

WINDS & WAVES

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



These are the times
We are the people

CLIMATE CHANGE

PAGE 6



10.. A TALE OF TWO VILLAGES

Serusup in Sabah, Malaysia, and Bubun in Sumatra, Indonesia, were selected by the ICA for its human development projects in the 1970s. Rob and Dixie Jennings Teats, who went back there recently, are struck by the different trajectories the two villages have taken.



16.... CONGO CANOE CHALLENGE

Five volunteers, including two doctors, travel 600 km by canoe on the Congo River to carry out a medical training mission in a nation where average life expectancy is just 48.

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TABLE OF CONTENTS

Behind the scenes.....	2
From The President.....	3
LETTERS	4
CLIMATE CHANGE:	
People Power: Paris.....	5
Mammoth March in Sydney.....	6
A New Story for New Times.....	7
PERSPECTIVES	
Blogging for the weary traveler.....	8
Getting the culture right.....	9
A Tale of Two Villages.....	10
Changing styles of leadership.....	11
Navegar las fuerzas y el equilibrio de las fuerzas.....	12
Swimming with the current amid social chaos.....	13
MISSIONS	
Kick Starting the Joy of Giving.....	14
Small Town's Story Telling Tradition..	15
The Congo Canoe Challenge.....	16
Chat Online on Discrimination.....	17
Yarning in the Torres Strait.....	18
A People's Journey.....	18
BOOKS:	
Learning Goes Online.....	20
Getting to Grips.....	20
How India Changed My Life.....	21
Dynamic Aging.....	25
FACILITATION:	
Resolving Conflicts in a War Zone....	23
Giving Action Planning a New Edge..	24
Learning Lab.....	26
ICA REPORTS:	
ICA Africa/Europe-MENA Regional Meetings.....	22
ICA Asia Pacific Regional Meeting....	27
ICA UK.....	28
ICA GUATEMALA.....	29
ICA CHILE.....	30
ICA SRI LANKA.....	31
ICA TAJIKISTAN.....	32

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BEHIND THE SCENES



I'm Peter, a member of the editorial team. On its behalf, I am delighted to present to you the December issue of Winds & Waves, our third and last issue for the year. In 2016, we will be entering our sixth year of publication. As a production team we are still evolving and would like to attract new members. You are invited to come forward if you have the skills and the know-how to help create future editions of the magazine and work with us to make it available to an even larger audience.

On this page we highlight the roles that individual team members play and their background. My part is to put together the online version of the magazine that's suitable for reading on smartphones or tablets, a growing segment of our readership. There are three versions of the magazine, a PDF to read on line, a high-resolution PDF for printing, and the one that I look after, for smartphones and tablets. I'm also responsible for mailing out the complete magazine to a growing number of recipients and keeping track of that readership.

I have been with ICAI communications since 2003 when I was asked to build a new website for ICAI. Since then, I have worked with many ICAs to help them with their web sites and any technical problems with their host server. After the ICAI General Assembly in Toronto in 2006, and along with Duncan Holmes and Robyn Hutchinson, I helped to implement a weekly report and news update for circulation between ICAs called Global Buzz. I still look after that, though it's now issued on a monthly basis and is to become part of the present ICAI website, with individual ICA members uploading their own stories. In 2007, ICAI introduced a quarterly magazine called Network Exchange which I assembled and published online. That has now been replaced by Winds & Waves.

The theme of this issue of Winds & Waves is on climate change, something all of us need to be aware of and to be part of the solution. I live in Ottawa, Canada. As of October 19th, Canada has a new government. This government is committed to working with international partners to reach an ambitious global agreement that is anchored in science and will lead the world towards a low-carbon, climate resilient economy. Canada is also committed to supporting the poorest and most vulnerable countries to adapt to the adverse effects of climate change. It is doing its part to mobilize critical investments that will achieve sustained emissions reductions in developing countries. I am helping to support all of those initiatives.

I sincerely hope you enjoy reading this December issue and that you will pass it on to your friends and colleagues.

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 first 2016 edition in March.

Peter Ellins

(peter@ica-international.org)



From The President

development: facilitating conciliation in Ukraine, transformational action planning in Taiwan and facilitation learning labs in Hong Kong; story telling and oral history in the US and the Torres Strait Islands of Australia; philanthropy in India and micro-enterprise in Chile; medical support in DRC and impact assessment in Kenya; Montessori pre-school education in Sri Lanka and youth volunteering in Tajikistan; and dialogues, book studies and reflective blogging online.

You will find book reviews on personal transformation and sexuality in India, on social transformation and gender in Nepal and on dynamic ageing in the US; plus reflections from Venezuela on "swimming with the current" and social chaos, from Japan on the evolution of leadership styles and from Ukraine on culture and organisation development.

There was an upsurge of face-to-face regional gatherings of ICAs in 2015, from East and Southern Africa in Tanzania in May, from West Africa in Cote D'Ivoire in September, from Europe MENA (Middle East and North Africa) in the Netherlands in November and from Asia Pacific in India in December. We anticipate a regional gathering of the Americas in Peru in April, and are keen to help all regions expand and deepen their regional and inter-regional interchange in 2016.

We welcomed two Associate members to ICAI, both approved unanimously by our online General Assembly in December. SCR Kenya and NCOC Kenya were nominated by ICA Kenya with the support of ICA Uganda and ICA Tanzania, and both are led by long-time colleagues of ICA in Kenya.

We are glad that 28 ICAs responded



to our survey on members' usage of, capacity for and aspirations for ToP (Technology of Participation) facilitation methods. The ICAI Global ToP working group is analysing the responses to make recommendations for peer-to-peer support and collaboration among ICAs in implementing our new global ToP policy. Members that have not yet responded, please contact us for a link to the online survey form.

We thank the ICAI Global Conference working group for liaising with Initiatives of Change (IofC) to explore possibilities for a joint conference in Human Development at IofC Caux in Switzerland or elsewhere, now perhaps in 2017 or 2018.

We are grateful to the Winds & Waves team which help us share stories and insights on human development in this magazine three times each year. I echo Peter Ellins' appeal in this issue - please contribute articles in 2016, and contact us if you are interested in joining the team to support with commissioning, reporting, editing, layout and design, social media, or in any other way.

Thanks, finally, to our contributors, readers, our members, partners and colleagues "advancing human development worldwide". I wish a Merry Christmas and a Happy New Year to all who are celebrating them.

Enjoy this issue, share it and encourage others to do so.

Martin Gilbraith

president@ica-international.org

ICAI, a global community of non-profit organisations advancing human development worldwide, has had Category II Consultative Status with United Nations ECOSOC since 1985.

Like ICAI on Facebook and follow ICAI on Twitter.

Welcome to this December 2015 issue of Winds & Waves, the online magazine of ICA International, entitled "Climate Change".

It is published in the wake of the agreement to deal with this crisis signed by 196 parties at the 2015 United Nations Climate Change Conference. This was preceded by civil society actions involving over 785,000 people in more than 175 countries to "send a message to world leaders in Paris", according to 350.org.

In this issue you will read how ICAs and ICA colleagues took part in those events and how they are responding to climate change in their work more broadly, in Australia and the US, and in Canada, the Democratic Republic of Congo (DRC) and Peru. You will also find stories of how the social process has unfolded over 40 years in communities that hosted some of ICA's original Human Development Projects of the 1970s in Chile, Guatemala, and Indonesia and Malaysia.

This issue includes stories of a variety of methods and approaches to human

Thousands join London climate change march, November 29, 2015



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)

A Sharing Platform

I think the magazine is a great platform for us to share our actions and plans with the ICA network. So, thank you very much on behalf of ICA Nepal. I will be forwarding and sharing the copy with everyone in our contact.

Pritha Khanal, Kathmandu, Nepal

Being Culturally Appropriate

On reading the articles in the First Peoples section of the September issue, I was reminded of an event in New Zealand, another country where the trauma of colonization still exists for Indigenous people.

I spent an amazing week in 2009 with an ICA training team made up of Australians, two New Zealanders and the Maori leader of Te Mauri Tau. She invited us to meet in their Whaingaroa Environmental centre in New Zealand. The idea was to explore what it would take for us to ensure that ToP training in New Zealand was as culturally appropriate as possible.

Underlying this concern was a deeper issue: was ICA really colonialist like so many others? Our host asked many difficult questions, especially about Fifth City, ICA's first community development project. What did we do there and why? And as the ICA elder on the team, I shared stories of the pilot work done there to train local leaders and to facilitate serious reflection and participation within the community to create together a desired future. I also shared the strong influence Martin Luther King and the Civil Rights Movement had on that early work. In between these conversations, we explored the work of the centre, walked by the sea, participated

in powerful rituals, ate delicious food, sat by the fire and got to know one another. At the end of three days I held my breath to see what her verdict would be. And our host said: yes, we have common values. A deeper trusting relationship had begun. This paved the way for a partnership in designing and facilitating culturally appropriate events.

When I visited Australia in 2014, who do I discover in Uluru, the profound desert centre of Australia and spirit place for the Aboriginal peoples? Yes, my New Zealand and Maori colleagues. What are they doing in the outback of Australia, thousands of kilometres from home? They have just been to a Facilitator conference in the nearest town, Alice Springs, where they have been learning and sharing their discoveries about creating culturally appropriate facilitation events. I am grateful for that magical meeting in this place where one experiences 50,000 years of humanity encompassed in a Rock.

Jeanette Stanfield, Toronto, Canada

WINDS & WAVES

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PEOPLE POWER FOR PARIS CLIMATE DEAL

Thousands around the world took to the streets on Sunday, Nov 29th, to urge the 195 nations represented at climate talks in Paris to come to a deal for the sake of the future. The following photographs of the People's Climate March in progress were sent in by contributors Robyn Hutchinson, Lucy Hobgood-Brown, Ken Hamje and Jeanette Stanfield, respectively.

1. SYDNEY: Supporters of a not-for-profit organisation promoting the use of solar energy taking part in the rally in Sydney. Australia is one of the sunniest continents on earth, so producing power from the sun just makes sense, says SolarCitizens.

Adds John Telford, one of many ICA members who took part in marches in various cities across the nation: "We are trying to convince the Australian government to set a challenging target for emissions reduc-

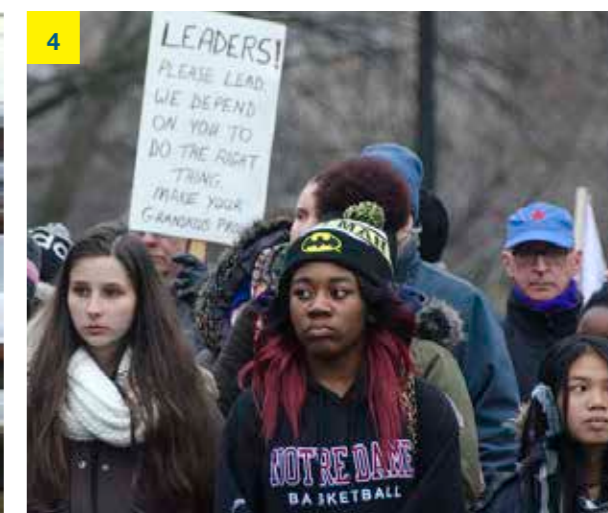
tions and to get serious about investing in renewable power generation - after all we do have lots of space in our continent where we can put solar panels and wind turbines!" Unfortunately, even after we got rid of our key climate-change denier, we still have some politicians in power who think we should approve more coal mines."

2. KINSHASA: Students from the Congo Protestant University's Green Team Network were among those who took part in marches in the Democratic Republic of Congo in support of the climate talks. Deforestation of the Congo Basin is a contributor to the global warming phenomenon. Many environmental activists are calling on the government and the French Development Agency to stop supporting industrial logging.

3. LIMA: Peruvians marching down an avenue in central Lima on Nov 29. About 10,000

people reportedly took part, a contrast to the government's mild response to the issue of climate change. Many Peruvians have been affected by floods attributed to climate change and feel the governments of the world need to agree in Paris to make significant policy changes to save the planet.

4. TORONTO: Canadians rallying before the Ontario Provincial legislature building near Queen's Park. Several thousand people took part in the event, which began with a ceremony of drums, presentations and ritual led by First Nations elders at Queen's Park. Children from schools nearby brought plastic bottles that they connected together to create a pipeline, a symbol of the protests around building new pipelines to carry oil from the oil sands.





Mammoth march raises hope in Sydney

By Richard and Maria Maguire

Various faith-based groups assembling at St Mary's Cathedral in Sydney on Nov 29 before setting out on the People's Climate March. About 45,000 people took part in the rally, larger than the crowd that took part in London and many other cities around the world.

Many Australians are becoming aware that climate change calls for a complete rethink of what we are living for and how we organise our society.

In Sydney, the People's Climate March drew about 45,000 people to the streets. The Nov 29th rally was one of the largest around the world that weekend. It not only reflected the passion that the issue of climate change has generated here but also demonstrated a new approach to getting the public involved.

Dozens of Pacific Islanders and Aboriginal people, accompanied by Mayor Clover Moore, led the march. Their presence reflected an irony - those who contributed the least to the problem are the most endangered. Their powerful singing evoked a sense of hope, purpose and community among the marchers.

There were other elements we hope will become a part of future community action. For example, the march involved a collaboration of civil society organisations—faith groups, labour unions, local health groups, national bodies concerned with social justice and environment, those advocating more use of renewable energy, academics and many others. The event is seen as the beginning of a long-term relationship among these groups.

Like our fellow Australians, Maria and I

are trying to do our part in response to climate change and the environment. We installed 24 solar panels on our roof at a time when it was not popular in a bid to cut down our use of resources. We help community groups and government agencies concerned with these issues by providing training and facilitation in ToP methods. At the local Parramatta Climate Action Network (ParraCAN) and the Climate Action Network of Australia (CANA), where we are members, we introduced ToP methods to multiply their impact. For example, when ParraCAN held a public showing of Naomi Klein's movie, *This Changes Everything*, it was followed by an ORID conversation instead of the usual Q&A. The result was a lively discussion. Members of the audience seemed to experience a sense of hope and community and declared they would participate in the People's Climate March as part of their response.

Many Australians are becoming aware that climate change calls for a complete rethink of what we are living for and how we organise our society. Industrial processes, agriculture (particularly raising animals for meat), electricity production, overconsumption of resources by the wealthy and the growing income and wealth inequality around the world all

contribute to the problem. Despite the foot-dragging by the government and the media, whose owners have interests in fossil fuels, many people are trying to do what they can as individuals and households. Two years ago, the government scrapped the Climate Commission tasked with reporting on climate issues to the nation. The public responded to appeals from commission members who decided to form an independent Climate Council and donated more than a million dollars. The council is continuing the commission's work with this ongoing public support. Our largest environmental organisation has more than doubled its membership in the past few years. Citizens also blocked a move by the government to remove the tax-deductible status of environmental organisations. In the state of Victoria, people voted out a government that wanted to build a huge new freeway, and voted in a government promising to improve public transport instead.

Australians have decreased their use of electricity by over seven per cent in the past five years. A quarter of households now have solar panels on their roofs, most of them installed in the past five

years. Though this was partly stimulated by a generous feed-in tariff as in Germany, the growth has continued in spite of the elimination of government support. Australians are enthusiastic about renewable energy, overwhelmingly favouring solar, wind and hydro over any sort of fossil fuel, including gas, with coal and nuclear power at the bottom.

Still, we have a long way to go. Australia is one of the largest exporters of coal in the world and the government is eager to help boost the mining of coal. Our per capita production of greenhouse gas is the third-highest in the world. Our government officials went to the Paris conference with a plan to do very little to reduce our emissions. Instead, the Prime Minister refused to join the leaders of many other nations assembled there in pledging to eliminate fuel subsidies for miners.

Civil society organisations concerned with climate change have come up with a four-pronged strategy: Change the Story, Change the Finances, Change the Politics and Change the Economy. The first component, Change the Story, represents a key insight and shift in think-

ing. A weakness of the environment movement is that it primarily engages a small segment of society – mainly white, middle class people with tertiary education. The People's Climate March and many other efforts reflect a resolve to broaden the engagement to reflect the diversity of Australian society and demonstrate that the concern is about "Our Common Home". Among those who helped make evident the need to change the story were organisations and people involved in the Sydney Alliance (reported in August 2013 issue of *Winds & Waves*).

Climate change has occasioned a spirit crisis by challenging the belief that controlling nature will bring unlimited prosperity. As members of ICA, we understand the dynamics at work and can play an essential role in helping people deal with this issue. We also have a long history and deep connection with people in countries mainly responsible for the climate problem and also those in countries most affected by it. We look forward to helping develop a new story that will affect the actions of the climate movements.

A NEW STORY FOR NEW TIMES

By Nelson Stover

The Climate Change Conference in Paris highlighted the widespread awareness of humanity's intensified relationship to the environment. For many at the local level, the question was "what can I do?" While practical actions are required relative to energy usage and resource consumption, a much deeper and more pervasive response involves the overall image that individuals and societies have about their place on the Planet.

One writer who sheds light on this issue is "Earth Scholar" Thomas Berry (1914-2009). The single most illuminating phrase in his published writings may well be his insight that: "The historical mission of our times is to reinvent the human – at the species level, with critical reflection, within the community of life-systems, in a time-developmental context, by means of story and shared dream experience."

This challenging task outlined by Thomas in *The Great Work* sets the climate change discussion in the largest possible context. It calls for a response at the most fundamental level, the realm of humans' self-understanding of their

place and role on the planet and in the cosmos. To reinvent the human at the species level, a new set of stories, songs and images is required. They must spell out the 14 billion-year emergence of the cosmos and point to the human species' role as the essential mode of reflection for the planet. Such a story would inform daily actions and provides meaning and significance to individual and societal endeavors toward building mutually enhancing relationships between the human and non-human realms.

In his book, Thomas describes, in detail, the complex forces that have brought human civilization into the unique position of actively participating in shaping the entire future of the planet. Civilization's current situation is filled with immense opportunities, fraught with unforeseen dangers and requires an in-depth reconsideration of the values, understandings and assumptions that have carried the human species up to this point. By outlining types of changes required by the major institutions that shape human society, Thomas provides the seeds for individuals and groups to chart their personal and collective ways

into the ever-emerging future.

Emerging Ecology (www. EmergingEcology.org), an ICAI associate member based in Greensboro, North Carolina, the US, has produced a study guide on *The Great Work* for groups looking for fresh ways to understand how to respond appropriately to the challenges of the 21st Century. It is available at www.EmergingEcology.org/TGWStudy. Those who need help using or accessing the materials can contact NStover@EmergingEcology.org.

Emerging Ecology strives to develop and promote a worldview that fosters creative action at the grassroots level through contextual programs, artistic presentations and collaborative efforts. People interested in working with Emerging Ecology can like our Facebook page – www.Facebook.com/EmergingEcology or follow our newly established blog at <http://tell-new-story.blogspot.com>. Additional downloadable resources are available on our website.

Nelson Stover is president of Emerging Ecology's board of directors

Blogging for the weary traveler

By Lynda and John Cock



Visual images like this add pizzazz to the Journey Reflection blog.

...we created two mythical characters "Journer" and "Nez". The blog is a compilation of their dialogue, accompanied with images and quotes.

This is the 11th year of our blog "Journey Reflection", which tries to provide insights, brooding and courage to those on the journey of life.

To do this, we created two mythical characters "Journer" and "Nez". The blog is a compilation of their dialogue, accompanied with images and quotes.

The content includes wisdom gleaned from our years of community living with members of the Ecumenical Institute, the Order Ecumenical and the Institute of Cultural Affairs. A collection of more than 4,000 posts is now online, viewed more than 3.5 million times by readers from 198 countries and territories.

We began the venture in 2004, after our younger son suggested we start blogging. At that time we were hardly familiar with the word "blog."

We had been self-publishing books for several years, but the problem with books is that they have to be sold. Marketing was not something we liked doing.

John's sight would not support the close and lengthy reading required for writing and editing books.

So we took up blogging. Blogs could be created on a large computer screen and made quickly available for global reading - free to readers.

Our early blogs were quotes using ecumenical spirit language and wisdom from our past. We remembered a little red book of quotes that we used in ICA centres around the globe in the 70's and 80's and thought, why not publish daily reflections for our network of colleagues, friends and other people.

A few years later, we added visual images for background, context and pizzazz. We occasionally used photos of our family, especially the children and grandchildren, hoping the habit of reflecting would catch on.

A traumatic event occurred in 2012 when John accidentally pushed the wrong computer key which deleted 1,700 of the visual images.

We had a decision to make and decided to go forward revising all existing posts. We will probably keep refining older blogs - an editor's delight, mostly - until we stop blogging.

Adding social media sites to our original Google blog site has been a learning experience. Google Plus, Facebook, LinkedIn, Twitter, Tumblr and others are add-ons, but Google Blog has been and is now our primary repository for the more than 4,000 posts. Google makes sense to us because of its stability, innovation, cloud capacity, global reach, and no costs.

These days, our blog averages 850 daily views. That is gratifying, but we are always thinking about how to get more people across the world to read the blog.

If Lynda had her way, we would have longer posts but John prefers those that take only a minute to read.

Many ICA colleagues, old and new, view "Journey Reflection" regularly. We especially take notice when we hear from new readers from places such as Nepal, Ukraine and Peru.

Besides social media, we are looking for platforms that allow self-conscious reflection without distractions such as the images of delicious food, clever pets and friend and family news you might find on Facebook. We are using a super e-mail company called MailChimp, which is also free to viewers. Several hundred more colleagues and others are perusing the daily blog e-mail as early as 7 am (USA time). We hope to sign up many more to this new means of daily reflection. Subscribe with your name and e-mail to jpc2025@triad.rr.com.

We thank our "Journey Reflection" blog readers for sending dialog and quote suggestions, sharing the blog and inviting new readers. May we all be daily sustained to demonstrate deeper care for our precious Earth community - locally, globally and ecologically. Namaste.

Links:

Journey Reflection blog: www.rejourney.blogspot.com

Web page: www.transcribebooks.com

Books: <http://www.amazon.com/John-P.-Cock/e/B001K8Y5KW>

John and Lynda Cock have been working with the ICA since 1969, in Chicago, Kansas City, Washington D.C, Denver, Canberra, Jakarta and Mumbai. They are now ICA affiliates in Greensboro, North Carolina, the United States.

John and Lynda Cock have over 4,000 posts on their blog. It has been viewed more than 3.5 million times.



Getting the culture right in an organisation

By Svetlana Salamatova

Three years ago, I had to make a decision. Should I become part of the global ICA organisation by opening an ICA branch in Ukraine? The first thing I did was to look up the definition of the word "culture". I believe the success of an organisation depends on grasping its brand name, fundamental nature and spirit. This would be one of my main responsibilities to become an integral part of the organisation.

The word "culture" has many definitions, which is good on one hand. It provides an opportunity for almost the entire population of our country and the world to be engaged in the mission of the organisation, which enables us to stay resilient and responsive. On the other hand, this diversity brings contradictions and complexity to the participants in the development process of the organisation.

If culture is the sum of a complex network of human achievements, this means that any person who is part of ICA is also part of all human achievements. We represent the diversity inside human culture, which gets its growth only through the struggle of the unity of opposites. This growth can be a source of conflict within a person, and their environment. In our case this is the local organisations, their external environment, and the global organisation that we all represent.

Modern Development of the Organisation

What is modern development of the organization?

It is the identification, development and recognition of each other's talents. It is no secret that in focusing on other people's happiness, a person and the organisation can acquire their own happiness.

It is trust in the process in which it resides. The modern process of constant change, one which we can call acquiring perfection. The changes begin in the present, and they can't be just dreams, there must be actions connected to these dreams.

It is the belief in people, encouraging their personal fulfillment by belonging to a mission that has higher goals than any single person. The only effective way we can motivate people to action is by our own example of fulfilling our own mission, our purpose in life.

It is a creation of a spirit of unity through



Plans drawn up by the board of the Institute of Cultural Affairs International at a meeting in Tanzania this year.

the struggle of opposites and building close trusting relationships with each other. This is a complex and multidimensional process that stimulates us to find balance and renunciation of our own weaknesses, which are the core of the contradictions and conflicts.

It is an equality and cooperation with other organisations, as well as the creation of shared values. A global organisation cannot exist by itself, because it does not have its own resources to meet the needs of all living in the world, including its own needs. Only in mutual actions in pursuit of unity and understanding of the importance of the contribution of each organisation and individual identity, we can talk about the true fulfillment of its mission.

It is developing common good in equal partnership, not competing for the right to use "limited" financial resources. A Big River consists of small drops which provide an opportunity to develop an ecosystem both inside and outside.

It is taking responsibility to create an atmosphere within the organisation, which helps people to fulfill their own mission. The key that opens the door to sustainable development of the organisation is in people and their simple everyday actions in their hearts and minds that helps to fill in their wallets. Focusing on filling your wallet is the road to destruction, not creation. The task of management of the organisation is to learn how to fill the heart, the mind and the wallet.

Individually and collectively we are responsible for those who become part of our organisation, and therefore part of each of us. It is possible that if you just change your thoughts within yourself, the organisation will begin to have positive changes.

We are responsible for those organisations that will come after us because they are a reflection of all of us, regard-

less whether we like it or not. Can a member of a global organisation be neutral? I don't think they can, even if they are a master of ToP facilitation.

Each of us reacts to different events in different ways. As a rule this reaction is an expression of our emotions. Emotion can be hidden or open; it is always there. People translate these emotions into feelings and behaviours. We have the opportunity to develop empathy for the source of their deep feelings instead of immediately reacting.

Deep understanding is like a perpetual motion wheel, within all healthy processes in the modern development of an organisation and expression of its own culture.

Culture is the main difference between one organisation from another. Each organisation has its own unique culture. This is a complex network of our personal achievements in the productivity, civic and spiritual sense; which impacts the lives of other people.

And let us remember that all that we do in our lives, we do it through people.

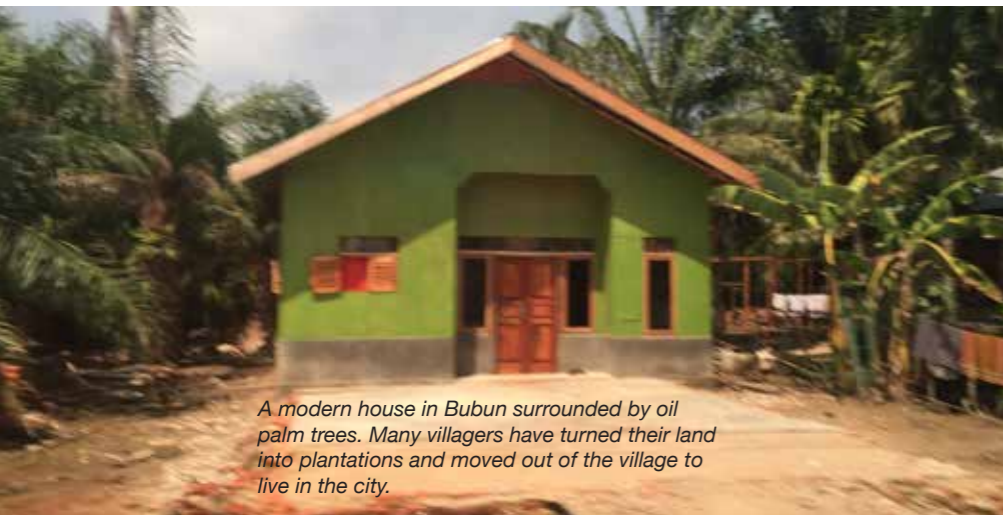
A look into the future

The mission of the organisation engages people in their values, but this is not enough to implement it. The mission is to bring forth goals that are different from those of its tasks. The success of the dynamic development of the organisation depends on the purpose of our skills in gathering everyone to a common goal and help it to become a reality.

The successful implementation of the goals affects our own system of values and habits. And only our awareness of the service of a common goal has the ability to change us in the right direction. The modern world cannot be expected to just wait for a leader, who will come to teach and give us the motivation to develop. We must rise to the responsibility as leaders to create a common vision and understanding of its value and its joint adoption and implementation.

This article was translated by Anna Trofymenko, terreconiada@gmail.com, Ukraine, and edited by Mark Warren, www.Tesla2.com, president of consulting company Tesla2, USA. Svetlana Salamatova, svetasalamatova@gmail.com, is the founder of ICA Ukraine and vice-president of ICA Europe and Middle East and North Africa region.

A tale of two villages By Rob and Dixie Jennings-Teats



A modern house in Bubun surrounded by oil palm trees. Many villagers have turned their land into plantations and moved out of the village to live in the city.

We recently visited places in Malaysia and Indonesia where we had worked with the ICA during 1977-1982. We linked up with old friends and colleagues and visited villages where we had lived. Among them were Serusup on the north coast of Borneo and Bubun in Sumatra. Although we had come expecting change, we were overwhelmed by the degree to which things were different.

Serusup in Sabah, Malaysia, was the first village where we had worked. When we began the Serusup Human Development Project 38 years ago, few of the 450 residents had ever seen a Westerner. Serusup had no roads, electricity, water, latrines, telephone, mail delivery, television, cook stove or any reliable medical services. Malaria, typhoid, cholera, T.B. and hepatitis were common. The average life span was 48. Homes were made of jungle materials often held together without nails. They lacked furniture. Thin mats woven from jungle grass were used as beds and places to sit. The women dressed casually in their sarong and were sometimes bare breasted. The men fished from small dug-out boats. Sometimes there was no food in the village. The elementary school was small and ineffective. With the South China Sea on one side and Mount Kinabalu towering on the other, the village looked idyllic but was isolated and undeveloped.

Now we could drive to Serusup over a paved highway in our rented car. The village had more than 4,000 people. We were struck by the size and quality of the homes, all electrified and with piped water. The exteriors were of hardwood and colourful paint. There were real windows and solid roofs. People proudly

showed us their fully furnished homes with big flat-screen TVs. There were tiled floors, kitchens with stoves, refrigerators and modern appliances and bathrooms with plumbing. Every home was linked to a common WiFi and everyone had smart phones. Everywhere there were cars and pick-ups. Old friends took us around, and proudly showed us the

Bottom: Serusup now has a medical clinic with a doctor present. Old friends took us around the village to show this and other well-built public buildings to us with great pride.

Below: Dixie with teenagers in Serusup. When she and Rob arrived here 38 years ago, the village did not have even basic infrastructure. Today it has paved roads, electricity and piped water and living standards have improved.



new three-story elementary school, fully air-conditioned and computer equipped. The doctor was just leaving the clinic. We heard the call to prayers from the loudspeakers on the new mosque. Teenage girls in beautiful Malay attire greeted us as they strolled down the paved streets. There were large fish farms and a sizable chicken industry. It didn't seem possible that they had come so far.

Then we remembered working with the villagers to start the first floating fish-farm and chicken farms and opening the first kindergarten. We remembered the health-care trainings and recruiting the first "health caretakers." We remembered all the villagers we had trained in community development work. We even found out that one of them was now the Minister of Housing and Local Government. He was known then as Hajiji. Now, with titles bestowed upon him, he was Datuk Seri Panglima Haji Hajiji Haji Mohd Noor. The memories were vivid and good. The present was even better. We don't often know where the seeds we sow will grow. We can only give thanks.

We also met former ICA staff member Joe Hays, who had married a local woman and settled down in Serusup. He and Jelichah have two grown up sons. Joe worked with a Sabah state fishing cooperative called Co-Nelayan but is now retired.

We visited the neighbouring state of Sarawak as well. Our experience with the Iban people there was uplifting but we could see there are social issues to be addressed. Sarawak has lost 80 per cent of its jungle, most of it to oil palm plantations. The Ibans hired to cut the ancient forest are now often employed do the same thing in the Amazon and other places overseas. The community has largely left its long houses and moved to the cities. The men are overseas and the women, children and the elderly live in Sibul, Kuching and Miri.

There is a strong movement in the state to secede from Malaysia. The popular feeling is that the nation takes Sarawak's bountiful natural resources and gives little in return. There are also strong feelings against the government's effort to Islamize the indigenous Christian population.

In Indonesia, we went to Bubun, the site of the Bubun Human Development Project and later the Tanjung Pura District Human Development Zone.

We had spent over three years as project directors here. We met Attack and Siti, and Fatimah and Arifin, valuable ICA staff from 35 years ago in Bubun and Bontoa. Seeing the two couples brought a flood of vivid visual memories of our time at the Human Development Training School.

The experience of returning here was similar to Serusup but bitter sweet. Indonesia is a larger and poorer country than Malaysia. Bubun, on a muddy river delta in a mangrove swamp, could have never been described as idyllic. There was nothing romantic or appealing about it. When we first arrived, we were struck by the multitude of ugly sand crabs, biting flies and mosquitos. Like Serusup, it was inaccessible and undeveloped. When we began the project, it had about 850 people. It had no road, electricity, sanitation, clean water and was isolated and unbecoming. The only way to get in and out was in overcrowded and unreliable river boats.

Attack, who works with an NGO that preserves mangrove swamps, came with a car and driver to pick us up. We drove to Bubun on a new road, across many bridges and passed many villages. It was a rough ride, thanks to the trucks hauling out palm oil fruit. Tanjung Pura district had replaced most of its jungle and many mangroves with palm oil plantations. This

was also the story of Bubun.

The few houses that lined the new but unpaved road in Bubun were modern and well kept. Electricity and a significant rise in living standards made the community unrecognizable. Our old training centre was no longer there. We met the new village leaders who proudly pointed to their successes. It was heart-warming to also see old faces and hear how the improvements had made their life better. They recalled the time when we launched the village consult and implemented a comprehensive health programme, micro-loans, duck farms, preschool and village beautification.

Development had brought about a bigger change. Most villagers had turned their land into palm oil groves. With robust incomes in hand, they gave up fishing, abandoned their homes and moved to the city. Bubun now has barely a hundred residents. We had not foreseen this but I can't blame them for moving. Bubun was always ugly and would never be an attractive place to live. Its people were moving up and out. While Serusup has an idyllic location that with prosperity attracts people, Bubun will always be a sweltering swamp.

Both Serusup and Bubun succeeded. Bubun is more indicative of what is taking place in developing countries. In spite of our efforts to strengthen rural



Rob and Dixie in Bubun with former ICA staff members Fatimah (from left), Arifin and Attack. The little girl is Fatimah's niece.

communities, people want to live in the urban areas for a variety of reasons. On the other hand, something special took place and it is good to have been a part of it.

Rob and Dixie Jennings-Teats (jennings-teats@sbcglobal.net) were project directors at Serusup and Bubun during 1977-82. They currently co-pastor the Carson City 1st United Methodist Church in Nevada, US.

Changing styles of leadership

By Shizuyo Sato and Wayne Ellsworth

What is a true leader? According to Neale Donald Walsch, author of the series Conversations with God, the leader is not the one with the most followers but the one who creates the most leaders. He is not the one with the most knowledge but one who causes the most people to become knowledgeable.

Without leaders, any community or organization cannot exist. Leadership requires certain qualities and abilities.

For a group to be successful it should be led by capable and honest leaders. They may either work individually or collectively. Groups must have a simple and effective structure to function properly.

Leadership is the ability of an individual to influence and guide people to work collectively on common problems. It involves overseeing and monitoring the group's activities.

People such as the head of a women's group, a community leader, a company

president, a government officer, an NGO leader, a politician, a school headmaster and a cleric have different styles of leading. But they also have qualities in common.

ICA Japan is involved in a village development project in Bihar, India. I found most of the staff there eager to learn and asked them to describe the qualities of a leader. They listed the following: honest, responsible, committed, not selfish, motivated, kind, creative and not a drunkard or gambler. Their leadership styles had changed during the course of the project. These were the shifts I saw: from being a follower to taking initiative; less to more confidence; domineering to being motivated, ignorant to knowledgeable; unaware to aware; voiceless to vocal; and individual to collective work.

The idea of servant leadership is popular in Japan. It enriches the lives of individuals, builds better organizations and ultimately creates a more just and

caring world. It is an ancient philosophy. There are passages about it in the Tao Te Ching, attributed to Lao-Tzu, who is believed to have lived in China between 570 BCE and 490 BCE. In his words:

"The best leaders are those the people hardly know exist.

The next best is a leader who is loved and praised.

Next comes the one who is feared.

The worst one is the leader that is despised.

If you don't trust the people, they will become untrustworthy.

The best leaders value their words, and use them sparingly.

When she has accomplished her task, the people say, "Amazing: we did it, all by ourselves!"

From the Christian tradition, the Gospel of Mark is often quoted in discussions of servant leadership:

Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be servant of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." [Mark 10:42-45]

Evolution of leadership

The following chart, used by the ICA in some of its seminars, shows how leadership styles have evolved.

We are currently in the systems age, also called the consciousness age, post information age and knowledge age. In this age, everyone generates information and circulates it freely.

I have seen a change in leadership style after disasters in Japan such as the earthquake, tsunami and nuclear disaster. People realised they had been suddenly made poor, homeless, jobless and hopeless. At first, they were overwhelmed by sadness, fear, stress, loneliness and anger. But they are now grate-

EVOLUTION OF STYLES OF LEADERSHIP			
PEASANT STYLE (Agriculture Age)	HERARCHIAL STYLE (Industrial Age)	MATRIX STYLE (Information Age)	GENERATIVE STYLE (Systems Age)
<ol style="list-style-type: none"> 1. Everyone is his own boss. 2. Little information needed. Elder and shaman knows. 3. Learn from father, master, and learn from doing. 4. Roles determined from birth. 5. Nature and tradition made the rules. 6. Obedience to tradition rewarded. 7. Hands on working. 	<ol style="list-style-type: none"> 1. Boss has know-how and skills or has to pretend to have answers. 2. Information on need-to-know basis. 3. Boss knows the answers. He decides, unquestioned authority. 4. Boss makes important decisions. 5. Boss made the rules, usually arbitrary or rigid. 6. Obedience to rules rewarded. 7. Boss chooses and maintains his distance. 	<ol style="list-style-type: none"> 1. Draw on know-how and skills of others, especially a team. 2. Two-way information sharing. 3. Hire experts who become designated authority. 4. Involve others in decision making. 5. Participation, even in making the rules. 6. Creativity rewarded. 7. Work with proposals and approvals. 	<ol style="list-style-type: none"> 1. People help each other learn. 2. Everyone generates information and circulates it freely. 3. Discover right questions, leads to new learning, mutual respect. 4. Empower those closest to action to make best decisions. 5. Rules replaced by prioritized values. 6. Empowerment rewarded. 7. Sticks "wired" together, interactive, intuitive. 8. Create and recreate your role. 9. Accountability is learning, sharing learnings, support each other.
KING / VASSAL / FREEMAN	GENERAL / LONER / STRATEGIST	FACILITATOR / COORDINATOR / MANAGER	COACH / GURU / GUIDE

ful for having survived and are helping each other.

Leaders know who the most vulnerable people are and plan for their rehabilitation. They set new directions and organise the team. They empower people. They demonstrate a strong belief and spirit to overcome the situation.

Leadership is to be there first, to indi-

cate, sustain and to keep going. It is not leadership for management and operation. That comes next. The leader's role is to understand the philosophy, purpose and value of the organization, community and groups. That is the most important role.

Shizuyo Sato and Wayne Ellsworth are co-directors of ICA Japan.

NAVEGAR LAS FUERZAS Y EL EQUILIBRIO DE LAS FUERZAS

Por Teresa Sosa

Lo esencial al actuar es sintonizar con la naturaleza de lo que se está haciendo. En vez de esforzarnos para lograr que algo ocurra, debemos tomar conciencia que de lo que realmente se trata, es de observar los procesos durante el tiempo presente. Al tratar algo ocurra, lo hacemos sin éxito, porque nos ponemos con una actitud de lucha contra las fuerzas, cuando lo sabio es usar las fuerzas sabiamente.

Los que practican artes marciales, como Tai Chi, Qi Gong, etc. Comprenden el principio.

Esto tiene sentido al leerlo, pero no lo aplicamos ni en nuestras vidas personales ni en el trabajo. Porque vivimos en hábitos, en el "reservoir" de memorias, ya programadas por el subconsciente.

Aprendimos el programa de como ver, escuchar, sentir, percibir, a temprana edad, específicamente hasta los 8 años, y no lo cuestionamos. La nueva ciencia del cerebro y la epigenética, nos lo confirman. Lo que percibimos es más poderoso que la realidad.

Sin embargo, continuamos viviendo

dentro de "un ego encapsulado", seguro, protegido, repitiéndonos, en rutinas que nos mantienen estancados, sin el cambio evolutivo que la naturaleza misma espera de nosotros. Continuamos luchando con el mundo exterior sin ver la conexión con el mundo interior. Nuestro poder se lo otorgamos a las circunstancias, vivo en automático desempoderandome, sintiéndome víctima. Paso el 95% del tiempo pensando, pensamientos, deseos, aspiraciones, que se encuentran ya dentro de mis referencias acumuladas del pasado que se activan del subconsciente. El 5% restante, corresponde, a un estado de atención consciente, donde si pongo atención en el momento, tendría claridad, foco del proceso en acción.

Los que practican artes marciales, como Tai Chi, Qi Gong, etc. Comprenden el principio.

Si por el otro lado, pongo atención en los logros, dejo de estar presente en la realización dinámica de los pasos que me van llevando a cumplir el logro con éxito y gratificación. Como lograr este foco?

Es necesario entrenar la mente. Contemplar, meditar, hacer practicas de artes marciales, música, canto, arte.

Cada día salen conclusiones extraordinarias de los beneficios de entrenar la mente a través de la meditación. Los invito a descubrirlos para una vida longeva sana, y equilibrada.

La meditación nos sintoniza con nuestro Ser verdadero y todo lo que hagamos fluirá con las fuerzas de la vida misma, celebrando así el vivir con alegría, aun en momentos y circunstancias de adversidad.

Esto es lo que la Vida me ha enseñado estos últimos 4 años desde que regresé a Venezuela.

Teresa Sosa Vegas es profesora de la Universidad Simón Bolívar (USB), en el Post Grado de Ciencia Política, en Caracas, Venezuela

SWIMMING WITH THE CURRENT AMID SOCIAL CHAOS

By Teresa Sosa Vegas

Living in Caracas for the past four years has been a difficult and enlightening experience. Venezuela used to be a country with clear structures, organization, rule of law and extensive public services that worked reasonable well. Today, that is not the case. What was once a wonderful place to plan a future is now a place where the focus is on survival. The future has disappeared, it has become the present. Many spend the entire day gathering the basic necessities of life. Notions of freedom, justice and equity have moved from an expected possibility to an almost unattainable ideal.



Venezuela was not that different from the rest of the developed world. Modernity, ideas of progress, democracy and freedom taught us to value wants, things and the importance of the individual. Personal preferences defined our individuality. "I" became more important than "we". Our goals were about what each of us got—now.

Our individuality was safe, secure and protected in those times. Our choices were defined by our preferences and our image. Our narrow personal narratives were driven by the small circles in which we lived and were raised. Those experiences determined our perception of the world. The world became an adversary to our individual wants.

Our preference for the modernity of the developed world led us to the preference for the mind and the intellect. That narrowed our awareness such that we neglected other wisdom traditions and even the most basic—the rhythms of nature.

The years of fighting, of not progressing and the constant fear wear down the personality, the psyche and even long-held beliefs. They can harden and in some ways soften people. Simpler pleasures become more greatly appreciated: a smile, a kindness or a walk in nature.

I can attest that prolonged loss or chaos can have enormous psychological implications, both positive and negative.

It can erase the boundaries of the self, our outward habits, beliefs and conditionings. It can seep deep into the soul, sifting through the moral codes, thoughts and beliefs of the subconscious mind.

We do not really know how the brain functions but we do know that our per-

ceptions colour what we see and experience around us, and that becomes our reality. We have all examined research about change yet we are often too busy to incorporate some of those simple practices in our life.

In Venezuela, circumstances have forced people to revisit all that they have been taught, all that they believe. The chaos has forced everyone to find new ways to live alone and together. While daily life is now about survival, there is still a passion to regain what has slowly been chiselled away: civil rights, personal freedom and the desire for a better future for our children.

The political, social and economic chaos of Venezuela has spawned a groundswell of citizens wishing to reverse the existing destruction of our way of life. The chaos has created more interaction among neighbourhood communities. These impromptu gatherings offer a way to share experiences, expectations and losses and also to consider solutions to the oppressive drudgery of existence. No matter where people come from, they all seek the same thing—safety, a re-establishment of trustworthy organizations and government structures and stronger social community—where the needs of the citizens are respected; where common decency and care for others trump personal aggrandisement.

Perhaps our country was lax in seeing and acting on the forces that have overtaken us. While we did not ask for the current situation, we are complicit in its creation. By doing nothing, we allowed others to usurp our freedoms and our lives. What we do know is that much that

was taken for granted is not any longer.

In the midst of chaos, our focus now is about exploring options, creating foundations that hopefully will help us in the current upheaval. Each of us has become more fluid in our approaches, expectations and how we live our lives.

In some ways, we yearn for the boredom, the gridlock and the rigidity that stresses the developed world. Living every day in constant fear for our family's safety and our personal lives from the roving gangs, indiscriminate acts, the military, the police and the government is debilitating. However, in the rubble we have also found commonality in our humanity. We have set aside class, ethnicity and neighbourhood in an interest to forge a foundation that will ultimately seed a better, safer future.

In the search for meaning, nature has provided grounding to many and a framework for how to cope; bend with the wind, swim with the current and float on the waves.

Whether we want to or not, letting go happens, easily or through the constant barrage of daily life.

Stripped bare, one learns to surrender to life; to be focused on the present; to be less attached to things and ideas, and to be open to outcome. With that framework, we are attempting to rebuild our lives, our families and our community one day at a time.

Teresa Sosa Vegas is a professor at the Post Graduate School of Political Science, Simon Bolívar University, in Caracas, Venezuela



KICK STARTING THE JOY OF GIVING

By Sara Adhikari

Philanthropy in India is as ancient as its gods. Donating to religious institutions and for spiritual redemption comes naturally to pious Indians. Charities Aid Foundation's 2012 report shows that the largest chunk of charitable giving in India goes towards religious purposes.

Many have mooted ideas to engage Indians in different kinds of benefaction. One such project that stands out is the Joy of Giving Week, now called Daan Utsav.

It all began when a group of like-minded individuals got together to brainstorm ways in which every Indian could become a "giver" – regardless of class, creed, religious affiliation or political bias. Initially the CEOs of CRY, GiveIndia and HelpAge conceptualized a National Philanthropy Week. Four years later, in 2009, the Joy of Giving Week was born as a festival to celebrate giving – starting on October 2, Mahatma Gandhi's birthday.

What is unique about Daan Utsav is that no organisation runs it. Instead, a bunch of dedicated volunteers evangelise the idea.



The hope is that eventually individuals, communities, companies and institutions will celebrate it without being prompted – much like Christmas or Mother's Day.

The concept is not without precedence. Some countries have giving days or weeks – there was the National Giving Week in the UK and the current Red Nose Day, and Giving Tuesday in the US.

But to get such a movement started in India is no easy task. However, faith and persistence have paid off: last year more than three million people celebrated Daan Utsav in 100 towns and cities – from "tuk tuk" drivers to school-children to company bosses. There is no blueprint about who can participate or how – as long as the main objective is to give for someone else's benefit.

For instance, in 2012 about 6,000 poor women from self-help groups in Chennai collected 15,000kg of grain, oil and other supplies to donate to local hospitals. At the other end of the spectrum is a popular fundraiser called "Shadow a CEO" by the Indian School of Business. Students of ISB and other business schools bid in an online auction, which runs during the Joy of Giving Week, for the chance to spend a day with their chosen CEO from those in corporate India who have agreed to give their time. The winning CEO then matches the amount raised and donates the total to charity. These

are just two examples of giving events – estimated to be over 1,100 in 2014 – that take place during the festival.

My involvement with Daan Utsav began in early 2013. I was returning to India after 20 years with the thought of setting up Small Change – a communications agency to champion India's non-profit organisations. Keen to learn about this sector, I was introduced by a friend to GiveIndia founder and director Venkat Krishnan N, now a Daan Utsav volunteer and the fire behind the initiative. In his earlier avatar, Mumbai-based Venkat, 45, fulfilled corporate management roles in two media houses, before co-founding two educational initiatives.

As I was relocating to Kolkata – the one metro where Daan Utsav hadn't taken off – Venkat roped me into being one of its core volunteers and to help put the city on the DU map. I, in turn, persuaded long-term friend Roma Mehta who had also recently returned to Kolkata, to join. Both of us were outsiders looking in. We soon gathered a band of merry women (in the main) to carry out Venkat's remit.

But Kolkata had its own particular problem with participating in this festival. The Kolkatans celebrate a traditional festival, Durga Puja, which falls around the same time as Daan Utsav.

Durga Puja consumes Kolkata and Kolkatans. It's a five-day jamboree. Preparations begin months in advance. From shopping for new clothes to "pandals" erected in every locality to house the idols of goddess Durga and her children; to rivers of people pandal-hopping and

creating traffic snarls; to a media frenzy about the annual carnival. Everybody is on holiday, every institution is shut, every advertiser's paisa is spent on fighting for marketing space. In this scenario, throw in an appeal to give time, money, skills or anything for another festival...and it falls on deaf ears.

This is the biggest challenge Daan Utsav Kolkata volunteers face. That first year, it became clear early on that corporates, hotels, restaurants or any institution with a commercial interest in Durga Puja would be hard to get on board. So by default, rather than by design, our attention turned to children and NGOs.

And within that focus, the most successful giving programme we could persuade people to adopt and adapt was the Wish Tree. An NGO puts up a "tree" in a public space inside an institution during the week, bearing wish tags on its branches such as "Mira needs a school-bag worth Rs 150", which are fulfilled by individual donors. During Kolkata's first tryst with Daan Utsav, about 30 trees were "planted" in various buildings. One small charity for differently abled children raised over Rs 60,000 (US\$900). In the rest of India there were 1,000 more trees which raised more than Rs 1 crore (Rs 10 million).

SMALL TOWN'S STORY-TELLING TRADITION

By Janet Sanders

Colquitt, Georgia, is a demonstration of human development and creativity. After being regaled by its stories, my husband Richard Sims and I wandered into this southern town of about 2,000 people seven years ago. We were delighted and amazed by the charm and creativity of the community, now a cultural tourism destination that draws about 55,000 visitors from across the US each year. The tradition began 20 years ago when the town council put on plays based on the stories of the community. Every year, about 100 volunteer actors, under the guidance of a professional playwright and director, put on original folk life plays featuring original and traditional music that draw the crowds and keep them enthralled.

At Cotton Hall, where the plays are staged, is a Storytelling Museum with exhibits recalling the life of the town's early farming communities. Around town are 15 "Big Pictures" painted by professional muralists that tell many of the plays' stories. After-school programs and an annual summer youth theatre event make the arts come alive for young children.

One of the most rewarding, if frustrating, projects that I personally pushed hard to implement in Kolkata was getting students to gift new Puja clothes to disadvantaged peers in an NGO or government school. It seemed an easy way to marry Daan Utsav with Durga Puja and would have been simple if one size fit all. In the first year, one school gave 1,200 sets of clothes to children in less privileged schools. In 2014, we decided to involve as many schools as possible. This followed our decision at a national meeting of volunteers earlier that year to concentrate on increasing the number of givers rather than receivers.

So 100 children giving to 100 others was more desirable than one generous donor giving to 100 children.

We collected about 8,000 gift-wrapped clothes in all sizes but the logistics of distributing them to the requirements of each NGO that had signed up was like trying to solve an 8,000-piece jigsaw puzzle! Without the help of the Kolkata office of Goonj, whose founder Anshu Gupta has just won the Ramon Magsaysay award and is a DU volunteer, we would have been sunk.

We came up with ideas for a myriad programmes over tea and "jhal muri"



(a classic Kolkata street food) at our bi-weekly meetings. These included free heritage walks, yoga sessions and a river cruise for children in NGO care. The meetings also yielded a big insight: don't become event managers. Micro-managing citywide events would be a prescription for burnout – a state that Roma and I came unnervingly close to – that would extinguish the "joy" of giving. So as volunteers for this wonderful giving initiative, we seek to bring givers and receivers together.

Sara Adhikari (smallchange.ngo@gmail.com) is the founder of Small Change, a Kolkata-based trust that champions the non-profit sector. The former journalist, in a 30-year career, worked for major publications in India, the UK and Dubai, including *The Times of India* in Delhi and *The Sun* newspaper in London.

Since my first visit, I have returned to the town every year for this event, which represents a coming together of the arts and community participation. The 10th Building Creative Communities Conference: the Art of Story, Community Building and Social Change will be held on January 28-31, 2016. I will be leading two workshops before and after the event. The first, on social artistry, will be on Jan 27th and 29th. It trains participants in employing latent human capacities at the sensory and physical level, the psychological and relational level, mythic and symbolic, and spiritual levels. The second, an introduction to Train the Trainer, will be held from Feb 1 to 6th. It deals with capacities such as speaking skills and natural presence with a group; creating environments for accelerated learning; and creating and sustaining a teaching/learning community.

For further information on the community, conference and social artistry, go to bccconference-colquittga.com

Janet Sanders (jansanders5@gmail.com) is a facilitator, program designer, project manager and trainer with 30 years of international experience with the Institute of Cultural Affairs.



The 2015 Congo Canoe Challenge team travelled 600 km up and down the mighty Congo River to villages accessible only by canoe during its medical training mission in August and September.

medical equipment, eyeglasses, footballs and life jackets as well as other materials for community development work. The medical equipment included ECGs, portable ultrasounds, vital signs monitors, foetal Doppler's, pulse oximeters and ambubags. These were donated by the Rotary Australia World Community Service (RAWCS) and the DAK Foundation. Contraceptive (Jadelle) implants were provided by the RAWCS Worldwide Maternal and Child Health project, which Dr Maano manages. ICAA provided financial support for community development projects that the team visited on the journey.

The team worked with more than 90 health-care staff at four locations. Dr Maano, a locum career medical officer, trained them in basic ECG reading, obstetric ultrasound scanning, handling obstetric emergencies and inserting contraceptive implants. Dr Sistenich, an emergency physician specialist and Fellow of the Australian College of Emergency Medicine, gave training in neonatal, paediatric and adult life support, airway and trauma management, as well as fluid resuscitation for children.

A day after their first training session, the trainees faced an unexpected challenge – an infant badly injured in a road accident. The Congolese doctors resuscitated the child. “We were overjoyed to learn that this training had such an immediate, wonderful outcome,” says Dr Sistenich. The trainees also performed contraceptive implant insertion on 159 women.

Their activities were documented by Chris, an environmentalist with an Australian council, and Maureen, a vet-

Dr Grace Maano (from left), Dr Vera Sistenich and staff of the Kimpese Hospital marking the conclusion of their training session. The doctors trained more than 90 health-care staff in four locations.



THE CONGO CANOE CHALLENGE

By Kiran Hutchinson

Munching on caterpillars in a motorised canoe, five Australian volunteers travelled 600 km to carry out a medical training mission in the Democratic Republic of Congo.

Average life expectancy there is just 48 and health services are hard to access, expensive and of poor quality. So the four-week expedition, which began in August and included two doctors, was important. Some of the places they visited were accessible only by river so the canoe was their mode of travel.

The Congo Canoe Challenge was led by Lucy Hobgood-Brown, an ICA Australia (ICAA) member who has been going

there over the last 11 years on behalf of HandUp Congo (www.handupcongo.org). Her last visit was featured in the April 2014 edition of Winds & Waves. With her were Dr Vera Sistenich, Dr Grace Maano, Chris Coombes and Maureen Burdynski.

The team took 400 kg of donated

eran publicist and social change activist. They also photographed capacity building initiatives in communities, including a Pygmy village in remote Equateur Province. Their photos can be viewed on HandUp Congo's Facebook. A video of the mission can be viewed at <http://bit.ly/1Pg9GPS>

HandUp Congo, which promotes sustainable development, was co-founded by Lucy, who grew up in Congo. As a Rotarian, Lucy works pro bono year-round on community development initiatives there. On Rotary Day, Nov 7, she represented Australian and Congolese clubs at the United Nations in New York, and was recognised for her work with a Global Woman of Action award.

Kiran Hutchinson has been working with HandUp Congo for the past six years, focusing on health and education projects in the Equatorial Province. She has also been involved in community development for more than 20 years, in Indonesia, Timor Leste, India and Australia.

For more information about the Congo Canoe Challenge and ICA Australia's role, contact Lucy at handupcongo@gmail.com or visit www.handupcongo.org. To read our

report on her last visit, go to <http://ica-international.org/gm-windswaves/ww-2014-april/03-canoeing-congo.ht>



HandUp Congo co-founder Lucy Hobgood-Brown (second, from left) with fellow recipients of the Global Woman of Action award in front of the United Nations building in New York on Nov 7. They include (from left) Dr Deborah Walters from the US, Dr Hashrat Begum, Bangladesh, Kerstin Jeska-Thorwart, Germany, Razia Jan, Zimbabwe, and Stella Dongo, Afghanistan.

WHAT'S ON

JOIN US FOR A CHAT ONLINE ON DISCRIMINATION

By Svitlana Salamatova

Our inter-dependent world has more diversity than before. However, this does not mean that people live in peace and harmony. They struggle with discrimination and inequality. Racism, sexism and other systems of oppression related to disabilities, class, ethnicity, age and sexual orientation continue to impact people in all societies.

During discussions at the ICA Africa / Global Board gathering in Tanzania in May 2015, the idea of an online dialogue on discrimination was born. The dialogues started two months later as a one-hour session on a weekly basis. About five to ten people take part. So far, we have had participation from people in Ukraine, UK, Poland, Kenya, Zambia, Somalia, Tunis and India. They come from a range of backgrounds, including civil society, the media and academia. They take turns to facilitate

and lead discussions on a wide range of topics. So far, these have included conflict-based discrimination, gender-based discrimination, women in leadership and disability inclusion.

It has been a fascinating journey. Participants say they learnt a great deal from the experiences of people in other countries and have developed a more global perspective on the issues around discrimination. This has empowered them to more effectively challenge discrimination and systems of oppression in their own communities and environments.

We invite you to join the dialogues, which take place every Tuesday at the following times:

GMT / UTC	10.00 – 11.00 am
Ukraine	12.00 – 1.00 pm
Kenya	1.00 – 2.00 pm
India	3.30 – 4.30 pm

on our Global ICA Channel <http://bit.ly/10luQPH>

The dialogues are an example of practical partnership born out of discussions among a range of ICA-related organisations, in particular the International Association of Facilitators (IAF), with technical support of Media IC (Poland) as well as an innovative use of new media. Anyone with Internet access can join the dialogues anywhere in the world.

We also invite you to visit the blog www.embraceeveryone.wordpress.com to explore issues around discrimination and social inclusion.

For further information, please contact:

John Cornwell (VSO Jitolee / IAF) johnkingsley9@hotmail.com

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Sergey Sukhoboychenko (Media IC) 380sergey@gmail.com

Svitlana Salamatova (svetasalamatova@gmail.com) is head of ICA Ukraine.

YARNING IN THE TORRES STRAIT

By Robyn Hutchinson and Deborah Ruiz Wall

Our small team from Sydney visited the Torres Strait Islands in August to continue an oral history project which will be published in a coffee table book.

The Strait, more than 150 kilometres wide, separates Australia and Papua New Guinea. There are at least 274 small islands, most of which are a part of Australia's Queensland state, but only 14 are inhabited.

From the 1860s and during the mid-1880s, the pearling industry recruited Filipino, Malay, Japanese and South Pacific Islanders as pearl divers. Some of the indentured workers who stayed on the islands intermarried with the local residents.

We planned to visit Hammond, Horn and Thursday islands. Deborah, a Filipino Australian who led the team, Robyn and Peter Sabatino of Hammond Island, who hosted us, are members of ICA Australia. We aimed to gather stories of the Torres Strait Islanders, who are descendants of Filipino pearl divers, who were called "Manilamen". We had already collected similar material from Aboriginal Manilamen descendants from the



Peter Sabatino (from left), local residents Anima Pearson, Josie Cowley and Camilla Sabatino, and Deborah Ruiz Wall yarning around the kitchen table on Hammond Island.

Kimberly in Broome, Western Australia.

The day after our arrival, we went for mass at St Joseph's Church on Hammond Island. It was led by Father Saju, a priest from south India who looks after the Catholic parishes such as Hammond and Thursday Islands. The "rock church" had been built "stone on stone," primarily with the help of Manilamen and their descendants.

We met some members of the Hammond Island community at the church. After mass, we were led to a primary school where we sat down, introduced ourselves and talked about our project.

During the week, we joined in the activities at the Home and Community Care (HACC) Centre on Thursday Island, where older people and retirees gather once a week to socialise, engage in craft work, sing-along, dancing and share a meal.

A PEOPLE'S JOURNEY

Islands of memories: Torres Strait Islands and Manilamen
The calming sound of the rolling waves, the soft sea breeze that whispers in our ears, the tales of lives led, islands of memories gently awakening our minds and hearts to recognise our original face, our ancestral heritage, the spirit of seafarers from the orient.

Flashback images of fresh young faces, of lads, many not quite twenty, who sailed southward through the Strait, landing on groups of sprawled Torres Strait islands, life-changing twist of fate that made them emerge as indentured foreign divers for the once globally sought after gem — the glistening pearl — the risky venture sustained their survival.

Some, like birds, flew back and returned to their home nest, Las Islas Filipinas (Philippine Islands) once poetically called the 'Pearl of the Orient' (Perla del mar de Oriente or Perlas ng Silanganan).

Others stayed, making their new adopted land their home, their lifeblood mingled with the locals, destined to be transplanted on the ancestral land of other seafaring people, the kaleidoscope of integrated cultures defied definition,

their descendants naming themselves beyond borderlines, honouring their forefathers' uncharted lives spent tilling the soil and working the waters for their families, with industry's development and growth relying upon their toil.

Melanesian, South Pacific Islanders, Manilamen, wherever they came from, became hardened survivors beyond the artificial construct of white, black or coloured, simply embracing the fascinating diversity of distinct cultures, allowing the ghost of the past from the bottom of the ocean permeate consciousness so that the land and seas can speak freely, reclaiming nature as the sound of the drums that beat the heart of our shared heritage, unwilling to deny the truth of our becoming, recognising the thread that weaves the fabric and designs of the pattern of life — the living testament of identity, who we really are — the spirit of the land, the soul of the earth that echoes the lives of people who have merged with Australia's Dreamtime.

By Deborah Ruiz Wall, Island Villas, John Street, Thursday Island, 25th July 2015.



Denise Barry (from left), Peter Sabatino, Father Saju, Deborah Wall and Robyn Hutchinson at St Joseph's Church, Hammond Island, built "stone on stone" with help from pearl divers.

By then, we had developed enough trust for "yarning". That took place over the week with several generations of Torres Strait Islanders, who traced their heritage over seven generations. Those who shared stories with us included Peter Sabatino, Josephine David-Petero, Josie Cowley, Camilla Sabatino, Mary Binjuda, Mario Sabatino, Regina Turner, Patrick Mau, Lillian Majid and Mary Bowie.

Bipo Taim (before time), a phrase used by the elders, intrigued us. They used it to refer to a time of innocence when they were children, when they frolicked in the sea, played in the sand and enjoyed relative freedom on their pristine islands — before the onset of colonial rule and the missionary church regulations at orphanages and schools.

The practice of adopting children "out" drew our attention when a young man named a sibling who had been "adopted out". He explained that one or two of the children were given to an extended family. We appreciated such sharing of responsibility for raising families in sparsely populated and isolated islands, something that transcended Western notions of "exclusive" nuclear families. Some residents in their 70s and 80s who yarned with us had been raised in families with 10 or more children.

During our visit, Deborah and Peter were interviewed by Jenni Enosa of Radio4MW, Torres Strait Radio. They talked about the developments that had brought foreigners to work in the pearl shell industry. One was the opening of the Philippines to international trade in 1834. Shipping links were established

as Australia began exporting coal to the Philippines and importing coffee, sugar and rope products from there. Another was the revolutionary struggle against Spanish colonial rule, which led some Filipinos to leave the country. A third factor was the boom in the pearling industry in Australia which led to the recruitment of indentured labourers from the ports of Singapore, Hong Kong and Colombo.



Jenni Enosa (from left), Peter Sabatino, Robyn Hutchinson, Deborah Wall and Patrick Mau standing in front of the Torres Strait Islander flag after the radio interview at the Torres Strait Radio station's studio on Hammond Island.

Filipino cultural influences were evident in local cuisine such as dinuguan, a dish made with pig's blood, and adobo, pork or chicken cooked with vinegar. Some of the residents remembered their grandfathers making a wine called tuba.

The visit was captured on tape and film. Robyn assisted Deborah and Peter by taking photographs of the yarning journey. Artist Denise Barry sketched as we yarned.

The team also includes Dr Christine Choo from Perth and Dee Hunt from Brisbane. They plan to add to the book archival photographs and documents that reflect the policies and governance of earlier times that shaped the community's past experiences.

Our visit inspired the residents, some of whom plan to explore their heritage by visiting islands in the Philippines where their ancestors were born. The meaning of our mission was captured for us in the words of Ephraim Bani, a traditional chief and Torres Strait islander leader. As we walked on Thursday Island, we saw inscribed on a footpath the following quote from him:

The past must exist, for the present to create the future.
~ E. Bani

Torres Strait and Aboriginal choir performing at the launch of a new police boat.



LEARNING GOES ONLINE *By Steve Harrington*

When the Russians launched Sputnik, the first global satellite, in 1957, it caught the public imagination and spurred interest in education and “inquiry based” learning methods.

“How do people learn, and how does their behaviour change as a result of their learning?” was the question of the day for the Institute of Cultural Affairs (ICA), recalls Jo Nelson of ICA Canada. It led to the theory of Imaginal Education and methods that have engaged learners and inspired many teachers.

Two curriculum models emerged: seminars and problem solving units (PSU). Seminars focused on an existing body of knowledge, such as a book, while PSUs grappled with a question to solve a problem. In each case, the teacher got people to work in small groups, deal with a compelling question, find data, process information, make decisions based on fresh images or mental models, and then share the outcome.

There were many applications of Imaginal Education - from elementary school to adult and professional learning communities. Today, thanks to the Internet, they continue in new learning environments.

Fourth-grade teacher Scott Bedley, for example, helps his class do group based inquiry using video-chat tools like Skype. He has a “connected classroom”

project in which he and another teacher link up for a geography lesson. They give their students a problem to solve: where exactly is the other class located? Each class gets to ask a maximum of 20 questions with a yes or no answer. They plot the answers on a map of the world to narrow down the search - and be the first with an answer. In addition to learning about geography, the class gets to practice four problem-solving group skills: collaboration, critical thinking, creativity and public communication.

Scott is interested in how kids learn and how their behaviour changes in problem solving groups. “In my classroom, I’ll grasp onto any technology that can expand the kids’ possibilities,” he says. “Learning comes from a teacher who is willing to take a risk and do something new and bring these powerful tools...it is so powerful to connect them beyond these four walls”.

The question behind Imaginal Education: “How do people learn and how does their behaviour change?” also relates to two areas of work of the ICA Global Archives Project Online (GAP): group research projects to transform information into new knowledge and wisdom; and group book studies.

GAP has organised online book studies using video chat tools like Skype and Google Hangout. The books included *The Nine Disciplines of the Facilitative Leader*, *Reinventing Organizations* and *So Far From Home*.

Most of those who took part were Baby Boomers and Millennials. One of them,

Ellen Howie, said studying books on the computer screen and through video chats required patience on her part. The book she studied was *So Far From Home* by Meg Wheatley. “I liked being in this teacher guided active-learning conversation where we tried to work together at a deeper level of inquiry with the author’s ideas,” she said. “One “take-away” is that Meg is challenging readers to be “warriors of the spirit” even in the midst of de-spiriting times that don’t seem to change much.”

The online study involves a think-pair-share inquiry process. It begins with people working as solitary explorers of the author’s ideas. What’s in this study for me, what do I bring to the study, what do I want to accomplish are questions they have to answer. They “chart” or make a visual model of the author’s ideas. They ask for help with technology issues, find materials online and try to remember the process.

Then they pair with another person online to discover chapter content, use an online collaborative document to brainstorm Qs & As and make visual models or “idea charts” of the author’s points.

In the final part, they share their findings with the larger study group. Participants volunteer to host and lead the next session.

The GAP study group is currently studying *On Care For Our Common Home*, *Laudato Si*, a critique of the world’s environmental crisis by the Pope of the Roman Catholic church. If you would like to join the study group or ask for study materials, go to <https://www.surveymonkey.com/r/LRGWX5Y>

Steve Harrington (stevehar11201@gmail.com) is an ICA Global Archives volunteer interested in global education and lives near Minneapolis.

the person who started first but certainly a lot of women have benefited from this.

“My life has changed a lot. I was a village girl ... just in the village, doing household stuff. I was a typical traditional wife and a daughter in-law but after coming to Kathmandu and especially after I started driving a tempo, my life has changed. My children are getting better opportunity for education and I get more respect from our family and society.”

This is an example of the transformations taking place in Nepal, which have larger impacts on society. However,

most approaches to the study of such changes is a top-down and intentional process with specific and definable goals. This book argues that instead, it must be approached from both a gender perspective and from bottom up. This will reveal the dynamism, power struggles and human agency, which enrich our understanding of how transformation occurs. This is important in the context of a society with a complex traditional structure of caste, class, ethnicity, religion and regional locality; a society deeply affected by the ten-year civil conflict of the Maoist insurgency (1996-2006).

Following the Peace Agreement in 2006, social transformation is a buzz word. It seems as if everybody is talking about it. It has become one of the main topics for national and local newspapers, and gender equality is prominent in the discussions.

Various NGOs are working on this issue. Some of them were established after the Peace Agreement to bring about social transformation. The term has not only received attention from them and from activists and political leaders, but it has also caught the attention of many academics. However, none of their research offers an in-depth examination of the “gains” women achieved during the war. Nor do they look at how, as a consequence, “intended and unintended transformations” are taking place, not only in terms of gender relations but in

the whole social structure.

This book explores how social transformation might be understood. It looks at how its underlying dynamics might be differently constructed if women’s lived experiences were the foundation for theorizing. Through extensive interviews with women in post-conflict Nepal, this book analyses the intended and unintended impacts of conflict. It traces the transformations in women’s understandings of themselves and their positions in public life.

This book uses interviews with women based on categories that did not exist or had little relevance in pre-conflict Nepal. They include women such as Constituent Assembly members, combatants, war widows and tempo drivers. This book argues that the transformative effects reach far beyond women’s formal presence in the public sphere. They have an existential effect which can only be discerned through the voices of women. Narratives from Nepalese women of different ages, castes and both urban and rural settings provide insight into the depth of transformation under way in Nepal, in ways and to an extent that exceed the “measurements” offered by

Title:	Social Transformation in Post-conflict Nepal: A Gender Perspective, Routledge,
ISBN:	eISBN 978-1-138-95581-3
Author:	Punam Kumari Yadav

applying established indicators.

There are other example of social transformation. Widows were expected to wear a white sari in the past. That is no longer the case. Now it is more of a choice of an individual than a ritual. Women are also now in the Nepal army and armed force, which wasn’t the case in pre-conflict Nepal. There is a significant participation of women in politics now. Sarita Chaudhari says: “There was a lot of discrimination against women in Nepal like the dowry, veil, low literacy rate among women, unmatched marriage etc. But the situation has become better now. People have become more aware because of the Maoist movement. They know about their rights. Women participate in different programs which was never the case before.”

In this book, which is based on my PhD dissertation. I discuss various case studies to illustrate the processes of social transformation, which are dynamic, fluid and much more complex than an indicator can reflect.

Dr Punam Yadav (pyad6937@uni.sydney.edu.au) is an independent researcher and part-time distance lecturer at the University of Sydney.

HOW INDIA CHANGED MY LIFE

By John Burbidge

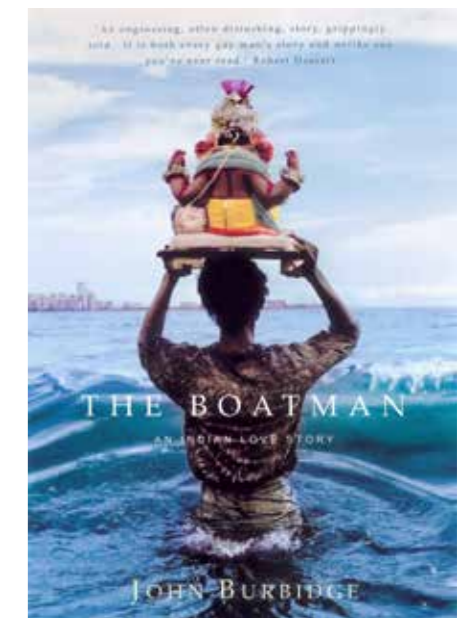
The six years I spent in India with the ICA in the 1970s and 1980s were the most transformative of my life. I went there to be part of an ambitious and innovative grassroots development project, and like many who came from abroad I was deeply challenged by the experience. I discovered parts of my psyche I was barely conscious of and learned to play roles I never imagined I could. But most of all, I was led to confront a deeply personal secret — my attraction to my own sex.

Published 30 years after the fact, *The Boatman* describes my roller-coaster journey of sexual adventuring while living in a tightly knit community and playing a public relations role for the Institute, and the delicate balancing act this called for. Writing and publishing the book was a 13-year journey that continues today. I wrote it because I wanted to share this pivotal time in my life and

as a way of thanking India for making it possible.

But I didn’t realize how significant the book’s publication would be in India. It was launched in New Delhi in February last year, shortly after the Indian Supreme Court reinstated a law criminalizing homosexuality that had been repealed by the Delhi High Court four years before. One of the main justifications for this action was that the law only affected a minuscule portion of the population. In the words of one journalist, “*The Boatman* provides a much-needed reality check of that view.”

I have no doubt that the law will one day be overturned, but it will take a massive and persistent effort to sway public opinion for India’s lawmakers to take the political risk needed. Telling our stories as gay men and women is a key step in this process. If my story can provide the impetus for others to tell theirs, my

GETTING TO GRIPS WITH SOCIAL TRANSFORMATION *By Dr Punam Yadav*

The top down study of social transformation can turn people’s subjective experience, which is dynamic, multiple, fluid and unpredictable, into an abstraction.

An example of social transformation in Nepal, the focus of this book, is how women have taken to driving the tempo, a three-wheeled electric vehicle used

as a transport service. This used to be male dominated profession. Women were allowed to drive cars but few could imagine them driving a tempo. Despite some criticisms, one woman started and others followed. Now it is considered normal. Says one woman tempo driver: “Our society has changed a lot. This profession wasn’t women’s profession before. It was a courageous step for

efforts will have been worthwhile. And I, too, will be able to affirm the oft-repeated truth that development is a two-way process.

John Burbidge (burbidge@centurytel.net) is a writer and editor.

For further information on his book, please visit www.theboatmanmemoir.com.

To read an account of an interview with the author, please go to <https://goodreadingmagazine.wordpress.com/2015/07/01/the-boatman-a-qa-with-john-burbidge>

COMMENTS FROM READERS

A rich story

John has given us a rich story of discovering the wonder and colour of Indian life while working for the ICA and at the same time exploring his own sexual nature. It required a delicate balancing act between his private life and his role with the Institute. I think he showed great sensitivity in maintaining that balance.

This account is remarkable for its honesty. John has found the courage to tell it in detail and challenge all of us to examine our attitudes towards people of different sexual orientation. He also gives us the opportunity to experience daily life

through his eyes while living in India.

In Australia, even though gay & lesbian people are free to follow their sexual preferences, they are still discriminated against when it comes to marrying their partner of choice. I hope this book will help shift people's attitudes and behaviour towards gay people.

John Telford, Australia

A triumphant tale

John is both a colleague and a friend whom I have known and worked with since the early 1970s. Reading his book was like having him sit beside me to tell his very personal story. I could hear his voice.

In the telling of the tale, John states what it took for him to discover who he truly is. I am amazed at the herculean effort it takes to move beyond the conditioning patterns of society that denies, locks and limits a dimension of one's essential being.

The Boatman is a triumphant tale. In it John introduced me to a layer of Mumbai's (and India's) life that I was totally blind to. It created for me an awareness, understanding, confidence and deeper commitment to support LGBT issues that need to be resolved at

the community and national levels.

Mary Kurian D'Souza, India

A brave book

I was drawn to it because of the years I spent travelling throughout India. Once I began to read *The Boatman*, I couldn't put it down. I felt increasing suspense as John entered, then embraced, this hidden Indian world, taking risks – both personally and professionally – as he pursued his new-found sexuality. I congratulate him on this candid account of his Indian adventures and for the courage it displays.

As the Mardi Gras parade's official photographer, I gained an insight into the challenges faced by the gay and lesbian community before the parades helped change attitudes and provide a sense of community and support for those facing the dilemma of "coming out". Today Australia is a different place, with widespread acceptance of homosexuality and growing support for the legalisation of same-sex marriage.

I hope John's book paves the way for similar acceptance in other countries such as India, where so many suffer in silence.

Jenny Templin, Sydney, Australia



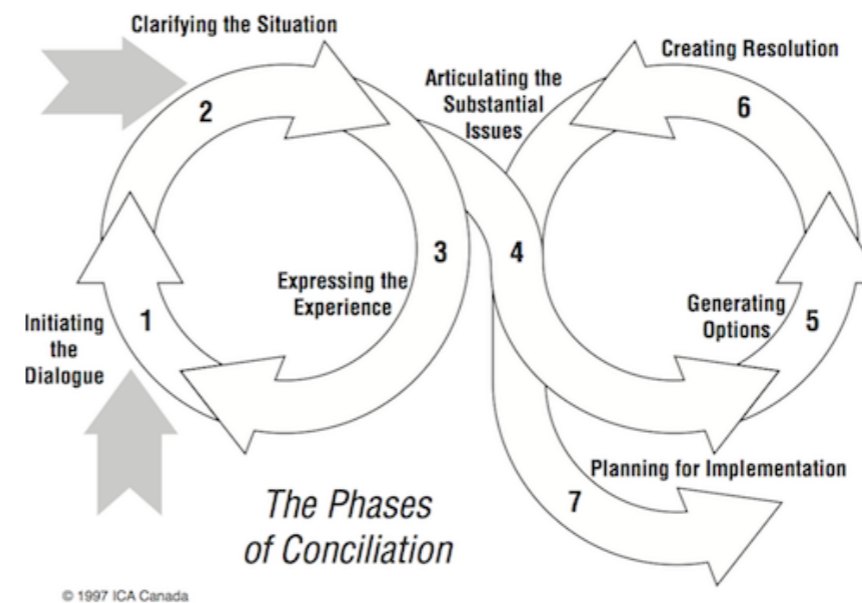
ICA Africa/Europe-MENA regional meetings

Top: The ICA West and Central Africa regional meeting in progress in Agboville, 70 kilometres from Abidjan, Côte d'Ivoire (Ivory Coast). The event, on 15-20 September, involved 30 participants from Nigeria, Togo, Benin, Ghana, Cameroon and Cote d'Ivoire. There were special guests as well from the Netherlands and Japan, among them the Ambassador from Japan. This was the first annual gathering for ICAs in the region. Earlier, on 17-22 May, ICAs in East Africa had held a regional gathering at Mto Wa Mbu in Tanzania.

Bottom: The ICA Europe MENA (Middle East & North Africa) regional gathering was held near Amersfoort in the Netherlands on Nov 20-22. It involved 20 participants from Egypt, France, Germany, Moldova, the Netherlands, Poland, UK, Ukraine and Siberia. Colleagues in Austria, Australia, France, Moscow and Taiwan also took part virtually while others posted their comments on Twitter and Facebook.

Resolving conflicts in a war zone

By Bill Staples



The Seven Phases of Conciliation, part of the Facilitating Conciliation course.

With the far eastern part of the country in a war zone, ICA Ukraine got interested in the Facilitating Conciliation course. The programme gets people working together and trains them to think through multi-party, multi-issue conflicts, even turning the energy of conflict into forward momentum.

Facilitating Conciliation is part of a Technology of Participation (ToP) curriculum that ICA Canada began developing in the late 1980s to make consultants, facilitators and facilitative leaders more effective in their community and organizational development work. It was exciting for us to take this course to Ukraine.

Alexey Svetlichny, the first certified ToP Facilitator in Europe, and Svitlana Salamatova, the executive director of ICA Ukraine, both agreed in February that this training could add a lot to the skills of ICA members and ToP graduates in Ukraine.

They broadcast the opportunity through Ukraine social media and 35 people came to the course on a hot weekend in June. Many of them were part of the Euromaidan movement behind the public protests in Maidan Nezalezhnosti ("Independence Square") in Kiev that led to the Ukrainian revolution last year. Others were a cross section of Kiev society. The venue was perfect - the high-ceilinged second floor of a classic Kiev building overlooking the National Botanical Garden on Tarasa Shevchenko

Bldv.

From the outset, it was clear that something special was going on. The participants were primarily mediators, coaches, psychologists and trainers, well-educated and urbane. When the course began on Saturday morning, their analysis of the contradictions creating and sustaining conflicts in society was stunning. Their Soviet education gave them a sophisticated grasp of social contradictions that we North Americans don't easily get, for instance, the tension between an aspiring democratic leadership and an entrenched corrupt bureaucracy.

They generated eight case studies about conflicts that several of them had resolved. These ranged from squabbles between co-workers, to company departments that were forced to merge, and problems between neighbourhoods and displaced immigrants moving in. When they examined the pattern of successful interventions in the case studies, they recognised the seven phases of conciliation (see diagram), a core part of the course. They could easily ground each of them in examples from their experience. One was that squabbling co-workers cannot create a resolution until the real and substantial issue is brought out into the open. That will not occur until each person has had a chance to express his or her experience of the conflict.

On Sunday, they practised using ToP tools of conciliation such as special conversation formats, workshops, historical scans, strategic plans and model building. A sharp question one of them asked was: "In a conflict situation, how can a resolving conversation be held when both parties are caught up in subjectivity and emotion?" Several people gave examples of conversations they had been involved in. It became clear that when a conflict makes people upset, one has to ask: "What, specifically, are you concerned about?" or "What was said or done that triggered such a reaction in you?" Working through these together was a great learning experience for us all.

In the afternoon, they picked a series of major conflicts some of them were involved in. They used the seven phases and tools to figure out paths toward conciliation. One group used an entrenched union-management problem in a large company. A second chose an organisation gripped by "founderitis," where its founder couldn't let go and allow new people to take over. A third group sought a solution for a small town near the Russian border where the military deployed to protect the town was creating tensions with the residents.

ICA Ukraine itself came under scrutiny for a conflict that had been simmering for some time between those who wanted direct social action and those who wanted to train others how to be effective social activists.

I was touched that even on a Sunday afternoon at 5:00 pm no one had left and many wanted to stay on and on for rounds of group and individual photographs.

The course was done with simultaneous translation. When those fluent in English gave reports, asked questions and made comments, they spoke in Russian to make sure that no participant missed anything.

I can hardly wait to hear reports from participants who said the course had provided them new tools for resolving conflict situations they were dealing with and plan to go back in September to talk with them.

Bill Staples is the head of ICA Associates Inc, Toronto

Giving Action Planning a New Edge

By Lawrence Philbrook

Action planning is one of the five required methods in the global ToP Certification program. In Taiwan, we have been teaching this to those going for certification but have now decided it's more helpful to offer as a public course.

We have updated and refined the training into a one-day Transformational Action Planning program to be launched in September in Taipei.

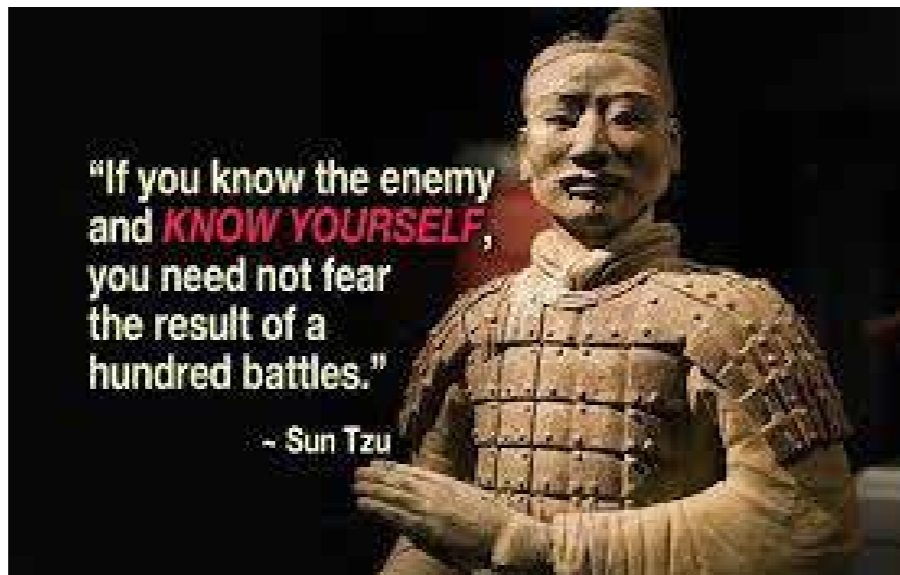
ICA's Participatory Strategic Planning process (PSP or Top SP) includes a key step known as Contradictions. This begins with recognizing problems, blocks and issues; clustering them by root cause; and then naming each root cause so that when released, transformative energy is available for the desired change. Identifying these systemic additions (underlying contradictions) and dealing with them can release the whole system to transformative change. The contradictions show what has to be cleared away before transformational change is possible. Contradictions are continually named and renamed as reality shifts, making the PSP a piece of the transformative groundwork for an organization's transformational process. Action Planning is often used to follow-up a PSP as a refocusing process but it can also be an independent program.

So, what is the edge of our Action Planning? Let's look at the origins. Early on, we integrated Sun Tzu's "Art of War" with our learnings in community development implementation to create a process called "The Maneuver Method". Unlike the PSP, this was a result-focused process, generally for short-term programs or projects, "always keeping the victory in mind." This focused not only on the actions needed but also on the story that communicated how these actions were intended to transform the situation; and that would build up energy toward success.

In its simplest form, the Maneuver Method has four steps

Naming the victory – Clear measurement of success within three to 12 months

Clarifying the situation – Asking the group to describe where it is standing in regards to the internal and external situations, the positive and negative aspects, and then in the context of the victory, citing advantages, unclarity



and vulnerabilities which ensure the plan is grounded in the moment.

What we will do – Brainstorming personal and group actions from which are distilled the four to six winning actions that will allow a break through toward the victory.

Writing up the Maneuver – Creating the story and describing the path to success, revising the victory if needed, and setting up a calendar with roles, times and critical actions.

The final comment at the end of any maneuver session was: "Implementing a maneuver is a montage of re-maneuvers. Implementing a maneuver means constantly grasping the given situation, rehearsing the victory, regaining the advantage and refocusing action"

About 25 years ago, we recast this work into the following eight-step Action Planning process now taught by ICAs around the world.

What are the transformational opportunities in the Action Planning process?

The first is usually in the sense of Ownership. When one thinks: "This is the job of admin, this is the job of HR, this is not my job" the Action Planning process asks the question: "Okay, which are things that you can control? Take everything that is not your job or under your control off the table." The conversation changes when I have ownership. How can we move from where we are toward the reality we choose? This is the first step in Action Planning - shift-

ing the people involved from observers or victims to players. The method flow helps them to focus their insights and passion on their commitment.

Transformational Action Planning is also about recognising that we are in the midst of movement; and that we are planning actions on the go and not from a static point. It is about learning to see the action, the context, the relationships and communication, each separate yet systemic in this moment; that realities are changing based on historic patterns and the interplay.

I was working with a group and following up on their action plans. They wanted to focus on results and ask: "We said we would do X, did we succeed or not? If not, why not?"

I said that these were great questions but that I had the following four that would also help:

How did each member of the team perform compared to the level they had planned? Was it the needed amount? Did the team as a whole also perform to the level anticipated?

Where did you succeed and what contributed to that? Or did not succeed and why? What was different this time than before? What are your learnings?

If you were going to do the plan again, what might you do differently to make it more effective for the overall need of the organisation, not just for the task named?

How well did you work with each other? Did you feel you were heard or able to

speak? What could you do next time to work together with greater effect?

By the time the reflection was over, the plan had moved on - from the original actions to areas not considered urgent before. They were now urgent when

module is to help facilitators recognise and shift the image of Action Planning. There are three levels involved in planning. Each can be a service to a community or client.

Doing: helping a group come to a level

1	Context and Givens	What is the background? What decision has already been made? What is the expectation of this group?
2	Stating the Victory	What would success look like? What are the parameters by which this group feels it can measure success?
3	Current Reality	What is the reality of the moment? Advantages, Vulnerabilities, Benefits and Dangers
4	Declaring the Commitment	Reflecting on our reality and our image of the victory, what are our individual and group commitments to success?
5	Key Action Brainstorm	A consensus workshop to brainstorm ALL actions to achieve the commitment organized with work groups in mind
6	Teamwork Calendar	Detailed flow of tasks by workgroups Calendar with launch actions and final accomplishments of each group
7	Coordination	Calendar adjusted to reflect coordination required among working groups. Overall cost estimates formulated. Follow through mechanisms decided.
8	Resolve and Celebration	Conversation to integrate and celebrate the plan and confirm the group resolve

seen in the context of real action and real change, not just results presumed important six months earlier.

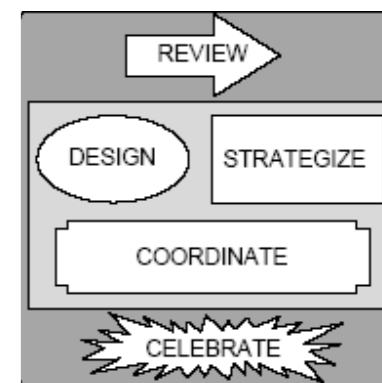
Action planning is an ongoing learning and re-maneuvering process. In action planning and action implementation, we must be sensitive to what is actually happening and being done. Often these factors cannot be seen through old patterns or frameworks. The interaction and reflection of all involved bring greater awareness and shared context.

Our aim in designing this new training

of common commitment and clarity of action.

Knowing: the first transformational aspect of Action Plan: using the exploration of a situation and learning from action in progress to help the group go beyond a "To Do List" to a re-examination of their context based on what happened from several perspectives of potential change.

Being: perceiving the underlying presence, assumptions and values being incorporated or let go, based on the



transformation intended as they are exposed through reflection and action. We use our actions as prototypes for expanding and challenging our sense of reality and ourselves.

When transformation happens, the context shifts and the image changes.

Our design for the new one-day Action Planning program includes experiencing all eight steps of the process. We will explore Kotter's Change Framework and Tuckman's model for team dynamics as they inform or impact the implementation journey. We will work on the role of facilitator in transformative action planning. Facilitating what is happening and looking for what's not happening. Finally, we want to shift the image of action planning from achieving a result to developing a discipline of learning through action.

Lawrence Philbrook, director of ICA Taiwan, is a facilitator and organizational transformation consultant who has been designing processes for teams and leaders for over 20 years. For more information or feedback, please contact him at icamail@icatw.com

BOOKS

DYNAMIC AGING: I INTEND TO LIVE FOREVER, SO FAR, SO GOOD

by Joy Sloan Jinks

Re-firing your life after 60

By Audri Scott Williams

Joy Sloan Jinks offers a new paradigm on life after 60 in her book Dynamic Aging: I Intend to Live Forever, So Far, So Good.

Jinks, who is in her 80s, is best known as the co-founder of Swamp Gravy, Georgia's Folk Life Play, that put the US town of Colquitt on the cultural tourism map (see Small town's story-telling tradition, page 15).

"Did you know that 10,000 Americans retire every day? So let's start living and

shift the cultural perception of aging from negative to positive. Elders are joining together to make a difference in the world through many areas such as: sports, arts, politics, community organizing and entrepreneurship – to name a few," she says.

In her book, she defies the caricatures of the elderly as feeble, incompetent, a drain on society or, worst of all, "cute" with her model of what it means to live as a dynamic elder. "In the years between 55 and 75, we have the opportunity to re-create and re-tool ourselves and to celebrate this most engaging, productive and creative time of life. We have an opportunity to use our skills, wisdom and resources to create the world we want our great

grandchildren to enjoy," she says.

She challenges her readers and the baby boomer generation, who are free of the responsibilities of the working world, to re-fire rather than retire. Her book offers spiritual strategies and psycho-social exercises to grow rather than stagnate.

Dynamic Aging, which has a foreword by human potential leader, Dr Jean Houston, is available on Amazon.com. For more information visit www.dynamicaging.net, <http://joy-dynamicaging.wix.com/book> or email nowtimepublications@gmail.com.

Audri Scott Williams, an author and producer, is a global trustee for the United Religions Initiative and co-founder of the Quantum Leap Transformational Center.



Learning Lab makes facilitation skills shine in Hong Kong

By Florence Lau



The writer (back row, second from right) with the facilitators and participants of the Learning Lab's pilot session. They include, (front row, from left) Irene Yeung, Monica Siu, Amy Chan and Lowene Chan; and (back row, from left) Angie Wong, Candice Lam, Yvonne Yam, Lilian Wang, Rainbow Chow, Rosa Chiu, Florence Lau and Sandy Li.

Given my Human Resources (HR) background, people development is always on the top of my mind. I am blessed to be one of the initiators of a Learning Lab for members of the Hong Kong chapter of the International Association of Facilitators (IAF-HK).

Six months ago, when I began leading an IAF-HK partnership project, I had a question – how to ensure the quality of our facilitation skills? With my HR hat on, I asked: what can we do for the professional development of members, especially the new or less experienced facilitators? Having taken ToP facilitation training some years ago, I put myself in their shoes and asked – what would I want most? The clear and loud answer was - the opportunity to put learning into practice and receive feedback. However, such opportunities are rare as professional facilitation is still relatively new in Hong Kong.

Yet, if we want to promote the value of professional facilitation and attract more people into it, offering members the chance to practice in a safe environment and receive feedback is critical. I shared this thought with IAF-HK's vice-chairman Yvonne Yam. She told me that the chairman, Lilian Wang, had a similar idea as well. They provided suggestions to turn my "wishful thinking" into reality. Their key ideas:

Adapt a Toastmasters Club practice - designate a "Feedback Facilitator" to

get participants to give feedback on the performance of a Practice Facilitator after his or her session.

Follow the IAF on-site certification process with strict timing, and give feedback on IAF Core Competencies.

Maximize practice and feedback opportunities by designating an Ice-Breaking Facilitator, Learning Facilitator and Time Keeper.

We decided to name the practice session "Learning Lab" and scheduled it for Saturday mornings in alternate months. For our kick-off session on 14th November, we limited the attendance to just 12 participants to test the waters. Our members must have been longing for this practice opportunity - all the places were filled ten minutes after the invitations were emailed!

We were inspired by the preparation and commitment of all the involved facilitators! When I stepped into the venue 30 minutes before the start of the session, the small room was packed with facilitators sitting on the floor, writing up the flipcharts or drawing the graphics!

Practice facilitator Sandy Li (left) with Lowene Chan during a ToP consensus method workshop.



The two Practice Facilitators did a great job in setting the context and demonstrating their facilitation skills using real life examples from their own work settings. The first invited the group to try out ICA's ToP Consensus Method. Many of the participants had learnt about it but seldom had the chance to see it used in the context of a non-profit making organization. The second used the matrix interview process to deal with a challenge faced by an educational institution.

The ice breaking and feedback sessions were creative and engaging. The facilitators were passionate about trying out their processes. They had put great effort into preparing the materials and visuals. That ignited enthusiasm among the group to go on the journey of facilitation with them.

All the participants found the Learning Lab a valuable opportunity for practicing and enhancing their skills as facilitators. Everyone had a role to play, everyone was engaged and learnt a great deal. They also offered great suggestions for our future improvement.

This encourages us to continue offering the Learning Lab to our members. I feel like a mother who has given birth to a baby and hopes to see it grow healthily in a supportive and nurturing environment! I can't bear to wait for our next lab in February and I hope to see more people benefiting from this great learning concept!

Florence Lau (florelcelau7@gmail.com), a former human resources professional with experience and interest in talent development and change management, is now a freelance change management consultant and process facilitator. She was recently invited to be a board member of the IAF-HK.

ICA Asia Pacific Regional Meeting

By Mark Pixley



The ICA Asia Pacific Regional Meeting, including pre/post conference workshops, was held near Pune, India, from 29th November to 4th December. It involved 18 people from six national ICAs and ICAI associates.

The aim of the event was to report on current projects, challenges and future prospects; discuss ICA methods and philosophy; and introduce projects, activities and funding resources. It was held at the ICA India Environmental Education Centre, a well-equipped space with residential rooms and meeting spaces, in Talegaon, an expanding town off the Mumbai – Pune Road.

The meeting began with a welcoming dinner and dance presentations by the

children of ICA India staff. This was followed by three days of presentations. They included a demonstration of street theatre by villagers from ICA's project in Bihar. The program, used to help communicate ideas within the community, is organized by Holistic Child Development India and supported by ICA Japan.

ICA Nepal reported on the relief, rehabilitation and reconstruction work it has been involved in since the earthquakes in April 2015 and its Leadership Development Program with health organizations. Loren Weybright of New York, who has been working with a local school, reported on how it has been coping with the tremors.

ICA India introduced its Human Development Training Institute concept and a proposal to share approaches to community development. ICA Taiwan reviewed the status of the ToP (Technology of Participation) policy and the link with local implementation. ICA Sri Lanka discussed its educational and reconciliation work.

I led an introductory workshop on a process for facilitating disaster recovery and got participants to discuss how their organisations would respond to disaster situations.

The program included a site visit to the Khamboli Community Project west of Pune. We saw an irrigation project, a dairy and a women's cooperative, and got a sense of the excitement and determination among villagers. The irrigation has helped them do year round farming, which has also created opportunities for raising animals. The farmers are now working together and some have been trying new approaches. Several people mentioned with pride how they now "export out" and need very little from other places.

We also spent a day drawing up plans to enhance cooperation and cross fertilization of approaches among the ICAs in the region.

Mark Pixley is general manager of Leadership Inc, an ICAI associate based in Shenzhen, China. He is also a board member of the Global Facilitators Serving Communities, which provides tools for communities to recover after major disasters.

ICA REPORTS - ICA: UK

MEASURING THE IMPACT ON AFRICA

By Jonathan Dudding

Driven by a belief that development is best initiated and managed locally, ICA:UK has played a role over many years helping our partners in Africa to grow and develop as organisations. This has been done by advising, mentoring/coaching, providing facilitation and/or training, fundraising and, through our Village Volunteers sponsorship scheme (www.ica-uk.org.uk/village-volunteers/), providing small grants for organisational development.

In late 2012, we talked to our partners about assessing impact. This attracted a lot of interest across the continent. The conversation had two aspects. One was a more historical perspective, going back to villages and communities where ICA had once worked and seeking to understand the difference that our intervention had made. The other looked more to the future - developing the capacity within our partners to carry out such assessments on their own programmes.

While this conversation was going on, one of our partners in Kenya, the Tujiendeze Youth Trust Fund (www.tytf.org) wanted to apply for a Village Volunteers grant to carry out an impact assessment of its own. TYTF was founded in late 2007 with the aim of supporting bright and capable young people to further their careers and contribute more to the development of their own and other communities. It does this primarily by sponsoring young people for further study in the field of community development. However, it wanted to assess how effective TYTF had been in working towards its mission and the difference it had made to the young people that it engaged with and sponsored.

With this development, ICA:UK decided to use this opportunity to pilot an approach to assessing impact which could be used by other organisations. In October last year, a grant of £2,200 was approved. This enabled TYTF to hire a local researcher, *The study by researcher Gordon Wanzare (left) provided the platform for the development of future, evidence-based plans for the Tujiendeze Youth Trust Fund. On his right is TYTF board member Jacob Odongo.*



Participants of the Tujiendeze Youth Trust Fund's strategic planning event in August. The fund aims to support bright and capable young people to further their careers and contribute more to the development of their own and other communities.

Gordon Wanzare, to carry out a thorough study to assess its impact. The study also provided useful recommendations for TYTF to consider as it plans its future direction (see box).

The research showed that TYTF has supported 20 young people to date (13 females and 7 males) to pursue diploma and certificate courses in community development, social work and welfare through partial tuition sponsorship. It found that, after receiving support from TYTF, 47% of the young people are now self-employed, 35% employed while 12% are still continuing with volunteer work. The majority (82%) are still involved in community development work, 62.5% believe they are achieving their dreams and almost all (94%) mentioned that TYTF has played a role in their achievements.

“After operating for over seven years, it is now time for TYTF to come up with a practical growth strategy, with more emphasis on impact, sustainability, effectiveness and efficiency”

Impact Assessment Report

Some of the past successes recorded in the report include:

1. Undertaking peace building initiatives in Mombasa during and after the 2013 general election
2. Creating awareness and changing the sexual behaviour of teenage school girls and boys to reduce school drop-outs due to pregnancy in Mombasa
3. Being able to secure a job as a Programme Officer with an organisation in Mombasa
4. Reducing the number of idle girls in the community in Bombolulu, Kilifi County, by engaging them through training in hair design, performing arts and life skills.
5. Advising and mentoring a group of five girls in Lucky Summer (Nairobi) on group cohesion, savings, guidance and counselling, and business counselling: The group is now stable with improved savings.
6. Training about 10 children aged five to 19 years in Githurai, Nairobi, on performing arts like dancing and in poetry to unleash their potential
7. Secure a job as Project Coordinator with a CBO and now as an Administrator at a Nursing Home

The report made a wide range of recommendations, based on suggestions from the various stakeholders involved and by the researcher himself. Broadly, these can be categorised under five major strategic issues: relevance, efficiency, effectiveness, impact and sustainability.

After the initial report was produced last December, TYTF partners, board members and past and present students gathered to reflect on the key findings and the report recommendations, and to chart a way forward for the Trust Fund. The discussion on the five strategic issues raised in the report led to the identification of five key areas that need attention if moving ahead was to be a success: Coordination, Rules of Engagement, Partnerships and Networking, Structure, and Communication.

In the months since then there has been a clear sense of renewed energy and focus among everyone engaged with TYTF. Steps have been taken towards implementing the recommendations and areas agreed. While further actions are in process or are planned in the coming months, some examples of progress are:

- Daniel Odinga, a new part-time co-ordinator has been recruited and started work in March this year.
- A re-structured board of six people is now in place, each serving a one-year term until the next AGM in February next year and with agreed Terms of Reference.
- Discussions have been taking place with existing partners (YIKE, Ngei 1) and learning institutions (KISWCD & KIDS) with a view to developing MoUs with each of them to clearly define future engagement and collaboration
- The existing Rules of Engagement for Students have been revised and are being finalized for new students to be recruited later this year
- A new strategic plan was developed in August, forming the final stage of the Impact Assessment process (supported by Village Volunteers as part of the original grant). This brought together 12 participants (board and staff members, students/alumni, partner organisations and the researcher). They spent two days charting out their future direction. As board member John Cornwell said the meeting was characterised by “a strong spirit and sense that we’ve come a long way and that this is a significant point in the future growth of TYTF”

Overall, the Impact Assessment process has enabled reflection and learning among all TYTF stakeholders. It highlighted issues that may have appeared “hidden” if the research had not been conducted in such a rigorous way, challenging people’s thinking on several issues, and deepening their understanding of those issues and of the overall objectives and activities of the Trust Fund. New plans have also been developed based on the evidence of impact to date.

From the perspective of both TYTF and Village Volunteers, the process has achieved all that we hoped for. The research has not only captured and analysed TYTF’s work to date, but it has provided the platform for the development of future, evidence-based plans. Further, people working with TYTF have had the space and opportunity to step back, reflect on the progress to date, and develop plans which are more closely aligned to TYTF’s mission and purpose.

With this success, we now want to see how such a process can support other ICA:UK partners go through such an assessment and review. With a summary of the TYTF process already circulated, several have shown interest. We are hoping that we will see the next process beginning in the next few months. For others interested in working with us to help roll out this across Africa, we look forward to hearing from you!

Jonathan Dudding is the director of ICA:UK. He is responsible for its international programme, including working with partner organisations in Africa.



ICA REPORTS – ICA GUATEMALA

CONACASTE COUPLE MAKE A DREAM COME TRUE

By Joaquina Rodriguez

A couple from the Concaste Human Development Project who helped expand its educational outreach programmes in the 1980s notched another victory when the Ministry of Education posted their daughter as a pre-school teacher to La Vegona, a village in the vicinity.

Clemente Escalante was convinced that ICA’s pre-school methods was key to the development of his village and the region. He encouraged his wife Mayra to join ICA’s group of community teachers when it expanded its pre-school programme to eight other villages in 1986. She and her fellow teacher taught at La Vegona in La Unión, Zacapa. They toiled to make the programme a success and even managed to get a building for the preschool.

As years went by, ICA Guatemala was unable to keep funding the project and the Education Ministry took over the school. It decided not to keep Mayra and her team as they had not been through its training programme and assigned its own teachers instead.

However, Clemente and Mayra kept on with their community work and studied on Saturdays to become qualified teachers. They also sent their elder daughter for pre-school teacher training. The couple are now high school teachers while their daughter teaches at the same pre-school where her mother once taught.

The family, which overcame its difficulties to attain its goals, is one of the success stories of the project.

Joaquina Rodriguez (joaquinaruz@yahoo.com.mx) is director of ICA Guatemala. The article was translated by Amanda Urrutia.



The bakery at Sol de Septiembre before and after the fire. The 22 women who started it in 1978 have now retired but still derive an income by renting out the facility.

ICA REPORTS – ICA CHILE

LA PANADERÍA QUE CAMBIO EL POBLADO

Por Isabel Rodriguez Ruz

En el Proyecto de Desarrollo Humano de sol de Septiembre en el año 1978; uno de los sueños de la comunidad, sobre todo de las mujeres era crear una Amasandería. En reuniones con ayuda de los miembros de ICA, (principalmente Don Hopkins), un grupo de 22 señoras, esposas de parceleros asignatarios de la reforma Agraria, tomaron la decisión de asociarse; por una parte para aumentar los ingresos del grupo familiar y, por otra, realizarse como mujeres emprendedoras.

Simultáneamente, sus esposos se esforzaban con los altibajos de todo campesino – por obtener de sus tierras el fruto necesario para alimentar, vestir y educar a su familia y, además, amortizar las cuantiosas deudas con la Corporación de la reforma Agraria y con Chilectra (consumo de electricidad por sistema de regadío con pozo profundo, 80 mts.)

En este contexto, la iniciativa de las señoras que a muchos pareció utópica e impracticable por muchas razones; lograron consolidarse progresivamente, aun pensando que los maridos no las iban autorizar –. Comenzaron haciendo empanadas y golosinas que vendían en la misma comunidad; luego pan amasado, parte del cual vendían ocasionalmente, incluso en Santiago, aprovechando viajes y la buena voluntad de algunos de los vecinos. Así lograron capitalizarse con algo. Con la Municipalidad de Lampa se consiguieron un terreno de Reserva Cora en la misma comunidad; optando a pedir un préstamo a través de ICA y construir un local de 90 mts.2, que comprendía: sala de amasandería, bodega, sala de ventas y dos baños. Todo un acontecimiento económico, social y cultural para Sol de Septiembre. Con las ventas obtenidas podían aumentar el ingreso familiar, destinando asimismo una cantidad proporcional a ayudar a las obras sociales de la comunidad, en especial al programa nutricional del grupo NIÑOS DEL SOL (55 niños de 3 a 15 años que recibían almuerzo y once diariamente). Las señoras propietarias -Operarias de la panadería_ recibían por cada turno de trabajo 3 kilos de pan, la cajera recibía \$ 4.500 y la coordinadora recibía \$3.300 mensuales. En caso de enfermedad o de otro problema, se ayudaba a las socias con cuotas que eran de \$2.000 hasta \$2.500.

En el año 1984, la Amasandería tuvo un incendio en el cual se quemó todo. Las socias nuevamente comenzaron a trabajar, consiguieron ayuda del extranjero, por medio de algu-

nas personas que habían estado en ICA en los años 78 a 82 y, además, a través de la Oficina de Atención Campesina perteneciente al Arzobispado de Santiago, el cual le hizo en préstamo, que lograron pagarlo en cuotas.

Los resultados más importantes para estas 22 mujeres; ha sido el ponerse de pie en las dificultades, han ganado en personalidad, saber gestionar para conseguir los recursos. La Construcción de la infraestructura (Amasandería) ha tenido un efecto de demostración de gran importancia para la vida presente y futura de la comunidad. También con esta Amasandería el grupo de las 22 mujeres ha provocado un proceso de mutación cultural. En efecto la mujer campesina vio que es capaz de asumir nuevos roles sin descuidar su hogar. Los maridos progresivamente han comprendido y se puede decir que ellos y sus hijos apoyan plenamente el proceso. Lograron constituirse como sociedad con estatutos. Actualmente ellas arriendan el local, ya que la mayoría de las socias son adultas mayores. El dinero del arriendo se lo dividen en formas iguales.

Isabel Rodriguez es miembro del Directorio de ICA CHILE

ICA REPORTS – ICA CHILE

BAKERY THAT CHANGED A VILLAGE

By Isabel Rodriguez Ruz

One of the dreams of the women in Sol de Septiembre when the Human Development Project was initiated in 1978 was to set up a bakery. With the help of the ICA staff, especially Don Hopkins, a group of 22 women formed a society. They aimed to become independent entrepreneurs and increase their family's income.

Their husbands toiled as farmers to support their families and settle the huge debts they had with the Corporation of Agriculture Reform and Chilectra, which supplied them the electricity that let them irrigate their farms from their 80-metre-deep wells.

The women's plans were criticized by many members of the community as impractical. But they managed to organize themselves, and began baking "empanadas" (a sort of native pie) and producing various sweets that they sold to their own community. They went on to bake bread that they even managed to occasionally sell in Santiago, with the help of neighbours visiting the city, about 30 kilometres away.

With their earnings and a loan backed by ICA Chile, they

bought a piece of land from the Municipality of Lampa. There they built a 90-square-metre facility with a kitchen for the bakery, sales rooms, two bathrooms and a cellar. This was an important economic, social and cultural milestone for Sol de Septiembre.

The women increased their family income and were even able to contribute towards community activities such as a Children Of The Sol nutrition programme. This provided lunch and tea every day for a group of 55 children aged between three and 15 years. The women who owned and worked in the bakery received three kilograms of bread for each shift they worked. The cashier received 4,500 pesos per month and the coordinator, 3,300. In case of sickness or other needs, the partners received monetary help ranging from 2.000 to 2.500 pesos.

In 1984, the bakery was razed by a fire. The partners started their work all over again. They received funding from abroad, through some people who had been with the ICA during 1978 to 1982, and a loan from the Office of Peasants Help under the Archbishop of Santiago.

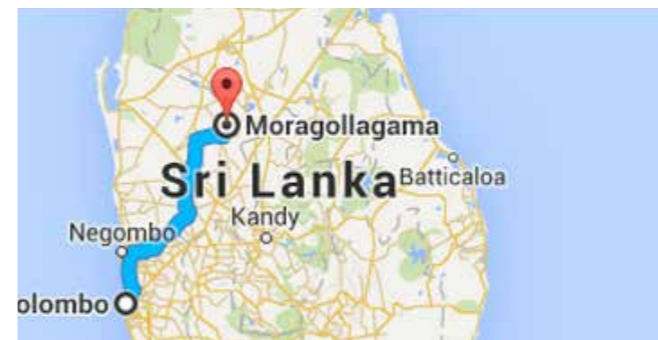
In spite of these difficulties, the 22 women were able to stand up, find out how to get funding for their project and rebuilt their bakery. The accomplishment has been a cultural change for the women. They showed that they could assume new roles without having to leave their homes. Their husbands have gradually understood and now, together with their children, they fully support the process. The bakery has been important for the community's sense of its present and future as well.

The bakery is now a society with specific rules, The women, who are now too old to work there, rent out the facility. The money they receive is distributed equally among the members of the society.

Isabel Rodriguez Ruz is a member of ICA Chile's board of directors.

ICA REPORTS - ICA SRI LANKA

RUNNING A MONTESSORI SCHOOL IN A REMOTE VILLAGE



Minimuthu Montessori, ICA Sri Lanka's pre-school project, lies in the remote Morogollagama village, about 200 kilometres from Colombo.

The village is in a dry area, in Kurunegala district of the North Western Province of Sri Lanka. Most of the villagers are farmers who depend on the monsoon rains. During droughts, cultivation is abandoned and the population face severe hardship.

When the school was built, there were no other facilities for



child care or training in the vicinity. Villagers and the staff of the school volunteered to help clear thick uninhabitable jungle land for the school building, and subsequently for a playground and a garden.

Funding came from a few entrepreneurial Japanese women from the Zonta foundation, in partnership with ICA Japan. They helped us to start the school in 1996 and funded it for a number of years. The school management was transferred to ICA Sri Lanka in January last year. We consider the school as our main community development project, and hope to expand our work into community outreach training initiatives in the near future.

The villagers, who did not initially value preschool education, are now aware of the importance of educational discipline, as well as nutrition and hygiene. Today, we have around 70 students. They are divided into two groups which come for classes either in the morning or in the afternoon. There are three permanent staff members- Seetha Kumarihami, Nilanthi Mallawaarachchi and Ranjani Kumari, and a few volunteers.

For the first 10 years, we did not charge any fees. Now, after a series of discussions, parents have agreed to a minimal monthly fee, which we consider a great achievement.

We are the only pre-school to offer the Montessori Method of education in this rural area, Children come from more than 15 villages to the school. About 1,500 students have graduated from Minimuthu and most of them are doing well in primary and secondary school.

The Montessori preschool classroom provides an environment designed to facilitate maximum independent learning and exploration by the child. It is a "living room" where all the furniture and materials are scaled down to child size. This learning programme includes typical Montessori activities such as the **Exercises of Practical life** that show the child how to sit in a chair without making a noise, rolling and unrolling mats, pouring water and grains, sweeping the floor, dusting and washing a table, polishing shoes and tying bows and laces, buttoning and zipping clothes, to mention a few. Then there are **Sensorial** activities which help the child explore the world. They use specific scientific material that helps the children to understand their environment and distinguish between different shapes, sizes, colours, dimensions, form, sound, touch, taste and smell. The sensorial Montessori materials enable them to clarify, classify and comprehend their world. In addition, they learn **Language** - from spoken to written, **Arithmetic**- from concrete to abstract as well as **Geography, Botany, Geometry and Zoology**.

Nature is given priority in the learning space. Watching the drama of rain, wind, birds and butterflies flying, and leaves falling sparks their curiosity and is encouraged as free play.



Growing a mung bean plant in a coconut shell was an activity that showed them how to grow and take care of plants. The children are also directed towards hands on activities like watering the plants in the vegetable patch and other plants in the school premises.

Meditation is a daily activity which helps them experience a quiet time that brings a noticeable calmness in them. This lays a foundation for peace and harmony within themselves and their environment.

We also develop and promote individual **aesthetic talents and creativity** through classes in traditional Sri Lankan dance forms, singing, drumming and arts and crafts. We hope to create an opportunity for the older children in the village to take part in this programme as well.

We hope to have programmes as Minimuthu Community Outreach initiatives for the parents, youth and children on how to *value and accept feelings* to have an emotionally healthy and resilient community. This we hope to do through reading of books, focused conversation, drawing and interactive workbooks, street dramas, role play, song/music, emotional games and activities.

We have many interesting activities such as a **“Singithi pola”**. This is an annual children’s fundraising fair, where they sell vegetables and fruits to their parents, relatives and friends.

Celebrating the **Sinhala and Tamil (Avurudhu) New Year** in April is a traditional festivity in Sri Lanka and Minimuthu celebrates this occasion every year. This includes many traditional games, drumming, singing, wearing traditional, colourful costumes and the preparation and sharing of special sweetmeats.

Vesak full moon day which falls in May is celebrated by the Buddhists in the country as an auspicious day. On this day, the students visit the temple and offer flowers, and also decorate the school with colourful Vesak lanterns.

Educational field trips are also organized once a year to places of historical and cultural significance, the seaside and the zoo. Most of the time, these visits are the first such experience for both parent and child.

An **Annual end of the year concert** which showcases their talents is held in December. The neighbourhood village communities consider this a special day in their calendar.

Minimuthu is proud of its achievements with regard to the school programme. The community has accepted us as one of the most sought after pre-schools. We have gained their recognition and support by offering a comprehensive learning environment to their children. We want children here to have in place a better constructed building offering more learning spaces with improved facilities. Minimuthu needs support for this.

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ICA REPORTS – TAJIKISTAN

VOLUNTEER PROJECT HELPS THE NEEDY AND INSPIRES YOUTH

By Marina Safarova

ICA Tajikistan is officially known as EHIO – Farhang va Tarakkiyot, the last three words meaning culture and development in Russian. We are a non-governmental, non-profit and non-political voluntary organization based in Khujand city in the north of the country. We have a branch in the south in Kurgan-Tube. We work with the vulnerable sectors of population and are involved in the development of communities and organizations, and the provision of social services.

One recent project was to get volunteers involved in acts of kindness. Our staff members Alimova Gulnora, who heads program development, and Yakubova Nodira, who supervises volunteers, recruited a team of youth under the slogan of “Make your life and that of others brighter”.

One recruit, Burieva Kamila, said: “After I became a volunteer and created a volunteer team, I understood that there are people who will do kind things with joy, pleasure, hospitality and good will, without asking for anything in return.

The team worked with an orphanage in Khujand, organised a concert at an old folk’s home, and a sports competition for hard-of-hearing children at a boarding school.

They taught children at the orphanage origami and how to make pictures using coloured beads. The experience made the children happy and inspired the volunteers. “We can change and expand the world, to make it healthy and beautiful,” said one of them, Sattorzoda Akhmadjon. Added another volunteer, Saidova Aziza: “Our activities make us kinder and stronger. With our team, we can do something that brings benefit to needy people.”

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Marina Safarova (marina_icaehio@mail.ru) is director of EHIO – Farhang va Tarakkiyot.

The volunteers taught children at the orphanage origami and other arts and crafts skills.

