, we prepared the space for her to tell her story. She was seen, heard, believed and validated with words of support and, at times, silence. Metaphors and images came through her pain and trauma. We supported her as she led the way to her own healing.

At the first circle, one elder remarked that he saw Sandy in regalia dancing at the Pow Wow in her home First Nation. It was a strong image that held for Sandy

a vision of her journey

Sandy said that although writing the letters was not easy, it was a life-giving process that often went late into the evening. She used her native ways of knowing to clear herself and sought help from the Creator for courage and clarity and to give voice to her pain and hurt.

A breakthrough happened in the third session. We were using "creative visualisation". Sandy held her five-year-old self on her lap, surrounded by her mother and sister who were in the spirit world. She was able to talk to her five-year-old self, comfort her and let her know that she would be there for her when needed. It was a loving sacred time for all of us. Sandy's daughter and niece also joined the circles, involving their generation in the healing.

The last letter occasioned another creative visualisation - Sandy journeying home to her island with joy and hope. She was welcomed back, having let go of the hurt, anger and pain.

Throughout the sessions, Sandy entered into various images. She journeyed through these images and experiences to wholeness. Healing happened on the physical, psychological and spiritual levels. The use of artistic expression through the letters, native traditions and group presence in a safe, loving environment with the ancestors enhanced her journey.

Half way through the process, Sandy began designing her regalia. We selected the fabric. She designed a simple dress which would be cool in the heat of summer and hold the beauty

of her native heritage. She invited us to help in the creation of the regalia. We added a hat and moccasins.

In July, we attended the Pow Wow with her family and community. It was a life changing experience. Sandy looked beautiful in her regalia. After offering gifts and medicines, she spoke eloquently, briefly explaining her healing journey and giving thanks. An elder explained the sacred healing dance. The host drummed and the jingle dress dancers danced around us. There were tears, handshakes and hugs for Sandy and her family from all the dancers and others present. Sandy's healing is healing others. The ripple effects are evident by follow-up circles with other family members.

Our team is experienced in many kinds of healing. But it was essential to let Sandy lead the process and not our prescribed ideas and actions. Our four sessions were organic and happened within the framework of a ceremony and circle model.

It was therapeutic but was not therapy. It included self-reflection, insight, understanding and bravery. Writing was a more helpful healing tool than any of us had thought. It worked for Sandy because she was comfortable in writing. For others, it might be another form of artistic expression.

To create a healthy planet, we must heal the hurts of individuals, families and nations. The indigenous wisdom of the planet must be woven into any new creations. Our "new planetary story" must be inclusive. To look forward we must heal the past.

Through this work we would also like to honor the memory of one of our founding members, Merle Assance Beedie, who died five years ago. She worked hard to seek justice for the residential school abuse, which she herself had undergone. She received a Lifetime Achievement Award from the Union of Ontario Indians now known as Anishinabek Nation.

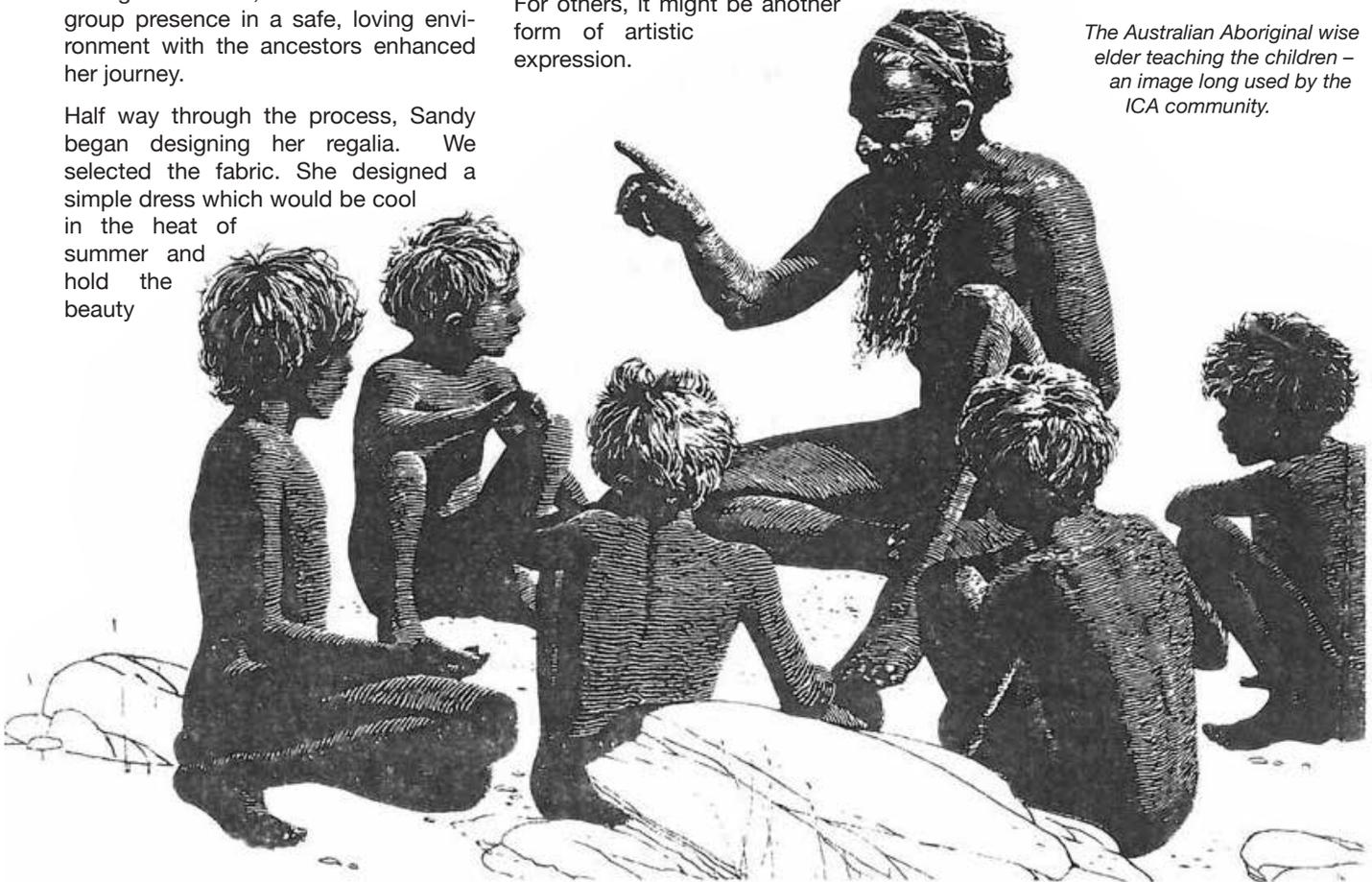
Sandy's letters are available for reading if you want to understand the effects of the Residential Schools and her healing process. Information on the Truth and Reconciliation Commission can be found at [www.trc.ca](http://www.trc.ca)

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*Lorraine McRae does work on personal growth, healing, governance, and Ojibwe language, history and cultural teachings. Janet Sanders ([jansanders5@gmail.com](mailto:jansanders5@gmail.com)) is a facilitator, program designer, project manager and trainer with 30 years of international experience with the Institute of Cultural Affairs.*

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*The Australian Aboriginal wise elder teaching the children – an image long used by the ICA community.*



## THE WISE OLD WARRIORS

By Jan Sanders



We are seven elders and friends who have worked together over the last 20 years on initiatives related to personal growth, healing, governance and the language, history and cultural teachings of the Ojibwe (or Chippewa) people, the largest indigenous group in Canada.

We are called Wise Old Warriors (WOW). We operate individually or as a group in the roles of elders, consultants and educators. Formally, we operate through the business of PEOPLEnergy.

Some of us worked at the Institute of Cultural Affairs in the 1980s when it began collaborating with the Rama First Nation, a Chippewa reservation in Ontario, Canada. The programmes included planning and training community leaders. We did a two-year Living Effectively in Rama Now (LERN) program in 1983, which included kitchen dialogue, Community Planning Sessions and training in the Technology of Participation.

Several of us have worked with survivors of the Indian Residential Schools both professionally and as family members. One programme we developed is the "Seven Generations Walk" to help people become aware of the effects of the schools on native families. The sessions we did with Sandy is a new approach we plan to replicate.

Some of our other programmes include a Community Healing Model and a Restorative Justice Program. We have developed Train the trainer programs

to extend them to other First Nations (Indian reservations). We have designed curriculum and songs for teaching the Ojibwe language, which are being used by community services and school board of the local Simcoe county.

### The following are the WOW team members:

**Lorraine McRae, Niigaan Enaabid (One Who Looks Ahead):** She served as Chief of the Chippewas of Rama First Nation from 1994 to 2000. She graduated as a Native Language Instructor from Lakehead University in Thunder Bay and has developed primary, junior and intermediate Ojibwe Language curriculum for the Simcoe County Board of Education.

**Janet Sanders:** She founded WOW and PEOPLEnergy. She served as community facilitator for Rama First Nation for over 10 years. She has supported the Ojibwe language, history and culture through facilitating initiatives including the cultural design of the casino art work, language books, songs and tapes, and the development and operation of Kendaaswin Elementary School.

**Sandy Reilly:** She sits as Elder for Ernestine's Women's Shelter, Biminaawzogin Regional Aboriginal Women's Circle and Endaad Native Housing. She helped develop the Nookmis Mishoomis Book for teaching young parents and their infants the Ojibwe language through drums,

songs and stories. The booklet is still being used today. She is a speaker, artist and drum maker.

**Christine Douglas:** She is a member of the Chippewas of Rama First Nation. She served as the Clinical Manager of Rama Community and Social Services for 14 years and helped develop and implement the community restorative justice process known as Biidaaban /The Mnjikaning Community Healing Model. She has helped the Rama community in the area of Strategic Planning.

**Mark Douglas Biidaanakwad (Cloud Approaching):** He is a Fish Fence Guardian and Storyteller from Mnjikaning (Rama) First Nation and a member of the Loon Clan. He has been honoured with Eagle feathers for his work in relating to others the history of the Anishanaabe (Chippewa) people, their system of governance, the teachings of the clans and other stories from his childhood and life.

**Barbara Miller:** She has worked as a chef and in the transportation field. She served on the Endaad Native Housing board of directors. She supported native women through conferences and drum making. She is an elder for Orillia Native Women's Group and Ernestine's Women Shelter. She is a founding member of Biminaawzogin Regional Aboriginal Women's Circle

**Richard Sims:** He has spent a life-time weaving human potentials with social change. He was a staff member of the Ecumenical Institute and Institute of Cultural Affairs for 25 years. He currently resides and writes from Orillia, Ontario. He continues to travel internationally, helping facilitate seminars on Social Artistry Leadership and volunteering with WOW group.

**Merle Assance-Beedie Waas nodaa-kwe (Northern Lights Woman):** Now deceased, she was a WOW founding member. She devoted her life to volunteer work within the Aboriginal community of the southern Georgian Bay region and throughout the province of Ontario. She helped plan a number of initiatives focused on building healthy communities for First Nation, Métis and Inuit people.

## BOOK REVIEW

## The Comeback

How Aboriginals Are Reclaiming Power And Influence

By John Ralston Saul | Viking, 2014



Photo: A round dance at a traffic intersection in Toronto. These events, sometimes involving flash mobs, are a way by which The Idle No More movement has been protesting against certain types of resource exploitation, particularly on First Nations territory, and other issues.

## Taking back the power

By Jeanette Stanfield

The Comeback refers to the journey of the Aboriginal people in Canada over the last 100 years as seen from this moment of the Idle No More Movement and the issue of treaty rights.

Treaties were established between indigenous nations and Britain before Canada became a country. There have been ongoing disputes and court cases focused on these treaties. In 2012, the Canadian government began passing bills that removed protection for many waterways and weakened environmental laws. These new laws could violate the land management rights granted to indigenous peoples.

Four young women, three of them indigenous, decided to do a teach-in in Saskatchewan in November 2012. The Idle No More Movement was born. Soon teach-ins were taking place all across Canada. Round dances became a symbol of the movement. Led mainly by young women, both Aboriginal and non-Aboriginal people participated. Today this movement is particularly active in local communities. Founders talk about their purpose: empowering the voice of the grassroots because the environment affects us all.

Author John Ralston Saul is a prominent Canadian political philosopher and writer. He and his wife, Adrienne Clarkson, a former Governor-General of Canada, founded the Institute for Canadian Citizenship, a not-for-profit that encourages active citizenship of all people.

Saul makes several strong statements

in Comeback relative to the relationship of non-Aboriginal people and Aboriginal people in Canada.

**First:** Aboriginal people do not need or want sympathy, guilt or empathy. They want their rights - of treaty, culture, language and respect.

**Second:** Canada has a great gift in being a multi-cultural country. This gift has been created on the foundations of Aboriginal values in dialogue with the French and British. The complex Aboriginal ideas of belonging and identity allow the respect for diversity found here today. They work because they are not based on population, financial numbers, race or power.

**Third:** There is a difference between ethical authority and power. The Supreme Court of Canada is currently upholding Aboriginal land claim and treaty rights agreed to in the 18th and 19th centuries. The government is appealing against some of those rulings. Canadian taxpayers end up paying for those appeals.

Saul shares the ways Aboriginal peoples across Canada are coming back to a position of power, influence and civilizational creativity. I will share a few lines from his chapter, History is Upon Us - a reflection on the Idle No More Movement and treaty rights.

*"The whole country seemed to be hypnotized by the seemingly abrupt arrival of indigenous people at the very centre of national consciousness. I say "seemingly" because the Canadian people and our government have not been paying attention. This was not just a rough patch in Aboriginal relations with the rest of Canada... Aboriginal people were at the very*

*centre of national affairs because that is where they belong. They were at the centre of the national consciousness, as they should be, but in a way that reminded anyone willing to listen of what was and is at stake. This is the great issue of our time, the great unresolved Canadian question upon which history will judge us all."*

This book helped clarify for me the history of Aboriginal peoples in Canada. In his last section, Saul shares letters that Aboriginal leaders wrote over the last 100 years or more to government representatives. I am in wonder about the consistent messages Aboriginal leaders sent about their treaties and rights. I am in deep pain over the manipulative responses they received from our governments and us. I am glad that young people are daring to confront this situation in thoughtful ways through the Idle No More Movement.

I am grateful for the role Aboriginal values have played in forging a multi-cultural society in Canada. I am aware that Aboriginal people have more legal rights over care of land, water, animals and plants than the rest of us do and much more wisdom about sustainable care of the earth. Their wisdom and that of other Aboriginal peoples around the world are vital for creating sustainable societies. This wisdom is nestled in Aboriginal languages and cultures.

Respect and encouragement of Aboriginal people to speak their languages and rediscover their cultures are a crucial aspect of their own healing and the healing of our planet. This book is a classic and needs to be read by every Canadian.

# Making it their project

By Jwa-Seop Shin, Young-Seck Lee and Hee-Jae Yoo

South Korea has changed from a being an aid-recipient to a donor nation. It was among the poorest in the 1960s after the devastating Korean War during 1950 to 1953 and 35 years of Japanese colonial rule. But by 2010, it had become a member of the OECD Development Assistance Committee. "The Miracle of Han River" is now a role model for economic development.

South Korea received aid from the United States and other countries. Among the NGOs which also played a role was the Institute of Cultural Affairs (ICA), which led a community development project on Cheju Island in the 1970s.

It's now time for South Korea to pay it forward.

South Korea has increased its ODA (Official Development Assistance) budget every year. Its history as an aid recipient is a strength - it allows it to see ODA from that standpoint. But its experience in helping other nations to develop countries is limited and it is still learning. This article is about these lessons.

Our rapid development had a dark side - military dictatorship until the 1980s. Because of this, many people in developing countries assume that dictatorship and corruption are a necessary evil for fast development. Korean culture was destroyed: crimes, violence, hatred, jealousy and limitless competition are the side effects today. We remember when we behaved like beggars and the government depended on foreign aid. If we reflect on these experiences, we can be wise in our approach to development assistance.

We believe South Korea has a duty to share its experience, wisdom and resources with developing countries. As the introduction to the Social Process Triangle (Dynamic Screen) developed by the ICA says: "All the Earth Belongs to All the People".

## Ownership and Commitment: 'This is Your Project!'

Thanks to the expanded ODA budget, Professor Shin, a co-author of this article, has been involved in a technical assistance project for Pacific Island nations affected by NCD (non-communicable diseases) and climate change. As part of the project, 96 health professionals from 14 countries were invited to Suva, the capital of Fiji, and reached a consensus on "fighting NCDs in the Pacific area" and were trained in ICA's community development methodology.

Prof Shin expects doing a three-year project for continuing professional development of medical doctors in Laos through on-site training. A workshop using Technology of Participation (ToP)<sup>®</sup> methods was held there during 2012 to 2014 to plan this project.

We have learnt that the participatory approach is essential for sustainable development. People in recipient nations tend to be dependent on the prescription of the experts from donor countries. However, they are the ones with the best knowledge about themselves, their situation, culture and the

project environment. At our workshops, our slogan is "This is Your Project, not Our Project." We tell them to plan, not in a Korean, Japanese or American way, but in their way, whether it be Pacific, Laos or Mongolian.

We recently began two projects in Mongolia. The first is the continuing professional development of doctors. We invited all the important stakeholders from the Ministry of Health, central hospitals and professional medical societies to a three-day strategic planning workshop. We got a great result. Many of the participants wanted to learn facilitation skills. Now we are training 20 of them to conduct participatory workshops for cultural and systemic change at their hospitals.

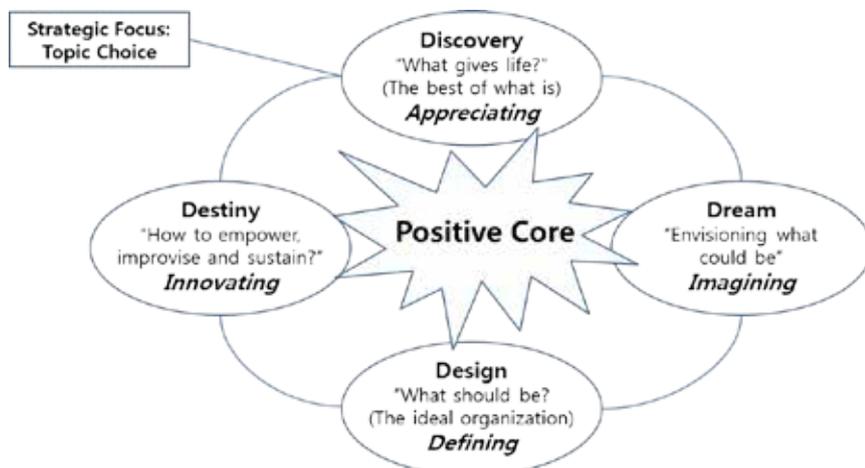
We have learnt that Mongolians, a nomadic people who value freedom, challenge and change, love discussions. For people who had been passively following top-down directions in the hierarchical culture, the sessions provided a release. They took an active part in discussing each focus question, and talked about their wishes, problems and the system. They enjoyed the process and were surprised to see that their discussions actually produced an outcome. They saw the power of participation! The facilitators were proud of what they had accomplished and were eager to use these processes in other settings.

We plan to hold a "Facilitation Festival" in Mongolia at the end of this year to share and celebrate what they have accomplished. We believe we can establish an IAF chapter or ICAI associates in Mongolia someday.

## Changing the Culture of Partner Institution

The second project is to strengthen the capacity of the Mongolian National University of Medical Sciences. We held a three-day participatory strategic planning workshop with 19 stakeholders in April this year. Although the result was good, there was evidence of a "blame culture" and a "lack of thinking" prevailing at the institution.

To change this and improve ownership and commitment to the project, we decided to do an Appreciative Inquiry (AI) workshop. About a quarter of the professors, numbering 150 and aged



The Appreciative Inquiry (AI) 4-D cycle

WHAT'S  
ONSEPT 16 – 20  
2015ICA WEST  
AFRICAN  
CONFERENCE

This is one of the first African ICAs to hold a regional gathering. It will be held in Agboville, Côte d'Ivoire (Ivory Coast). Chapters from Ghana, Togo, Benin, Cameroon and Côte d'Ivoire as well as associate member Esto Perpetua Development Initiative (EPDI) from Nigeria will take part. The theme is Community Development Factor For Social Integration And Economic Emergence.

ICA-IC (Ivory Coast) is hosting this event, the first in its 35-year history. About 70 people, more than half non-ICA members, are expected to attend. Those from Côte d'Ivoire will include representatives from the Ministry of Agriculture, the Ministry of Education, the Mayor of Agboville, the Agboville Regional Council, development partners and the Embassy of Japan, which is sponsoring the event.

By Eugene Kouame ([konaneug@gmail.com](mailto:konaneug@gmail.com)), director of ICA-IC.



Participants drew Positive Core maps to represent hidden, under-utilised strengths and assets that they had in the first Discovery stage of the workshop.

between 30 and 60, were invited to the event entitled “Inspiring the Spirit of Mongolian National University of Medical Sciences”. The topics were strengthening the educational system, setting up a research university and promoting a positive culture. We designed an appreciative interview guide, asked the professors to interview each other and published their findings in “The Book”.

The three-day workshop was held at a hotel in Ulaanbaatar in June. It used the 4-D cycle of AI: discovery, dream, design, and destiny. (Layout note to Roma: please position Figure 2 close to this paragraph if possible) First, participants reviewed “The Book” in 15 groups. Each group found positive cores (hidden, under-utilised strengths and assets) from the book and illustrated them by drawing “positive core maps”. Some of the images that appeared in the map reflected Mongolian culture: the Sun, a Ger (traditional Mongolian house), Snow man, Eagle.

For the dream phase, each group envisioned what things would look like five years later. To portray the change, they created a news brief, a skit, a dance and a song. They then put on a performance for the rest of the participants. You could see they really enjoyed “acting as if

dreams came true”.

They had difficulty in the third phase - creating design principles (principles on how to innovate the system, relationship, communication pattern etc.). We gave them copies of two of ICA’s analytical charts - the Map of Organizational Journey and the Social Process Triangle, which seemed to help. It was the first time we had done this in the design phase of AI workshop, but it worked very well.

For the fourth and last destiny phase, participants voluntarily reorganised themselves into other group formations and made plans for action.

This three-year project has just begun. However, thanks to the ICA technology and the AI approach, we have built a positive culture and set up ownership and commitment of the members of partner institution. It’s now really a Mongolian Project, not a Korean Project.

*The authors are facilitators certified by the International Association of Facilitators (IAF). Professor Jwa-Seop Shin teaches at Seoul National University College of Medicine. Young-Seck Lee and Hee-Jae Yoo are president and director, respectively, of ORP Institute. Both are associate members of the Institute of Cultural Affairs International (ICAI)*

# Idea jamming to limit climate change

By Jimmy Wan



*Participants sharing their responses to a key question concerning climate change. Each participant had to pick one of six key questions they were interested in and move to one of six "colour zones" where that issue was discussed.*

I had just started learning facilitation last year. So when I was called to be part of a volunteer team to help launch a climate-change related programme in July, I welcomed the opportunity to gain hands-on experience.

The programme is called CarbonCare Open Innovation Lab (Coil). Its mission is to foster innovation to tackle challenges posed by climate change. The first year of the project has three themes – climate mitigation, climate adaptation and resource conservation. Coil is also an attempt to create a multi-sector Open Innovation Community, the first in Hong Kong.

The Hong Kong Jockey Club Charities Trust, which funds Coil, had asked the International Association of Facilitators – Hong Kong (IAF-HK) to design an event to launch the programme. One of Coil's advisors, Mr Chong Chan-Yau, who is also a member of IAF-HK, wanted it to include an idea-jamming process as he believed this would be most in line with Coil's mission. More than 180 participants from business, NGOs and academic organisations were expected to attend.

A week before the event, IAF-HK president Lilian Wang conducted a briefing

and rehearsal session with the 14 volunteers. Mr Chong was also there to brief us on Coil's project background and relevant environmental issues.

As Lilian ran through the process, I saw how the consensus building approach and the ORID (Objective, Reflective, Interpretive, Decisional) dynamics of the Institute of Cultural Affairs had been adapted for the "InnoJam" session. I had learnt the ToP methodology in a Participatory Strategic Planning workshop conducted by Mr. Lawrence Philbrook of ICA Taiwan in March; so now I would get to practice the method in a real-life situation.

The launch was a four-hour event. We wanted to engage participants from the moment they registered! We used an ice-breaking activity - "Getting to know you BINGO Game". Participants interviewed each other about their consumption patterns as well as viewpoints on certain environmental issues. The first six participants to complete the interview would win a prize - a small plant. The room was soon filled with conversations and laughter.

After speeches by officiating guests, videos introducing the three themes on climate challenges were shown. After



each video, participants were asked to share their perspectives in groups of two or three, using questions based on the ORID framework. This was to prepare them to interact and express their views in the next session, the InnoJam brainstorming.

That session started with a “brain gym”. The facilitators held a roll of flip chart paper and used it to suggest different object such as a walking stick or a telescope. Participants had to guess what the facilitators meant. The roll was passed around so everyone got a chance to play!

The aim of the InnoJam session was to get participants to brainstorm ideas for new products or social innovation that would address the three themes of climate mitigation, adaptation and resource conservation. The hope was that participants would subsequently form teams around some of these ideas and involve people in their networks in the Coil project.

Six different colour zones, two for each of the three themes, were set up to deal with a specific question. Participants chose the question they were most interested in and formed a group. Each group had two facilitators to help them in their discussions.

Each group had a question that began the same way: “What innovative solutions can we, COIL members, develop to...” and ended with the following concerns:

- ...reduce embedded carbon in imported goods?
- ...improve energy efficiency in import and retail business?”
- ...maintain the productivity level as the heat goes up?
- ...improve the comfort level of the city living despite urban warming?
- ...change the meat consumption pattern to reduce the carbon footprint?
- ...conserve fishing resources via a seafood revolution at dining tables?

We had incorporated ICA’s consensus building method into the process for two reasons:

First, the participants were from diverse backgrounds: some were experts in the field, others had joined out of personal interest or to represent their company at large. We wanted everyone to contribute, not only the experts. The ICA process allowed this to happen through a three-stage approach that moved from individual reflections to sharing in small groups and then to consensus building in large groups.

Second, our client wished to inspire like-minded people to form project teams. In the consensus building process, participants group solutions of similar intent and then give the cluster a project name. This converging approach naturally brings people together and empowers them to form teams.

I saw how the structured InnoJam process provided a framework for discussion and facilitated a meaningful exchange of ideas. As a result, it quickly captured a group’s best thinking. The ideas were eventually connected together under various project names. More importantly, it was wonderful to see the participants experience positive, encouraging and collaborative group dynamics. Jockey Club said it believed participants found the Coil community insightful, reflective, stimulating and helpful.

The two-hour “InnoJam” session resulted in a large portfolio of innovative ideas. More than 40 projects ideas were uploaded to the Coil website. The event also demonstrated an open process for sustainability innovations. The Coil management team organised a thank-you lunch for the facilitators. They also discussed with IAF-HK about a follow up meeting and future collaboration.

Being a facilitator, where one has to be impartial where content is concerned and merely guide the group through the process, was a challenge for me as I have been playing a different kind of role as an in-house trainer for over ten years. I shall continue to learn and practise facilitation as I believe it is a useful approach to solve everyday issues.

*Jimmy Wan (jimmiewan@yahoo.com) is responsible for learning & development at a bank. He has experience in organisational development, leadership and soft-skill training.*

Top left: Ms Lilian Wang, President of IAF HK, leading participants in a brain gym during the COIL launch event in Hong Kong on July 4th this year. Accompanying her is Mr. Chong Chan Yau, an advisor of COIL and an IAF-HK member.

Right: Jimmy Wan (centre, back row) and the rest of the team of IAF-HK volunteers who facilitated the COIL launch event.



## GENERAL ASSEMBLY HELD ACROSS TWO TIME ZONES AND OVER 10 DAYS

*By Martin Gilbraith*

ICAI's General Assembly was held over several days in July. The board met on July 8 to conclude the final preparations for the online event over Adobe Connect on July 21. The assembly was held twice, once in each of two time zones, and involved 20 representatives of 13 member ICAs. Polling was also done online, using SurveyMonkey, over a 10-day period, with 19 representatives of the 25 statutory members casting their votes.

At the assembly, volunteer web developer Robert Liverpool shared a draft of the ICAI website he had created using WordPress. The assembly also discussed and passed four resolutions as follows.

It approved the Strategic Directions for 2015-16 developed at a board meeting in Tanzania in May.

It accepted three non-voting Associate members (Expanding the global network, page xx) - ORP of Korea, EPDI of Nigeria and SNCF of Uganda.

It approved the Global Conference working group's proposal to partner with the Initiatives of Change group (Collaborating with the Initiatives of Change, page xx) and convene the next quadrennial meeting at its centre at Caux, Switzerland, in 2016.

It adopted a global policy on ICAI's Technology of Participation, developed by the ToP policy working group after 18 months of consultation with ICAs worldwide.

*Martin Gilbraith is president of the Institute of Cultural Affairs International*

## EXPANDING THE GLOBAL NETWORK

*By Staci Kentish*

The ICAI network welcomed three new Associate Members in July. They are Safe Neighbourhood Foundation (Uganda), ORP Institute (Korea) and Esto Perpectua Development Institute (Nigeria). Such membership is extended to organizations and groups that share ICA values. They may work in partnership with their local ICA and/or engage in global peer-to-peer collaboration and dialogue. The idea is that by expanding our network, we can further our shared mission in our local communities and throughout the world.

Safe Neighbourhood Foundation's executive director Richard Kirya Itakali and some of his staff were at ICAI's East Africa gathering in Tanzania in May. SNF has been working in partnership with many organisations to accomplish their programs (see separate story), one of them being ICA UK.

For a flavour of ORP Institute's involvement in facilitation, read "Making it their project" written by two of its members in this magazine.

We hope to hear more from our Associate Members as well as those completing membership applications for the next General Assembly.

*Staci Kentish, secretary on the ICAI board of directors, is a volunteer with ICA Canada's Leadership Community of Practice. She also runs her own facilitation company, The Leadership Well.*

## UGANDAN NGO'S SELF-HELP STRATEGY

*By Richard Kirya Itakali*

Safe Neighbourhood Foundation (SNF) is a non-governmental organisation working in Budaka district, in eastern Uganda. The population is made up of mainly peasant farming communities doing subsistence farming. The key issues affecting them are food and water shortage. The climatic conditions are harsh with droughts that last three to four months. Rainfall is too low to produce enough crops for household food security and monetary income.

Budaka is about 180 kilometres from Kampala, the capital city. SNF has been

working in the district since 2007. It was formed by local and indigenous people and focuses on a participatory approach where members form groups for development and self-help activities.

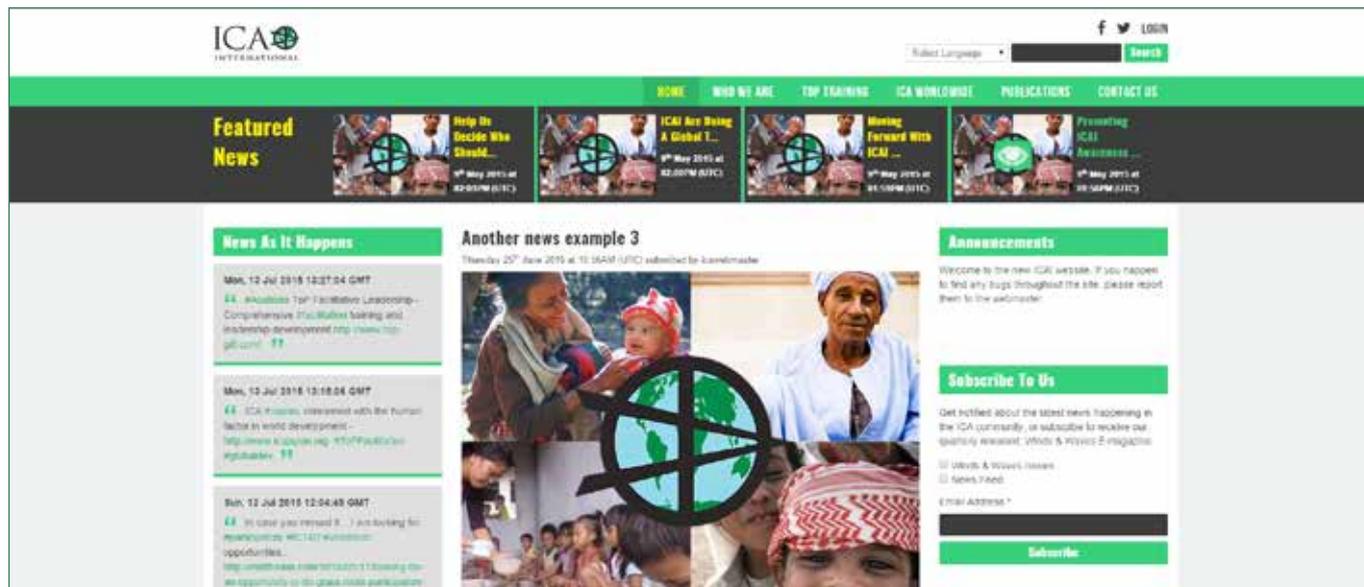
It provides training in modern farming methods for improved yields and sustainable food security, particularly kitchen gardening; poultry farming; water and sanitation, home hygiene, and in the establishment and running of Village Savings and Loan Associations. Other activities include rehabilitating boreholes for improved access to clean water; demonstrating toilet construction; and promoting the conservation of trees by encouraging tree planting and the use of more efficient wood-burning stoves.

SNF has nine full-time staff involved in management and field operations, two professional volunteers and 20 community volunteers.

*Richard Kirya Itakali (safeneighbour.budaka@gmail.com) is executive director of SNF (www.safeneighbourhood.org).*

# CHECK OUT THE BELLS AND WHISTLES ON THE NEW WEBSITE

By Robert Liverpool



ICAI's new website, [www.ica-international.org](http://www.ica-international.org), is finally here. It's simple, easy to read, does not overload you with too much information and has several long-awaited features.

**Profile page:** ICA members can set up their own profile page on the ICAI WORLDWIDE section. This is ideal for those who do not have their own website. People can easily find out general information on an ICA member within the community such as their purpose, team members and contact details.

**Access to documents:** Various documents such as the Winds & Waves magazines or ICAI annual reports can be more easily accessed through the PUBLICATIONS section on the website. There is also a news feed column, showcasing the latest published news articles.

**Social media:** Our presence on social

media has been given a boost. We have full social network integration. A Twitter feed, Tweets from @ICAI, shows the latest messages from the official ICAI International Twitter account. News articles can be shared throughout various social networks.

**Newsletter subscriptions:** Do you want to be kept up to date on developments in the community that is in your area of interest? Just sign on to the Subscribe By Email feed. You will be automatically notified when the Winds & Waves magazine or the Global Buzz is published.

**Search bar:** Finding specific information is much easier. Type in a key word into the Search bar at the top and it will search the entire website for what you are looking for.

**Blogging system:** ICA members will now have the ability to write their own

news articles and publish them on the website by using a blogging system powered by WordPress.

**Translation:** We have integrated Google Translate, which will translate material into any one of the 81 languages it features.

These are just a few of the features, to see the rest, head over to the website now. Although the overall structure is ready, you may find some pages lacking content. We urge the various ICA organisations to upload the information they wish to share into these pages as soon as possible.

*Robert Liverpool (contact@robertliverpool.com) is a freelance website designer in London who developed the ICAI website. For enquiries, go to robertliverpool.com.*

## NOV 29 – DEC 5 2015 ICA ASIA PACIFIC REGIONAL MEETING

WHAT'S  
ON

ICA India will host this at its Environment Education Centre in Talegaon Dabhade, 36 km from Pune. The aim is to share ICA methods and philosophy; collaborate on Peer to Peer programs, projects and funding resources, and report on current projects, challenges and future prospects. About 50 participants from the region are expected. Others are welcome.

ICA India, ICA Nepal and ICA Japan are the coordinators. The conference fee is US\$350 per person. If you plan to attend, please indicate on the Google form at [https://docs.google.com/forms/d/16LkYQsmY\\_OwAgg8coJYU\\_4TUE8eDXO64cQacOBmHm80/viewform?usp=send\\_form](https://docs.google.com/forms/d/16LkYQsmY_OwAgg8coJYU_4TUE8eDXO64cQacOBmHm80/viewform?usp=send_form)

By Shankar Jadhav (shankarjadhav@icaindiapn.org), director of ICA India.

## COLLABORATING WITH THE INITIATIVES OF CHANGE

By Martin Gilbraith



*The Caux Palace, owned by the Initiatives of Change, is an international conference centre in Switzerland with stupendous views of Lake Geneva.*

I happened to meet Jonathan Dudding of ICA:UK at Caux Palace in July. I was helping to design and facilitate an event called Addressing Europe's Unfinished Business and he was supporting the International Peacebuilders Forum. Both events were organised by the Initiatives of Change (IofC), which also owns the venue, a fairy-tale castle of an international conference centre in Switzerland.

Leaders of the global not-for-profit organisation were there as well, gathering for their global assembly. So we seized the opportunity to meet them to discuss prospects for a global partnership conference of our two organisations at Caux next year. I came away enthused by the prospects of such a partnership. This was endorsed by ICAI's online General Assembly on 21st July.

There is a potential for synergy between the two organisations, which have collaborated over the years. ICA:UK and ICA Spain have helped design and facilitate IofC's annual summer season of international conferences, and provided Technology of Participation (ToP) training for its members. Other cooperation with individual members of ICA dates back over 30 years in some cases, in countries including Australia, Canada, India, Japan, Malaysia, Taiwan and Ukraine.

Ideas for exploring broader collaboration have brewed for a year or two on both sides. A global partnership conference was proposed to the ICAI last December by ICA: UK, with the support of ICA Spain and other European ICAs. It would follow on from ICAI's 8th quadrennial Global

Conference on Human Development Held in Kathmandu in 2012. Parallel conversations have been held by IofC. We hope to set up a joint committee in the autumn to develop a partnership and the approach to the conference.

Initiatives of Change describes itself as "a world-wide movement of people of diverse cultures and backgrounds, who are committed to the transformation of society through changes in human motives and behaviour, starting with their own". It was founded in the late 1930s as the Moral Rearmament Movement by Frank Buchman, a charismatic American minister whose ideas and practices had been developed largely working with students in what had been known as the Oxford Group. Today, IofC International has member organisations in about 40 nations. IofC Caux hosts a series of international conferences over three months every summer, under the banner "Exploring the human factor in global change".

The iconic Caux Palace was a grand hotel that had become derelict. Swiss supporters bought it, refurbished it and opened it in 1946 as an international conference centre where those who had suffered in the war could come together and build new relationships. IofC also established other centres in the US and around the world, supporting reconciliation and peace-building through dialogue and, particularly at the Westminster Theatre in London, also through drama.

ICA was founded somewhat later, but also from a faith-based movement, as

the secular successor to the Ecumenical Institute and University-based Faith and Life Community founded by the American former Methodist minister Joseph Wesley Mathews in the 1950s and 60s. ICA describes itself as a global community of non-profit organisations "advancing human development worldwide" and sharing a "concern with the human factor in world development". It launched a "Band of 24" pilot Human Development Projects in each of the 24 time zones worldwide in 1976. These are one of the roots of ICAI's network today. We now have member organisations and groups in around 40 countries – about half of them in common with IofC.

ICA's former global headquarters, now ICA USA's GreenRise building in Chicago, was also rescued from dereliction by volunteer labour and in-kind contributions in the early 1970s. It was a venue for ICA's annual summer Global Research Assemblies. These have been followed by the quadrennial ICA Global Conference on Human Development held in various parts of the world since 1984.

There is much the two organisations have in common: aspects of their histories, the language used to describe various approaches and a shared vision of a just and sustainable world. At the conference I facilitated at Caux, I found similarities to our tradition of community living. Those familiar with ICA centres in the past in Chicago, Brussels and elsewhere will appreciate the expectation at Caux that everyone contributes to the care of the community. Relationships are broadened and deepened by taking part in kitchen duties. They will also welcome the time for collective reflection and other spirit practices scheduled daily at Caux, an ICA tradition as well.

They may be pleased to find that most bedrooms in the former Caux Palace Hotel have their own bathrooms (unlike many ICA facilities of the same era), and they will likely find the simple and even antique furnishings and fixtures as charming as I did. Certainly few visitors will fail to be impressed by the views from their windows and balconies, and from the garden and terrace below – the mountain location, accessed by funicular from the lakeside, was well chosen indeed for a retreat centre.

*Martin Gilbraith, a certified professional facilitator, is president of the Institute of Cultural Affairs International*

## ICA REPORTS – ICA NEPAL

# REBUILDING AFTER THE EARTHQUAKE

By Pritha Khanal

The massive tremor of 7.8 magnitude that hit Nepal on the 25th of April affected almost 30 districts. Several aftershocks especially one on 29th May of 7.1 magnitude aggravated the devastation. The worst-hit districts include Sindhupalchowk, Gorkha, Nuwakot, Rasuwa, Dhading, Kathmandu, Lalitpur, Bhaktapur, Ramechhap, Kavre, Dolakha, and Dhading. They suffered double the number of injuries caused by the earthquake. More than 9,000 people were killed across the country.

Houses, schools and cultural heritages were damaged. The UN estimates that eight million people, nearly a third of the population, were affected. At least two million people need tents, water, food and medicines.

Landslides are occurring due to the instability of the soil after the earthquake. Over 3,000 landslides were observed after the 25 April earthquake, higher than the number reported in the past five years combined. Scientists warn that many hilly areas and highways are now more prone to landslides. According to a tribune.com report, a landslide at Kaski at the end of June killed more than 30 people. A landslide at Pokhara killed 35 people. More than 2,000 people have been affected by landslides. The landslides have also made it difficult to reach victims in need of relief support.

The natural disasters have brought along series of social problems. The rate of women and child trafficking, sex trade, robbery and theft has increased. Women getting raped inside the tarpaulins were reported in many places. Cases of identity loss were an alarming issue during initial months. Many people had to move after being made homeless but having no citizenship papers or any other kind of proof of residence made it difficult for them to get support.

## Global response to devastation

Nepal received world wide support for rescue, relief and rehabilitation. India, Korea, China, Pakistan, US, Russia and many other nations provided support immediately after the disaster. There was a high sense of patriotism among the youth during the upheaval. Various organizations and groups provided immediate and long term support. More than US\$40 billion of foreign aid was collected in the Prime Minister's Fund.

ICA Nepal carried out various relief and rehabilitation work as well. First was a blood donation programme. Then food packages were distributed in various districts such as Dhading, Sindhupalchowk, Gorkha, Bhaktapur and Kavre. ICA Nepal and Rotaract clubs carried out community works. Food packages and medicines, clothes and tarpaulins were distributed to the victims on a community and individual level. ICA Nepal also provided support to various organizations working for people with disabilities.

ICA Nepal along with international volunteers initiated the construction of permanent houses using Earthbag technology. It also conducted a series of programmes for various communities and institutions on how to provide psycho-emotional support.

Our plans include rehabilitation programs. ICA Nepal, with the support of ICA Australia and ICA Japan, plans to build perma-



Earthbag home in Changunaryan in completed form.

nent houses in Changunaryan and Sindhupalchowk districts for earthquake victims and those with disabilities.

Although the earthquake devastated the nation there is resilience, courage and hope. There is a strong will power among the people to rebuild the nation and ICA Nepal has a role to play in this.

*Pritha Khanal (pritha\_khanal@yahoo.com) is a program officer at ICA Nepal responsible for documentation and media related matters.*

## ICA REPORTS – ICA NEPAL

# A SAFE HOME FOR THE DISABLED

By Mohan Bahadur Karki

Among the rehabilitation projects that ICA Nepal is involved is the construction of a new facility for an organisation providing accommodation and vocational training for people with disabilities in Goldhunga, Balaju, in Kathmandu.

The Disabled Service Centre (DSC) was damaged by the earthquake and is in danger of being reduced to rubble by the persistent aftershocks. It was set up two years ago by Mr. Chandra K.C, who also has physical disabilities. Although DSC is a poor organization struggling to manage its basic expenses, it provided shelter to 20 people from poor and remote villages who had been abandoned by their families for various reasons.

Now that the Centre is damaged, the residents spend their nights in a tomato farm, a five-minute walk away, without proper bedding or a tarpaulin cover.

*This new Disabled Service Centre, designed to accommodate up to 20 inmates, is being built to resist earthquakes.*





Mr Phurba Lama, one of the DSC residents, has severe disabilities. He cannot walk and talk properly, and doesn't have good use of one hand. However, his knitting talent impresses the visitors.

At the instigation of ICA Nepal, the local community has provided a 5476 sq. ft plot of land for the new facility. DSC will have to pay the landowner NPR20,000 (US\$190) annually for five years. As it cannot afford to pay the rent currently, ICA Nepal will pay the lease amount for the next three years.

The estimated cost of the project is US\$25,000, half of which is being borne by ICA Australia. Some generous people from India and Nepal are also helping to support the project.

The house, built to resist earthquakes, is nearing completion. It can accommodate 20 people and has a hall for training activities, three rooms, four bathrooms and four toilets. There will also be a small kitchen garden outside.

Mohan Bahadur Karki, who has been with ICA Nepal for more than 10 years, is overseeing the construction of the DSC facility. The photographs were also taken by him.

## ICA REPORTS – ICA INDIA

### THE SWEET FRUITS OF HIGH-TECH FARMING

By Shankar Jadhav



ICA India's strawberry project in four villages won recognition when the farmers were awarded the Krushi Ratna (Farming Gems) trophy for their use of innovative methods in agriculture. Jai Maharashtra TV channel and Agrotech Monthly news gave the award in collaboration with the State and Central governments on Agriculture Day on the 1st July.



The Japanese Strawberry, the sweetest in the world. The project employs about 30 women and a Japanese manager. We are modifying the system for local conditions so that it can be used in more villages for poverty reduction and women's empowerment.

The Japanese strawberries, said to be the sweetest, are being grown in the villages of Khamboli, Katarkhadak, Andhale and Kemsewadi in Mulshi Talukha, Pune District in Maharashtra state. They are grown using a hydroponic automated system inside polyhouses. About 30 women are employed there to help in planting and harvesting. The project partners are NEC Japan and GRA Japan and ICA Japan was the mediator.

After winning the Krushi Ratna award, the highest in agriculture, we received coverage on television and newspapers for our use of high-tech farming methods, which we believe are ready to be replicated in other villages. The project is carried out by the villagers themselves, and we visit and guide them from time to time. The strawberries are sold to hotels and individuals.

Shankar Jadhav is director of ICA: INDIA

## ICA REPORTS – ICA MENA (MIDDLE EAST & NORTH AFRICA)

### FROM DESERT VILLAGE TO NATIONAL NETWORK

By Sabah Khalifa

We have gained much experience in institutional capacity building with governmental and non-governmental bodies in Egypt over the last 39 years.

Our work began with a Human Development Project in Bayad El Arab village, Beni Suef governorate, in 1976. The aim was to demonstrate a self-help model applying community participation methods. During the first few years, ICA expanded its activities to all the villages of Bayad El Arab local Unit. After that, it began working in other areas in the governorate, capitalizing on the experience gained and broadening the impact of the methods and techniques developed over the early years. More recently, it opened three more offices in Aswan, Fayoum and Cairo governorates.

More than 500 communities in rural and urban areas have benefited from ICA's programs and projects in the areas of NGOs Institutional Capacity Building, Education, Gender, Health, Environment, Voluntary Action, Micro-credit, Employment and Youth.

Based on all of this as well as our experience in community research, project monitoring and evaluation, we were selected, along with two other Egyptian organizations, to implement Monitoring and Verification projects in three governorates, Beni Suef, Minya and Assuit. They involve governmental projects supported and funded by the Social Fund For Development.



ICA MENA staff during a lunch break in Bayad in June 2015.

We recently prepared a strategic plan for the next five years, following dialogue and facilitation workshops using Technology of Participation (ToP) methods. ICA staff members in different levels and positions participated in the workshops.

Our mission as expressed in our plan is “to improve the quality of life of community groups through mobilizing their potentials in order to build a dynamic society that is aware of its assets and opportunities and capable of interacting with and affecting change”.

Our vision is that ICA be “a distinguished organization and a leader in the development process”.

The main challenges that still face us are fundraising and development of proposals. In response, we have prepared a set of financing strategies for fund raising.

ICA–MENA (Middle East & North Africa) currently has more than 70 employees. Many of them are young and we hope they will continue their careers in implementing development activities.

We hosted Martin Gilbraith, president of ICA International, during June 13 to 17. We discussed some top management issues with him and organized a one-day workshop during which he gave a presentation on ToP and its applications such as the Focus Group Discussion method to our staff.

*Sabah Khalifa is director of ICA MENA*

## ICA REPORTS – ICA MENA (MIDDLE EAST AND NORTH AFRICA)

# THRIVING IN EGYPT'S TURBULENT TIMES

*By Martin Gilbraith*

I joined the ICA as a volunteer in Egypt in 1989 but stayed on for six years as part of the permanent staff. When I returned in June, I had not been back for maybe 10 years. It was great to reconnect with old friends and colleagues and to a place and context where I spent some formative years.

Much has changed in Egypt, as it has in the world, in the ICA and my own life. So my visit gave me plenty of cause for reflection. It also gave me a welcome opportunity to use my Arabic again with those who had been around when I first learnt it. I was pleased to find it was relatively effortless.

The impact of the revolution and subsequent events was

noticeable - from the security in Cairo's Tahrir Square to the burnt-out government buildings in the city of Beni Suef. Politics was an ever present subject when people talked, something I had not encountered in Egypt before.

Egypt's population has grown at a tremendous rate, and its urban sprawl has continued to extend into the desert. When the ICA began a Human Development Project in El Bayad in 1976, the desert village was accessible only by boat. When I worked there, it was also accessible by bridge from Beni Suef and by a desert road from Cairo but it was still a remote and clearly distinct community.

Now it has been absorbed by Beni Suef – there is a university campus next door and apartments on what used to be ICA's demonstration desert reclamation farm. Many of the village's stone houses have been rebuilt or replaced in concrete. The ICA training centre where I had lived and worked, however, looks remarkably the same.

During my time in Egypt, the ICA team grew from a low of around a dozen resident volunteers in the village to around 35 salaried employees in El Bayad and Cairo, with up to 15 or 20 grant-funded programmes operating at any time.

In subsequent years, the staff grew to more than 100 people in five offices nationwide. It operated more and larger programmes across Egypt and the region. It then shrank to a small team which has remained with the ICA all these years. They have sustained the organisation through changes in leadership, a dramatic fall in project funding and then the turbulence of the revolution.

I enjoyed meeting old friends and colleagues, some still with the ICA and others who are not. I also met some of the 65 or so bright young staff who joined last year and some of ICA's long-time external partners and supporters in Cairo.

As I heard about ICA MENA's new programmes, strategies and



Above: Martin Gilbraith with some of ICA MENA's new staff. About 65 people joined the team last year.

Below: ICA MENA staff in January 1990. During my time in Egypt, the team grew from about a dozen resident volunteers in the village to around 35 salaried employees in El Bayad and Cairo.



plans for the future, I sensed a vigour as well as a conviction that ICA has a valuable role to play in Egypt's future. There is also a strong commitment to renewed collaboration and partnership with ICAs and others beyond the region. I urge ICA colleagues everywhere to support them in whatever ways they can – and take the opportunity to learn from their rich experience as I have.

*Martin Gilbraith (president@ica-international.org) is president of ICA International.*

## ICA REPORTS – ICA CHILE

# DISABLED BUT INDEPENDENT

*By Edward Christensen and Isabel de la Maza*

ICA Chile has worked with disabled people through Community Councils of Disability over the last 11 years. Each Council may have as many as 17 groups of people with various disabilities such as muscular problems, deafness, blindness or mental disabilities.

Our aim is to help these organisations with planning methods. We guide them in identifying the blocks preventing them from realising their vision and in creating the strategies and projects to reach their goals.

We were inspired by the Participative Community Development methods of the Institute of Cultural Affairs. We have appreciated the training we received from the ICA-Chile team that carried out the Sol de September project and from colleagues such as Lawrence Philbrook (ICA-Taiwan) and Bill Staples (ICA Associates- Canada).

We have worked with Community Councils of Disability in cities such as Osorno, Freire, Temuco, Villarrica, Concepción, Curanilahue, Rancagua, Easter Island, Santiago, Quillota, Teno, Mulchen, Lampa, Calama Copiapo and Vallenar. The courses were funded through government state projects supported by bodies such as the Social Development Ministry, National Service for the Disabled, and the Training and Work Service.

The method we used is a simplified Strategic Planning Method with the following steps:

1. Vision (past, present and future).
2. Blocks to future dreams.
3. Solutions to deal with the blocks.
4. Big strategies to follow, defined by the group.
5. Definition of small projects.

In their evaluations, the participants said ours was the only course where they could participate as equals and where they weren't regarded as "a pitiful disabled person". They compared these to other training events where they had to listen to boring expositions that taught them nothing. They felt that in our courses, their opinions and participation were valued and that they arrived at a clear consensus on what to do as a group.

Listening to the accounts of disabled people all across Chile made an impact on us. We learnt that in the past they were not counted as productive, were invisible, hidden in their logging places and depended on others to survive. Now they have their own organisation and projects - an important change.

In Freire, a small town in southern Chile, we worked with Mapuches, an Aboriginal people. Almost all of them suffered from vision disabilities and many were illiterate. During the course, we organised them into groups, each with at least one literate person who could write down the ideas that emerged in their discussions. We also had a big participative workshop with all 24 of them. They identified the blocks they faced, talked about how to solve them and what strategies to use. We taped the sessions and put them on a CD and a pen drive for each participant. We used a Word Program that they could access later with a special computing system for the blind named JAWS (Job Access With Speech).

We did a follow up through our contacts in Facebook. They said they had implemented at least one projects - completing their schooling, a requirement for working in any state enterprise.

This process has been relevant for disabled people. It gave them the opportunity to participate and define their own solutions despite illiteracy and impaired vision. They empowered themselves and are involved in programmes that they have developed.

One of our problems is the lack of a systematic follow up to the courses we have held across Chile. Still, tools such as Facebook and e-mail help us keep in touch with people from the various organizations that we have worked with. We plan to continue these activities with a better evaluation and follow up system.

*Edward Christensen is a member of ICA Chile's board of directors. The agronomist is well versed in using ToP methods in participatory community development work. Isabel de la Maza (isade-lamaza@gmail.com), a teacher, is director of the board. She has extensive experience as a consultant in participatory community development and in working with disabled people. This article was translated with help from Amanda Urrutia.*

