F26-c

IMAGE

OCTOBER—DECEMBER 1981

Impossible dreams become reality, that's human development.

F 2 L — C

IMAGE
A JOURNAL ON THE HUMAN FACTOR

This Issue—	THE HUMAN FACTOR IN LOCAL DEVELOPMENT			
Introduction	COMPREHENSIVE DEVELOPMENT METHODS			Conclusion
Local People Do Their Own Development	Local Self-Sufficiency Is Replacing Economic Dependency	The Spirit Of Community Is Being Recovered	Human Motivity Is Being Sustained	Human Development In Our Village
	Economic Development	Human Development	Social Development	
Pages 2-3	Pages 4-7	Pages 8-11	Pages 12-15	Page 16

THE HUMAN FACTOR IN LOCAL DEVELOPMENT

This issue of *IMAGE* is the second in a series about demonstrating human development. Where the last issue was an overview of learnings from the work of the Institute of Cultural Affairs in 350 communities around the world, this issue describes the dynamics, methods and results in any local community.

IMAGE

Local People Do Their Own Development

Awareness is growing that lasting solutions to development issues depend on revitalized communities. The United Nations recognizes the necessity for participatory planning by requiring its projects to use "local development planning . . . *with* the population rather than planning from the top down *for* the population." Other development organizations are beginning to acknowledge the long-range value of mobilizing and motivating local residents for self-help. The increasing number of rural villages and urban neighbourhoods which demonstrate by their pride and accomplishments that local people can do their own development underscores this trend. What do these revitalized communities look like? What transforms them from typical geographic settlements into demonstrations of renewed human community?

Indices of Renewed Community
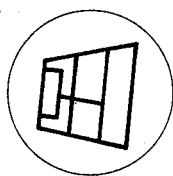
Renewed human community begins with a geographically-based settlement which includes not only all the residents of that community but also their relationships to their families, workplaces, homes, peer groups and social organizations. Renewing community is a continual building process by revitalizing structures and working with other communities toward renewing society.

There are five factors which communities engaged in the ongoing process of renewal seem to have in common. First, the significant space of the community honours the history of the land and cares for the property of the community. Second, a sense of having roots, or pride in being related to a particular heritage, fosters participation in the revitalization process. Third, the social structures ensure equitable physical sustenance, knowledge access and participation in decision-making. Fourth, a commonly held vision for the community gives the people a corporate sense of destiny. Finally, festivals and celebrations dramatize the community's consciousness and responsibility and rehearse its uniqueness.

Implementation Methods

Practical methods of implementation are key in developing a renewed community. In comprehensive local development the first, and most essential, step is **to involve the residents in a decision-making process** which elicits and illuminates the issues, options and implications. During an open community meeting various possibilities are discussed, along with the values of each option, until a consensus is reached. A community consensus elicits the participation of a maximum number of residents in the designated activity. Broader participation in the task gives everyone a sense of pride in individual and corporate achievement and adds to the momentum of victory.

Another principle of implementation is **to initiate rapid and visible signs of possibility in every programme arena.** Waiting for funding, materials, staff training or a facility reinforces the image that "nothing is going to happen here except a lot of talk". An immediate action could be quite literally a painted sign indicating that "the new community centre will be built here". Or it might be the opening of a preschool with a volunteer teacher, a few children and a blackboard the day after the community decides one is needed.

The third implementation principle is **to design carefully tactics in order to precipitate events which change people's images.** According to Kenneth Boulding, author of *The Image*, a shift in one's operating image reveals a changed reality. When the opening of a preschool occurs, the image of the community as a place where "nothing is going to happen" shifts. People observe the changed reality — something has happened here, and, therefore, other things can also happen.

The fourth principle acknowledges the necessity **to actuate long-range systematic plans in conjunction with the rapid, visible signs.** If only immediate tactics are done implementation loses momentum. Although the preschool may begin in a tent with untrained teachers and a few children, regular documented progress must be made in acquiring an appropriate facility, adequately training staff and expanding the enrollment. These sustain the long-term motivation, commitment and viability of the enterprise.

The Institute of Cultural Affairs

The Institute of Cultural Affairs (ICA) has designed methods of comprehensive local development for use in any community. These methods have been tested and refined during eighteen years of work in 53 project communities around the world. Methods, demonstration and training, both formal and on-the-job, are a large part of the ICA's task. An auxiliary staff lives in the community for a period of at least a year. The staff is often able to take an objective and fresh viewpoint on what may seem to the community to be an age-old impossible problem. Staff members work on teams with the residents to actuate the community's plan for its comprehensive development. In addition, the full-time auxiliary plays a catalytic role in enabling local residents to revitalize their own community using local human and natural resources. Local communities are also linked beyond their neighbourhoods with the support networks in the public, private and voluntary sectors.

PROGRAMMATIC CHART
Toward the Actuation of Comprehensive Human Development Projects on the Local Level

ECONOMIC DEVELOPMENT LOCAL PRODUCTIVITY —toward self-sustenance	HUMAN DEVELOPMENT LOCAL MOTIVITY —toward self-confidence	SOCIAL DEVELOPMENT LOCAL SOCIALITY —toward self-reliance
Enabling local— **COOPERATIVE AGRICULTURE**	Reconstructing local— **LIVING ENVIRONMENT**	Creating local— **PREVENTIVE CARE**
Developing local— **APPROPRIATE INDUSTRY**	Catalyzing local— **CORPORATE PATTERNS**	Establishing local— **FUNCTIONAL EDUCATION**
Initiating local— **COMMERCIAL SERVICES**	Recovering local— **IDENTITY SYSTEMS**	Instituting local— **COMMUNITY WELFARE**

Dynamics of Comprehensive Local Development

In 1977 the programmatic chart was created for the ICA by representatives of the first 24 human development projects. It reflects their learnings about the dynamics of human development in any local community and provides a comprehensive frame within which tactics can be organized and specific tasks carried out.

Each project moves toward comprehensive programme actuation with three dynamics functioning simultaneously. Transformation of human settlement happens when rapid and simultaneously actuation occurs in all programmes.

The economic development dynamic of a community is the foundation of local comprehensive development. As a community increases its local productivity, it moves toward a self-sustaining economic base which reduces the drain on its own resources and on the larger economic system of which it is a part. In order to accomplish this, structures and programmes are created to broaden and undergird the economic base of support for a community. **Cooperative agriculture** is designed to enable the community to produce more of its own food as well as to provide marketable commodities. **Appropriate industry** is initiated in order to attract investment in community enterprises and to provide steady year-round employment. **Local commercial services** keep money circulating within the community, multiplying its purchasing power.

The dynamic of human development is in the centre of the chart because programmes in these arenas build motivity and a greater sense of self-confidence which are the keys to total programme implementation. The intent of human development in a community is to engage the creative energy of the people. Three broad functional arenas are included. First, **living environment** involves reconstructing the basic elements of community buildings and space. Second, **corporate patterns** catalyze new modes of community-wide consensus building that engage people's time and energy. Third, **identity systems** recover the cultural and social heritage and destiny of the local settlement within the modern global context.

Activating social care structures is essential to building community self-reliance. Creating local **preventive care** systems releases people from the destructive cycle of unsanitary environment, malnutrition and disease. **Functional education** programmes provide people of all ages with opportunities to learn practical skills. Programmes in **community welfare** engage residents fully in family and community life. Conditions can be improved in local communities when the residents together take responsibility for their own social development.

A comprehensive picture of all the programmes enables the creation of a relatively accurate phasing design for the entire demonstration community. An imaginal power is released that motivates the local people, as well as outside consultants from the public, private and voluntary sectors, by reflecting the possibility, inclusiveness and unity of the human development demonstration community.

3

Local Self-Sufficiency Is Replacing Economic Dependency

What is the typical condition of the poor in most of the so-called developing countries? Their work opportunities are so restricted that they cannot work their way out of misery. They are underemployed or totally unemployed, and when they do find occasional work their productivity is extremely low. Some of them have land, but often too little. Many have no land and no prospect of ever getting any. There is no hope for them in the rural areas and hence they drift into the big cities. But there is no work for them in the big cities either and, of course, no housing. All the same, they flock into the cities because the chances of finding some work appear to be greater there than in the villages, where they are nil.

E. F. Schumacher, *Small is Beautiful*, 1973.

Establishing Local Enterprises
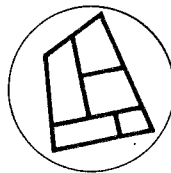
A subsistence economy of dependency, poverty and hopelessness is the lot of eighty-five per cent of the world's population. The power to be self-sufficient has been drained away from the local people in both rural and urban communities of developed and developing nations.

Dependency images have become a part of the life style in many communities. In developing nations, urban centres are overpopulated, rural community residents own little property and most communities depend on outside sources for economic sustenance. Rural communities in the developed world experience an exodus of residents to cities where thousands are dependent on inadequate welfare systems. A loss of self-confidence blocks any possibility of local investment in creating a local economic base. However, local initiative and invest-ment of community resources can result in economic growth and a new realization that local people do create their own future.

Four phases of capital formation have been discerned which demonstrate new possibility for economic self-sufficiency: 1. Initiating new short-term ventures which use available community resources; 2. Actuating economic skills training as preparation for future expansion; 3. Accelerating local industry, commerce and agriculture; 4. Establishing an economic base through long-term enterprises. In each phase tactics are designed to unblock the immediate contradiction in order to increase local productivity and move the community toward a self-sustaining economic base. The capital required to build a solid economic foundation is not limited to basic financing but also includes advice, equipment, land, buildings, authorization and institutional support. The public, private and voluntary sectors work with the local community in all phases.

	LOCAL	PUBLIC	PRIVATE	VOLUNTARY
Phase IV: ESTABLISH ECONOMIC BASE	Committed Funds	Formal Registration	Technical Expertise	Management Training
Phase III: EXPAND ECONOMIC ALTERNATIVES	Expanded Ownership	Acknowleged Authorization	Investment Funds	Technical Advisors
Phase II: INTENSIFY SKILLS TRAINING	Demonstration Participation	Training Grants	Donated Equipment	Production Skills
Phase I: INITIATE NEW ENTERPRISES	Facility Preparation	Basic Utilities	Management Systems	Consultant Services

The image of self-sufficiency is demonstrated in the first phase by initiating short-term, low-cost, labour-intensive economic ventures that use available skills and result in a rapid cash return. Broad-based local participation is encouraged through the investment of time and labour in planning and set-up. The other three sectors are contacted by the community as their skills and support are needed. The longer term needs such as utilities are also initiated during this phase since roads, electricity and water systems require more time to accomplish.

The second phase takes advantage of initial successes to expand participation. People are eager for training in mechanical, technical and manufacturing skills. Therefore, industries in the second phase involve more people and provide a variety of formal and on-the-job training experiences. Often during this phase the public and private sectors outside the community provide seed money and basic equipment needs. The interest and commitment of a larger group of people is catalyzed by demonstration farming, fabrication industries and local shops which acquire inventory through small loans. Carpentry, mechanics, assembly, machine operation, driving, bookkeeping and clerical skills are emphasized in the economic programmes.

In the third phase, markets and product lines are extended, new enterprises are initiated and previously operating businesses are expanded. The initial investment from both inside and outside the community is reinvested in longer term enterprises. Typical new enterprises that are initiated include bakeries, food processing factories, restaurants, laundromats, hybrid cash crops and integrated agricultural cycles. New markets are obtained as stores expand to sell more local products and retain profits in the community.
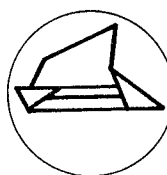
In the fourth phase, technical expertise and management training are sought from both private and voluntary sectors outside the community. This is key to establishing the practical, on-going structures required during this phase to see that the higher capital risk enterprises get off to a good start. Local management and ownership are solidified with more capital-intensive industries which become registered corporations. Investment capital and long-term loans from both the local entrepreneurs and private sector sources provide more permanent financing.

Economic development in any local community is a challenging task. However, the reawakening of local initiative and creativity enables the investment of community resources as well as capital from outside the community. The resulting economic growth brings a new maturity to the people and enables the support of the health, environment and education programmes of the community.

Economic Development Learnings

Initiating capital is generated from the local community through invested assets, sweat equity, property and consultation and takes advantage of resources available in the community.

Too much outside funding in the early phases of economic development blocks growth toward self-sufficiency for the residents and reinforces their dependency.

Initiating many small business ventures, even if some prove to be temporary, is beneficial to the community because they provide important training and catalyze more expansive future industries.

The availability and accessibility of markets is a key factor in determining the feasibility of an enterprise.

If community enterprises supply the local market with goods and services not previously available, then more money is retained and circulated within the local community.

Limited proficiency in management skills is the key contradiction to sustained viability of the economic enterprises in a community.

The economic ventures generate income to support the social and human programmes of the community and the social and human programmes provide the training, organization and significance to assure the viability and integrity of the economic ventures.

Local economic development corporations enable broad-based citizen participation and serve to funnel both local and outside resources into community development.

When the resources of the public, private and voluntary sectors are used, the actual assistance is determined by the actual needs of the local community.

When there is a measurable improvement in the situation of the community's poorest residents, effective economic development is demonstrated.

CANNON BALL DEVELOPMENT CORPORATION

ANNUAL SALARY GROWTH

Annual Salaries In $1000

140
130
120
110
100
90
80
70
60
50
40
30
20
10

Revenue Generated Salaries

Government Subsidized Salaries

1977   1978   1979   1980   1981 (est.)
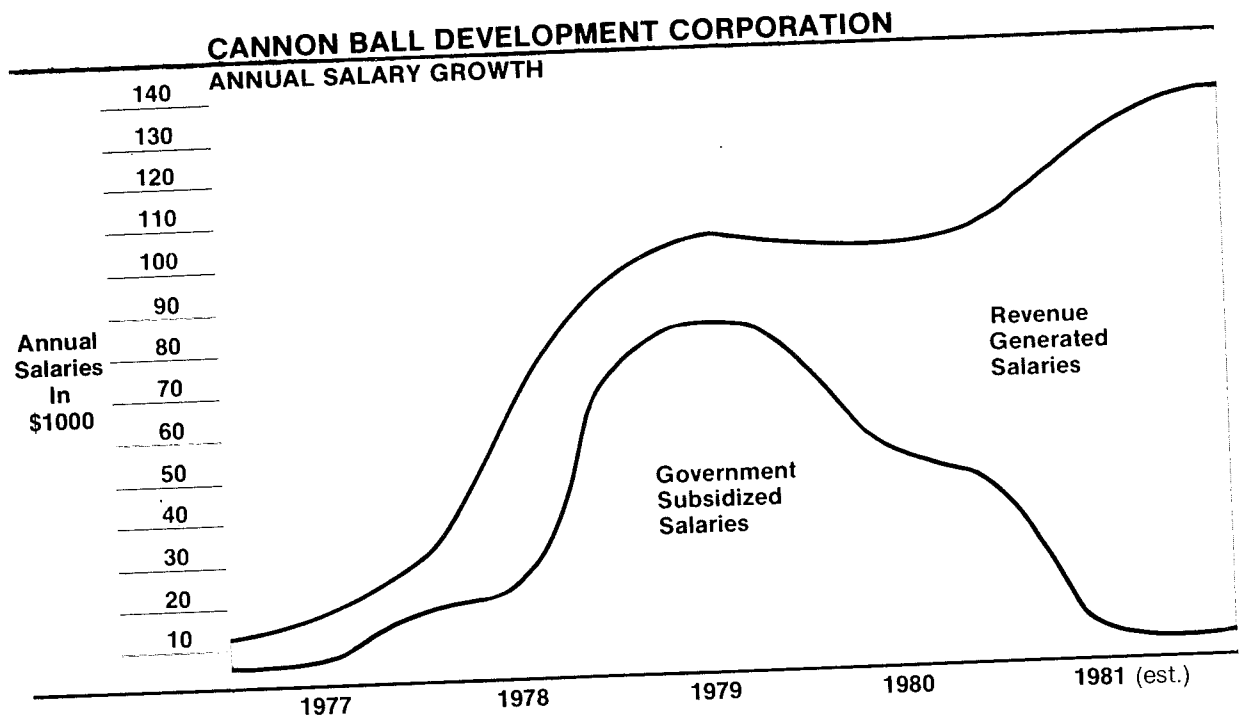
Cannon Ball Development Corporation

Cannon Ball, North Dakota, is a community of 750 on the Standing Rock Sioux Reservation. The major contradiction of economic dependency and isolation was manifested in Cannon Ball by limited access to services and jobs, unskilled labour, welfare dependency, conflicting factions within the community, and resentment and cynicism toward local initiative.

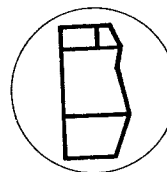At the time the human development project was started in 1976 the old gymnasium building in the community was run down and boarded up. Community work days converted half of this building into a grocery store, cafe and laundromat — services that were previously forty miles away. There were a number of young men who had received welding training at nearby vocational and technical schools; however, they had no equipment or jobs that made use of these skills.

In the second year of the project, a welding industry was started in the other half of the old gymnasium. At first it produced Trash Barro, a garbage can cart, and later production was shifted to corral fencing. Technical expertise and advice was provided regularly to all the new enterprises by the management of an equipment manufacturer, a large grocery wholesaler, a fast-food restaurant and an accounting firm in nearby Bismarck.

During the third year a new building was constructed, expanding the store and the industry. New markets were obtained and a demonstration truck farm was started. The successful agricultural demonstration was expanded to other communities on the reservation and the corral fencing was marketed throughout the western United States.

A community run, not-for-profit corporation, the Cannon Ball Development Corporation, began three months after the initiating consultation of the human development project in Cannon Ball. It manages all the economic programmes in expanded commerce, established industry and demonstration farming along with the social programmes of local health care and community improvement. The CBDC is incorporated through the Standing Rock Sioux Tribe. It has corporate offices in the new store and factory building, a full-time project director and one staff person who manages the office. The CBDC solicits funds for the local ventures from private donations, public grants, commercial loans and training salary scholarships.

Between 1977 and 1980 the CBDC generated $250,000 in sales through its operation of the welding industry, store, laundromat, cafe and truck farm. This has resulted in a 270% growth in generated income which is replacing government-subsidized salaries for formerly unemployed residents. The income from the profit-making enterprises is also beginning to support the social programmes and community services.

Thirty spokes will converge in the hub of a wheel;
But the use of the cart will depend on the part
Of the hub that is void.

With a wall all around a clay bowl is molded;
But the use of the bowl will depend on the part
Of the bowl that is void.

Cut out windows and doors in the house as you build;
But the use of the house will depend on the space
In the walls that is void.

So advantage is had from whatever is there
But usefulness rises from whatever is not.

— Lao Tzu, *The Tao*

Deciding To Win

In order to create a plan, the community articulates a practical vision for the future, identifies the underlying contradictions, discerns the practical proposals and creates the tactics to implement the proposals. The tactics are organized into actuating programmes. Implementation begins immediately on all programmes. It is crucial to orchestrate the activity so that the community does not become overwhelmed with the enormity and complexity of the task.

Manoeuvres organize the task into manageable and motivating arenas of activity. They take into consideration the real situation, the advantages, the obstacles and the logistics. Momentum is generated through short, focused and geographically circumscribed actions. Activity is sustained with the use of imaginative names, slogans and deadlines for the action.

The method of writing manoeuvres is an intuitive process. In the beginning a victory in implementing the tactics is discussed as if it had already been won. The marks which indicate the victory has been achieved are articulated. The situation is then analysed by enumerating the advantages already in place and the obstacles which may block the victory. Items on a brainstorm list of the particular things which must be done are grouped into common action arenas. A chart is created which organizes the action arenas by dynamic relationships. Poetic titles are given to each arena and each related group to dramatize the significance of the manoeuvres. A paragraph is written about each manoeuvre arena reviewing the intent, victory, advantages and obstacles. This concludes with a detailed orchestration of the things to be done including a timeline and assignments. As a disciplined team carries out the manoeuvre, it continually reassesses the situation and refocuses the action. When the manoeuvres are implemented, the community celebrates the victory.

The Whole Village Knows, Decides and Acts

In May, 1980, a village-wide meeting was held in Sevagram, India, to decide and plan for the launching of a village-owned bakery. Representatives of Britannia Industries, Ltd. were present with the offer of bakery ovens, equipment and training if the village would provide the facility, staff and operating capital.

Sevagram, which Gandhi had made his home village, had several advantages. There were many unemployed youth who had high school educations. There was an empty industry shed available. On the other hand, there were a number of obstacles. Few village residents had management skills, the market for bread was untested, and the bakery represented the village's first industrial venture.

The day after the village meeting the community residents went to work. First, a well was needed to supply water for the bakery. A site was cleared and dedicated for the well which symbolized the initiation of the venture. The lowest bidder dug and constructed the first well with an electric pump in the community. Interviews were held and three people were selected for training at Britannia Bakeries in Bombay. Community residents secured a loan through their Community Development Association. Several men worked with Britannia representatives to analyse the market.

In nine months the bakery produced its first loaves of bread, and two months later it was selling 1000 loaves a day.
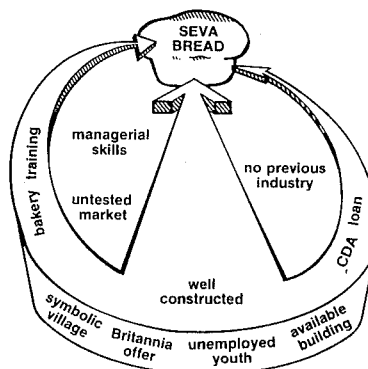
The Spirit Of Community Is Being Recovered

Throughout history, human development has consistently been inspired and propelled by those people who have the insight to perceive some aspect of the future world, as well as the courage to communicate these visions to others. These evolutionary adventurers are not unlike the early frontiersmen and explorers who ventured out past bounds of normal behavior and the known physical world to risk a glimpse of unknown realms. Some of these explorers met success, others discovered nothing new, some met with failure, while others never lived to communicate what they found. Yet human development in part does seem to depend on this continual process of growth, expansion, discovery, and therefore on the spirits and actions of those willing to throw grappling hooks high over the wall of tomorrow.

— Ken Dychtwald, *Millennium: Glimpses Into The 21st Century*, 1981.

Community Organization

In developing nations the breakdown of village leadership and care structures can splinter communities into racial, religious or class factions. As groups within the village direct their energies toward reduced concerns, the environment deteriorates and the traditions which once bound residents together as one people become irrelevant. In developed nations this contradiction is manifest in the proliferation of single issue action groups which seek to improve one situation at the expense of the whole community. Attempts to bring the community together with the superposed structure of a co-operative or registered organization often fall short of a comprehensive, inclusive structure.

Programmes in human development hold the economic and social life of the community together as one related entity. Inclusive community organization gives every individual the opportunity to participate in the consensus building and decision making in order to enable effective response to continuous change. The chart represents a model of the dynamics of effective community organization which is comprised of five inter-related components. These elements are present in one form or another in any community and need only to be given structure as the community undertakes its own comprehensive development.
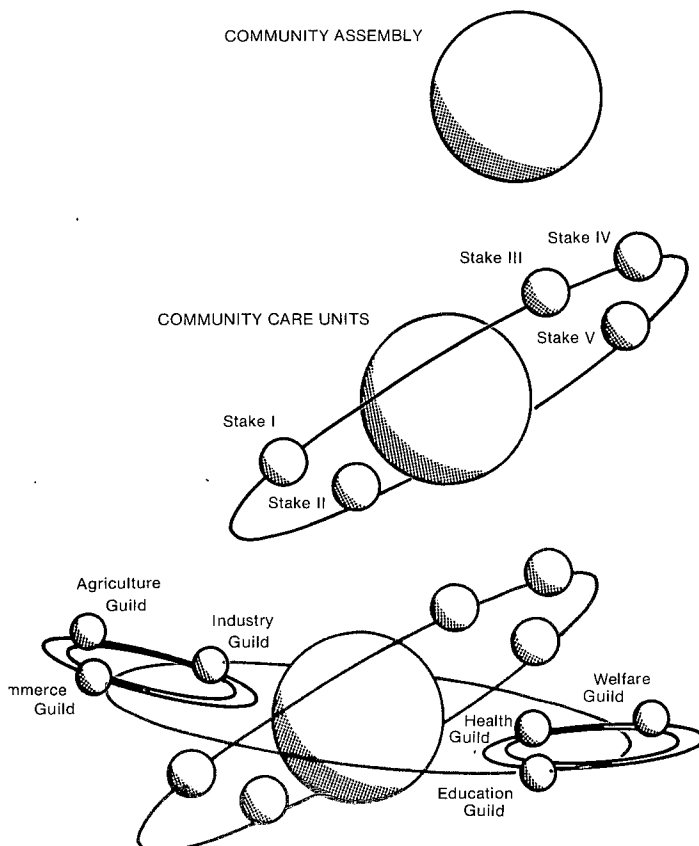
I. COMMUNITY ASSEMBLY: Through the assembly, the community can corporately agree on its directions and development plans, and celebrate its uniqueness and accomplishments. Assemblies are held regularly and include both decision-making and festive activities in order to dispel the illusion that a few selected people should make the plans while everyone comes to the celebration.

II. GEOGRAPHIC CARE UNITS: The community is comprised of several geographic care units, or stakes. These are similar to residential neighbourhoods, school districts or church parishes. Stakes relate all residents to their neighbours in order to ensure that comprehensive care is extended to every home. Workdays, trips, special events and celebrations within the stake increase the sense of care and participation across the whole community.

III. GUILDS: Guilds are working groups patterned after those of the middle ages in which craftsmen organized themselves by common trade, task or profession. Once the development plans of a community are designed, guilds are formed to implement the economic and social development programmes. These may differ in configuration and type from one community to another, but each guild has a specific responsibility for the community's plan.

COMMUNITY ASSEMBLY

Stake IV
Stake III
COMMUNITY CARE UNITS
Stake V
Stake I
Stake II

Agriculture Guild
Industry Guild
Commerce Guild
Welfare Guild
Health Guild
Education Guild

IV. ECONOMIC AND SOCIAL COMMISSIONS:
Once the guilds begin working it becomes necessary to have a planning structure which allows the leadership of the guilds to co-ordinate and guide the timing of various programme thrusts. The Economic Commission is comprised of representatives from the agricultural, industrial and commercial guilds who manage the financing, marketing and facilities for the economic enterprises. The Social Commission is also representational and focuses the activities of the health, education and welfare guilds.

V. SECRETARIAT: The secretariat primarily guards or assures the comprehensive care for the whole community. It enables the implementation of the community consensus and the decision-making process by preparing recommendations and models based on input from its members who represent the commissions, guilds and stakes. This dynamic begins informally like the others but frequently becomes a legally incorporated community development association.

The effective operation of this community organization model depends on a balance among all the elements and a willingness of the community to work together as a team for the benefit of all.

ECONOMIC COMMISSION

SOCIAL COMMISSION

Secretariat
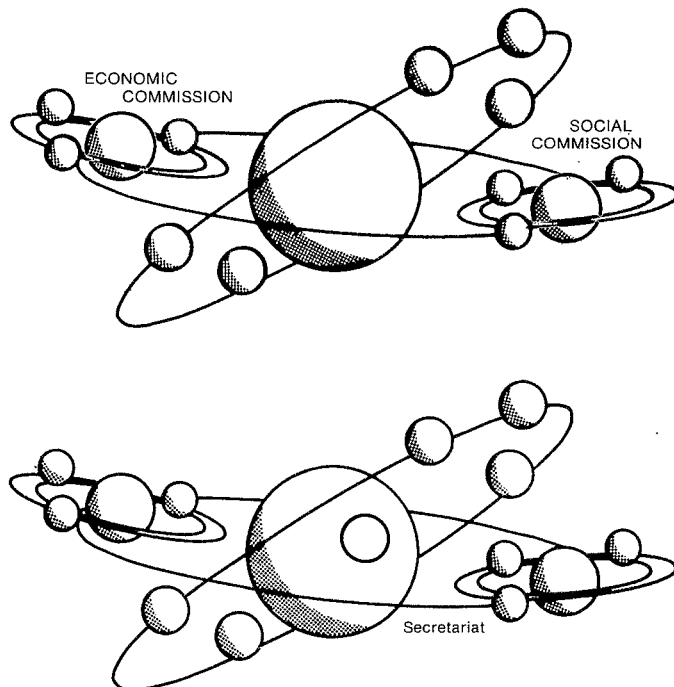
Human Development Learnings

Immediate, visible signs of change in the community's environment have lasting motivational power when they are both functional and symbolic.

A regular rhythm of daily, weekly and monthly meetings establishes continuity and builds eventfulness into the pattern of community life.

The self-confidence of a community is reinforced as residents host guests during site visits and participate in evaluating and documenting progress toward their comprehensive plan.

When full responsibility for directing a particular activity is transferred to new leaders, it is important that they see themselves as symbolic representatives of the whole community.

Traditional patterns, values, symbols and myths can be effectively re-appropriated to support local development efforts and provide a creative bridge between past history and future challenge.

When the community's accomplishments serve as a demonstration of possibility to other communities, the success of local human development is assured.

The participation of residents in ongoing planning and decision making allows a community to respond appropriately to constant change.

Both stake and guild structures are necessary to ensure the well-being of the whole community and the progress of economic and social programmes.

Local community residents are sustained by symbols, rituals, songs and myths that remind them of their unique identity as a people and dramatize their vision of a common destiny.

Dynamics already present in the community are the basis for renewed structures of community organization.

Scattered Plots of Ancestral Land
祖地分散

NAM WAI VILLAGE LANDOWNERS
南圍村
祖地業主

Borrowed Funds
借款

Consolidated Land in Mau Tin
集合茅田地

NAM WAI FOUNDATION, LTD
南圍基金會

Village Improvements
鄉村改良

MAU TIN NEW VILLAGE DEVEVELOPMENT
茅田
新村頻展

51% of the Net Profits
純利間
之
百份之
五十一
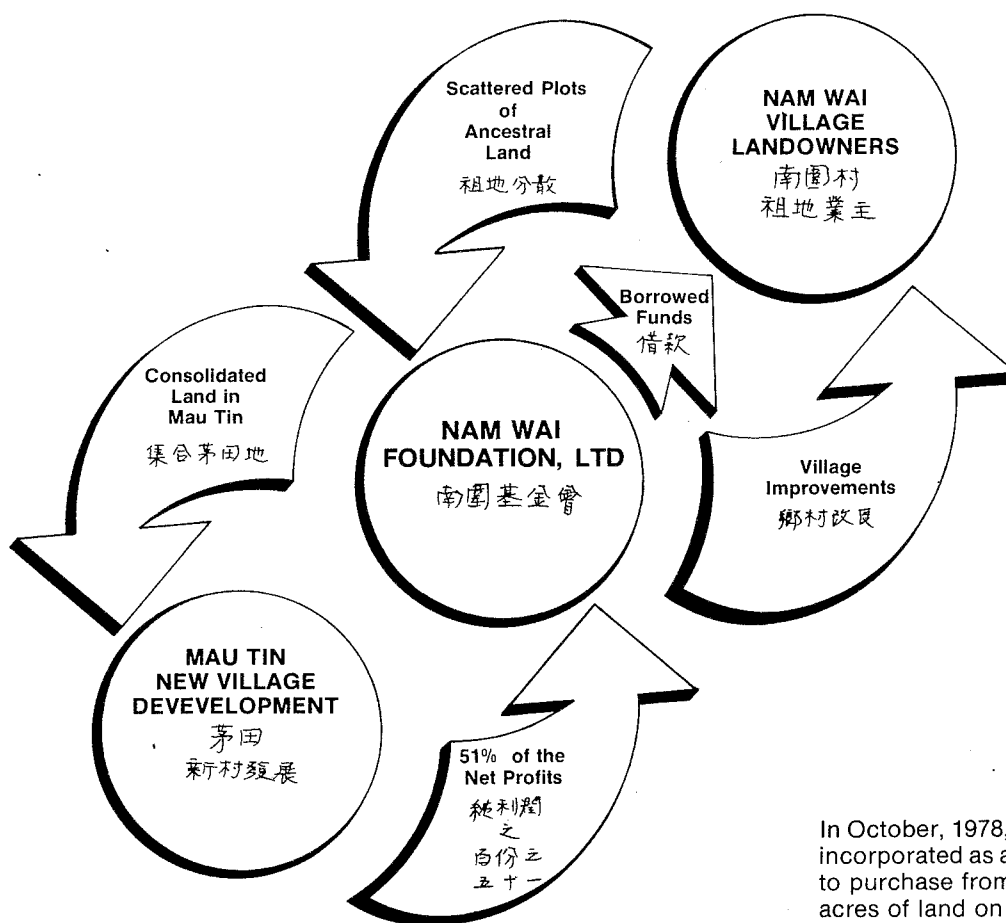
The Nam Wai Village Journey

The village of Nam Wai in the New Territories of Hong Kong is typical of any village trying to adapt to rapidly changing economic and social conditions. Nam Wai did not have electricity or paved road access until 1960; in 1968 the first piped water was drawn. Urbanization and the unprofitability of both crop agriculture and fishing forced many villagers to seek employment as unskilled labour in the city's factories. The village was unattractive and waste disposal was unsanitary.

The greatest challenge in Nam Wai was to create channels for corporate initiative and patterns of village identity to ensure the delivery of basic services, develop locally-owned land, and train community residents.

Village leaders were concerned about the disintegration and fragmentation of their village. They sensed that land ownership was the key both economically and symbolically; and, therefore, proposed a co-operative land development scheme. The land, which was no longer used for extensive farming, held potential for development as a major residential and resort area. There were two obstacles. First, many individuals held small plots which taken separately were too small to interest major developers. Second, individual sale of the land might enrich a few families; but it would forfeit any village control over its future development.

In October, 1978, the Nam Wai Foundation, Ltd. was incorporated as a not-for-profit village organization to purchase from many individual villagers sixteen acres of land on the coast outside the village.

An investment corporation purchased the rights to the development of the land from the village foundation for HK$14 million and plans to construct a resort and residential community. From this venture 51% of the profits accrue back to the Nam Wai Foundation to be used for village improvements.

Since 1978, 77% of the adults in Nam Wai have joined the Nam Wai Foundation, Ltd., which holds semi-monthly meetings to plan and co-ordinate the social programmes and economic investments of the community. The profits from the land development project provide the funds for both economic and social programmes. The board of the foundation is comprised of a representative elected from each of the five neighbourhoods and one delegate-at-large appointed from the traditional village leadership. It is divided into five task forces which manage investments, co-ordinate activities in the community centre, provide social programmes and plan physical improvements. With the initiation of the Nam Wai Foundation and the leap in village income, more substantial and long-range programmes have been undertaken including the building of more than thirty new homes and a facility for the permanent dental health clinic.

Nam Wai has been a co-operative venture involving local villagers, government personnel, individual volunteers and the business community. It is a model for other villages of a community managing the development of its land resources to benefit the entire village. The traditional values are preserved as Nam Wai residents decide for themselves the shape of their future and act together to build it.

In the process of way finding, the strategic link is the environmental image, the generalized mental picture of the exterior physical world that is held by an individual. . . .
Like any good framework, such a structure gives the individual a possibility of choice and a starting point for the acquisition of further information.

Kevin Lynch, *The Image of The City*, 1960

Geo-Social Gridding

A basic step in human development is to build a stylized grid of the whole community. Residents, who have never seen a map of the whole community, often have a partial view of their environment. In cities it is easy to lose a sense of belonging to the land. Human community is enabled when a common grid of the physical environment provides a framework for comprehensive care of all the residents and establishes the distinctive quality of *home*. In his book, *The Image of The City*, Kevin Lynch enumerates five aspects which allow residents of any community to build a grid of their physical environment by plotting the pathways, edges, districts, nodes and landmarks.

1. **Pathways:** Streets, footpaths and walkways provide for the comings and goings of pedestrians and vehicles. They are the routes for commerce and services.

2. **Edges:** A community's edges, or external boundaries, delineate the turf to its residents. These boundaries can be natural limits such as rivers, bluffs or lakes, or man-made structures such as railways or highways.

3. **Districts:** Communities have internal units, or stakes, which are defined by the boundaries and pathways. These smaller units contain the societal relationships which care for the residents' physical and social needs.

4. **Nodes:** Gathering points within the community are called *nodes*. These are squares, plazas, building complexes, wells and other places of interchange. These nodes provide the residents with opportunities to share in the experience of community.
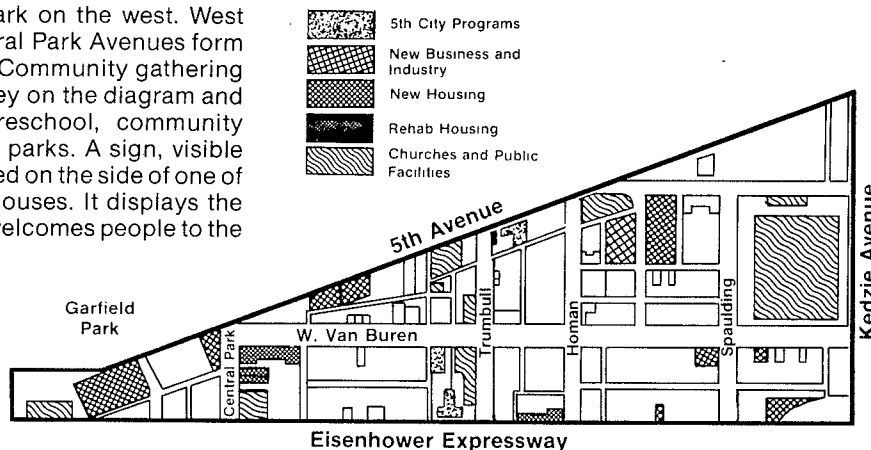
5. **Landmarks:** A community has certain distinguishing features which define its uniqueness and orient people to their living space. Such a landmark also enables the passers-by to identify the community. Water towers, temple spires, tall buildings, mountains, canals and forests are landmarks.

The process of creating a geo-social grid is a crucial exercise for a community which intends to renew itself. The residents become familiar with their community as it functions. Functional grids will have virtually all the physical aspects of the community represented. A symbolic grid, on the other hand, is a stylistic representation of the community. It identifies the community to its residents and serves as a recognizable emblem of identity on strategic places such as signboards, flags and community buildings.

Fifth City

Fifth City began as sixteen square blocks of the black inner-city on the westside of Chicago. The functional grid of Fifth City shows that its boundaries, or edges, are the Eisenhower Expressway on the south, Kedzie Avenue on the east, Fifth Avenue on the north and Garfield Park on the west. West Van Buren, Homan and Central Park Avenues form internal divisions, or stakes. Community gathering places are indicated by the key on the diagram and include a health centre, preschool, community centre, stores, churches and parks. A sign, visible from the expressway, is painted on the side of one of the rehabilitated apartment houses. It displays the symbolic Fifth City grid and welcomes people to the community. In the plaza at the junction of Fifth Avenue and Homan stands a ten-foot tall sculpture of the Iron Man reaching his arms to the sky, a sign that Fifth Citizens stand tall in the midst of the city as a symbol for the world.

Key:
5th City Programs
New Business and Industry
New Housing
Rehab Housing
Churches and Public Facilities

Garfield Park
5th Avenue
W. Van Buren
Central Park
Trumbull
Homan
Spaulding
Kedzie Avenue
Eisenhower Expressway

The signets found throughout IMAGE are symbolic grids of human development projects.

Human Motivity Is Being Sustained

Second Wave people often speak of the passivity and lack of motivation of, say, an Indian villager or a Colombian peasant. Leaving aside the demotivating effects of malnutrition, intestinal parasites, climate, and oppressive political control, might not a part of what seems like lack of motivation be an unwillingness to tear up one's home, family, and life in the present in return for the dubious hope of a better life many years down the road? So long as "development" means the superimposition of a totally alien culture on an existing one, and so long as actual improvements seem impossibly beyond reach, there is every reason to hang on to the little one has.

Alvin Toffler, *The Third Wave*, 1980.

Comprehensive Training
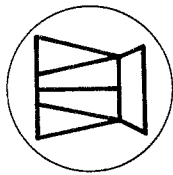
Programmes in the arena of social development are intended to build local self-reliance by enabling residents to engage effectively in the task of community renewal.

The broadest participation from across the community is essential to the whole community moving ahead in the development process. However, some segments of society are often overlooked as being less productive or valuable. They experience their cultural roles as severely proscribed and their ability to function impaired. Youth, between the time they complete their school years and the time they begin their own families, are at the low end of the employment and income scale, often unemployed and uprooted from their home communities. Elders, who are no longer physically capable of sustaining the full productive capacity of their middle years, find their families consider them a burden. Women, depending on cultural patterns, are often relegated to menial tasks, sometimes becoming little more than beasts of burden. Men often find their role culturally limited to the economic and the political, with little opportunity for social engagement.

Fragmentation of community efforts, ineffectivity of traditional methods, energy-sapping disease and malnutrition and limited access to training in skills for modern living are frequently experienced blocks to community development.

The key to social development programmes is the transmittal of methods which allow people to rely upon themselves, to plan for their future and to develop the skills needed to advance the community's vision. In developing communities continual skills training is needed to prepare people to direct the change required in all dimensions of community life. Training includes methods for thinking comprehensively, acting responsibly and living creatively. Both formal and informal settings are appropriate.
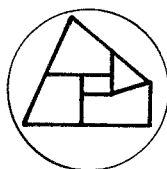
Edgar Owens, a technical advisor with U.S. AID in Southeast Asia, makes this statement in *Development Reconsidered.*

"Especially in the beginning, nonformal training programs are the only way in which the mass of marginal people can be involved quickly in a nationwide knowledge system, indeed, can help to build such a system. In many countries there is a shortage of teachers, teaching materials, schools, and money to pay for them, that it may be decades before even primary education becomes universal. Millions of children will be left out of development if the formal school system is the only operational education system. Similarly, millions of illiterates who are already in their late teens or older will be left out of development if primary reliance is placed on the formal school system to educate the population for development. Further, it is adults, not children, who control a country's production facilities. They own the farms, the artisan, craft, retail, personal service, and repair shops. They also work in the big factories. If training is to influence production and investment decisions quickly, then training programs must be aimed at those who are making these decisions today."

Practical training occurs on the job as trainees learn by working with an experienced person. The team is one effective way to do practical training. Two or three follow an accomplished person

COMMUNITY EDUCATION

Spirit Journey

Motivational Training

Historical Relations — Ethical Context

Model Building — Leadership Methods

Practical Training — Formal Training

On-the-Job Experience — Group Demonstration — Employment Skills — Social Care

like "shadows". They work side-by-side on a particular task in order to learn basic skills. Reflection together on the work done and the methods used highlights and reinforces the learning process. As the trainees become familiar with roles and tasks, they gain confidence as leaders themselves and assume increasing responsibility for the work. Examples of such practical training might include learning how to plant hybrid rice, bake bread, prepare nutritious meals, prevent disease or lead a workday or a meeting.

Formal training ranges from laboratory courses and consultations to classroom curriculum. The week-long consultation which produces the community's development plan provides the participants with first-hand experience in community development planning methods. The Human Development Training School, a three to eight-week residential programme held in demonstration project communities, explores the foundations of economic, social and human development. It employs a combination of classroom and laboratory sessions and includes intellectual and social methods. Certain skills, such as literacy, bookkeeping and pre-school teaching, are also effectively learned in formal settings.

At the heart of effective leadership and skills development is motivation. **Motivational training** takes place informally and imparts methods for sustaining a group's resolve to win. It involves continually expanding the vision of both immediate and long-range possibility. Task forces observe activities and programmes outside the community which are transferable to their situation. Films and slides of local development efforts are also helpful means for illustrating new alternatives. Speaking engagements in neighbouring communities or presentations to organizations within the community offer emerging leadership the chance to articulate new aspects of self-reliance. Community leaders use methods of group singing and intentional space design to ensure that every meeting becomes an event which generates new excitement about the task and elicits participation and creativity.

Social Development Learnings

Programmes in the social arena are reinforced by each other and are integrally related to economic and human development programmes.

Catalytic action which deals with the depth human problem in a community releases blocks in all programmes at once.

The structures which undergird development such as community salaries and physical improvements must be appropriate in cost and scale for the community.

Traditional cultural patterns become building blocks for future care and inclusive structures of the community.

Programmes in social development deal indirectly with sensitive issues and are often implemented through programmes in the arenas of economic development or living environment.

The community is organized to elicit full participation from its most valuable resource, its residents of both sexes, all ages, various religious and ethnic backgrounds and every economic strata.

Educational programmes for children and youth use imaginal methods in a curriculum which supplements formal learning methods.

Adult education programmes may precipitate involvement in other arenas particularly if training is on-the-job and in useful skills.

Health care and education programmes often provide the first opportunity to involve support networks outside the village.

Preventive health care, including sanitation, nutrition and immunization, can reduce 80% of the preventable deaths in most communities and provide residents with the energy to invest in their own community development.

Training Programmes for Everyone
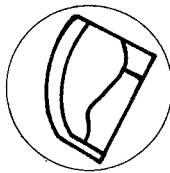
In Sudtonggan, a village on Mactan Island in the Philippines, traditional patterns of kinship, subsistence life-style, limited education and isolation confined the people to their small world "at the end of the road". In order to strengthen the ability of the community to care for the health, education and welfare of the people, it was necessary to deal with the malnutrition and low education level by setting up structures to take responsibility for those aspects of community life. Practical training programmes played a crucial role in breaking through the contradictions.
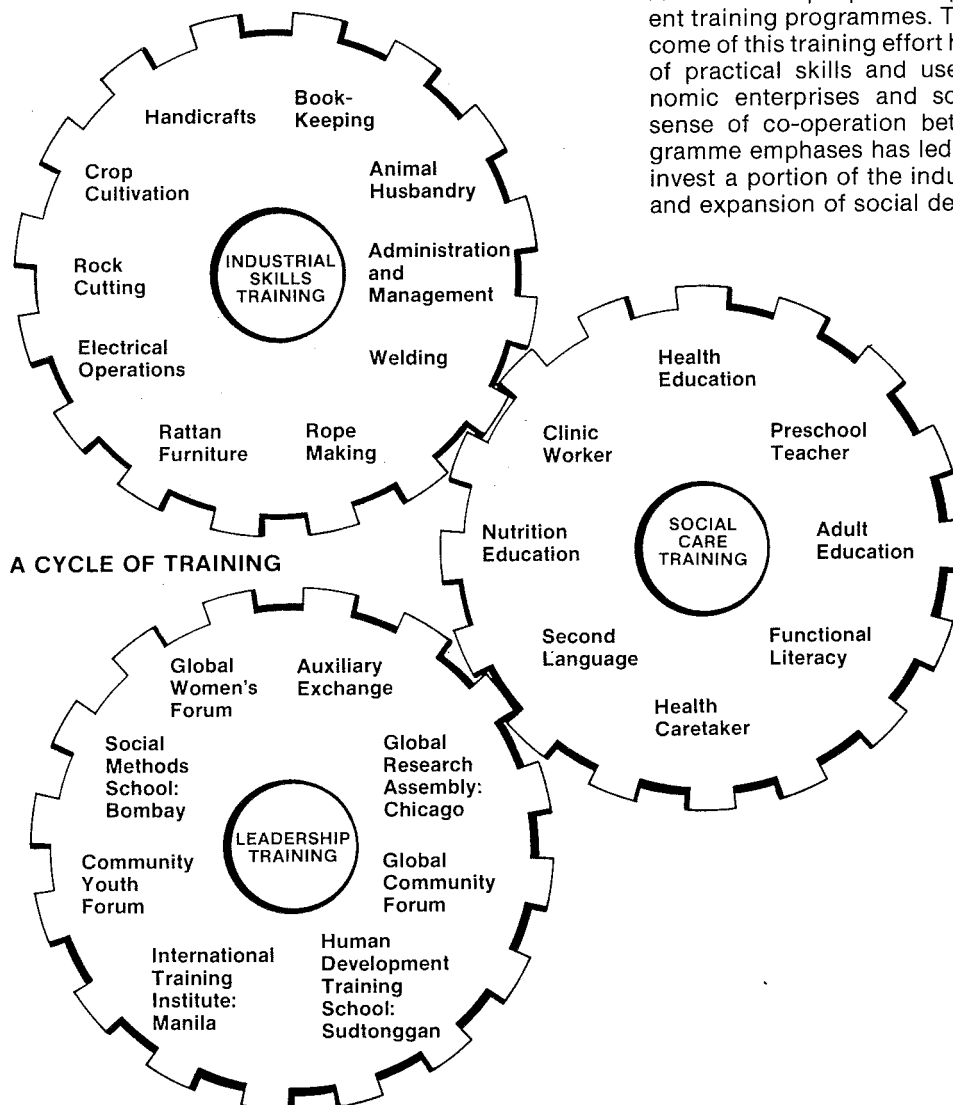
A comprehensive training scheme was designed for children from preschool through elementary ages and for youth and adults. The village combined early childhood education with a nutrition programme which cut childhood malnutrition by 60%.

Elementary school attendance increased ten fold with the construction of a public school for grades one through three. Adults have participated in functional literacy and English classes.

Craftsmen skilled in making rattan furniture worked with teams of young men to transmit skills and develop business management ability. Others learned crafts, marketing and construction. The industrial expansion which resulted provides employment for 140 people and has been the primary force behind the 347% increase in average annual per capita income.

A team of health caretakers was trained to oversee innoculations, administer first aid, make referrals and expand the use of preventive care. Sudtonggan has not only become a national demonstration of a fully operational local primary health care unit but those trained in Sudtonggan have taken responsibility for expanding the health and training programmes to 24 other communities on Mactan Island.

A total of 800 people have participated in 33 different training programmes. The most significant outcome of this training effort has been the application of practical skills and useful knowledge to economic enterprises and social programmes. The sense of co-operation between the various programme emphases has led the village to decide to invest a portion of the industrial profits in support and expansion of social development.

A CYCLE OF TRAINING

Handicrafts
Book-Keeping
Crop Cultivation
Animal Husbandry
Rock Cutting
INDUSTRIAL SKILLS TRAINING
Administration and Management
Electrical Operations
Welding
Rattan Furniture
Rope Making

Health Education
Clinic Worker
Preschool Teacher
SOCIAL CARE TRAINING
Nutrition Education
Adult Education
Second Language
Functional Literacy
Health Caretaker

Global Women's Forum
Auxiliary Exchange
Social Methods School: Bombay
Global Research Assembly: Chicago
LEADERSHIP TRAINING
Community Youth Forum
Global Community Forum
International Training Institute: Manila
Human Development Training School: Sudtonggan

Now we are learning slowly how to do this work systematically and with direction and control. The starting point is the realization that there are two different — though complementary — approaches:

- *Finding and exploiting the time lag between the appearance of a discontinuity in economy and society and its full impact — one might call this anticipation of a future that has already happened.*
- *Imposing on the as yet unborn future a new idea which tries to give direction and shape to what is to come. This one might call making the future happen.*

Peter Drucker, *Managing For Results*, 1964.

Keystone Method

At a certain point in any developing community, programmatic activity becomes mired in day to day busyness which appears to have no measurable effect. When growing demands out-distance the community's ability to care, the arena of greatest human pain will stand out as a top priority. Direct action in this arena can release productive change in many others as residents become involved in implementing crucial actions.

The first step in the "keystone method" is to determine the locus of greatest "felt need" which has the potential for catalysing creative change in other arenas of community life. The keystone approach can be employed to inject momentum into local development when motivation lags. Tactics which indirectly or directly deal with the designated arena are orchestrated into a keystone programme which focuses community efforts and outside resources. Effective widespread results generate momentum and accelerate self-confidence as residents experience working together with a common focus. In addition, one key change catalyses new possibilites in a number of other arenas which are intimately linked with the keystone arena. Once a community accomplishes a keystone tactic, it is able to progress creatively and effectively in related arenas of social care, by identifying subsequent changes which capitalize on its new advantage.

Sweet Water In El Bayad

El Bayad, an Egyptian village located 120 kilometres south of Cairo on the Nile River's east bank, typifies the conditions of many rural communities: high illiteracy, subsistence level farming, limited communications and disease. Health problems were especially prevalent. Malnutrition among village children was estimated at 90%. Bilharzia, resulting from parasite infested water, affected 80% of the general population. The village's only water supply was a canal fed by the Nile. This source, located one kilometre from the village, was used for irrigation, domestic consumption, bathing, laundry and animal watering.

Most residents knew that the contaminated water supply caused the infections which severely limited vitality. In 1977, the dream of "clean, sweet water in El Bayad" became the "keystone" to actuation of socio-economic development.

Although most experts agreed that underground water was unavailable, villagers followed one suggestion that a source could be tapped close to the Nile. With the help of outside craftsmen an inexpensive, hand-operated drill was constructed and a crew of local volunteers began to work in shifts. When they struck water at a depth of eleven metres, the sense of triumph was immeasurable. Over the next three months the entire village participated in a succession of workdays. They laboured with hand hoes to dig pipeline trenches and install three water-taps and a storage tank.
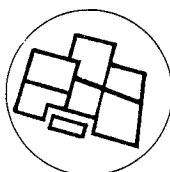
Pure drinking water set loose a burst of changes in the life of the village. The women, who were released from carrying canal water to the village, found time for new activities. The village began an all-out campaign to eradicate bilharzia. The canal was cleaned and medical treatment administered. People created songs and slogans to emphasize the importance of preventive measures. Infection dropped to 30% in twelve months.

Clean water supported the plan for a nutritional school lunch programme, which soon expanded to a community kitchen. Within one year all children in the village attained normal growth patterns for the nation and malnutrition was virtually eliminated. Cleanliness and improved sanitation procedures — such as the construction of community toilets, showers and laundry facilities — were a result of available clean water.

Agricultural development benefited as well. Residents installed trickle irrigation, reclaimed 10 acres of desert land and, within three months, harvested their first crop of vegetables. New small industries expanded employment opportunities. The self-confidence that pervaded the village accelerated fresh efforts in numerous other areas.

The village's conviction that working together accomplishes common objectives now influences neighbouring villages. Others are encouraged to initiate local development because of what they have seen is possible in Bayad.

Human Development in Our Village
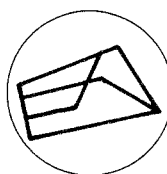
In Korea, we are very proud of the **Saemaul** *(New Village) Movement. I feel that the role the ICA plays is a concretion of the **Saemaul** Movement. When these outsiders came to Korea and worked for this small village, it made us feel like we were part of the world and our village took a first gigantic step into the rapidly changing world.*

Approximately 120 villagers participated in the Town Meeting held in our village. We decided to do two things. One was to build a village hall. The other was to send ten villagers to Kwangyung II Ri for the six-week Human Development Training School.

Now we realize that human development training is education which prepares us with attitudes and tools for doing and sparking common work. In this, the ICA has been the hinge which allowed us to move. After we were trained we began the real practical work for the village as core leaders.

Because of the ten core leaders' positive assistance and participation, for the first time we could expand the common work. We were sure that the village consult would serve as hope for the residents to make Kuh Du E Ri a prosperous village. Even today in a village meeting, when one is asked to give a suggestion, there are no answers which are bad answers. Because of this, when we are asked for a suggestion of what needs to be done, we are not afraid to answer. Because everyone participates, we can start to work on the basis of a plan that everyone wants. Then nobody can complain about the work because we do as our plan says, and so there is no reason for anyone to refuse to help or to complain about the work.

To build an affluent village, we worked and worked. The village income soared up with great rapidity from the bottom to the richest in Kwang Won Province. Now our income has increased to over 4,300,000 won per family.

There have been a lot of accomplishments in the three years since the ICA participated in our village development. In the village, the successful operation of the village treasury always goes together with the Saemaul Movement. For example in Kuh Du E Ri, the amount of investment has exceded over forty million won. Nowadays we are improving the house structures and according to plan will pave the road within this year. In forming a cluster around Kuh Du E Ri, we have created a great demonstration in Chun Sung County.

Choe Jong Min, Village Chief,
Koh Du E Ri, Republic of Korea,
excerpts from a speech at the
National Symposium, May 16, 1981

IC**A** THE INSTITUTE OF CULTURAL .AFFAIRS
CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

rue Berckmans Straat 71	P.O. Box 660	7 Lorong 5/19B, Petaling Jaya	31 Whitfield Rd., 1/F. No. 1	4750 N. Sheridan Road
1060 Brussels, Belgium	Bombay, India 400001	Selangor, Malaysia	Causeway Bay, Hong Kong	Chicago, Illinois 60640
tel. 322/538-5892	tel. 37-3741	tel. 568-038	tel. 5/786-566	tel. 312/769-6363