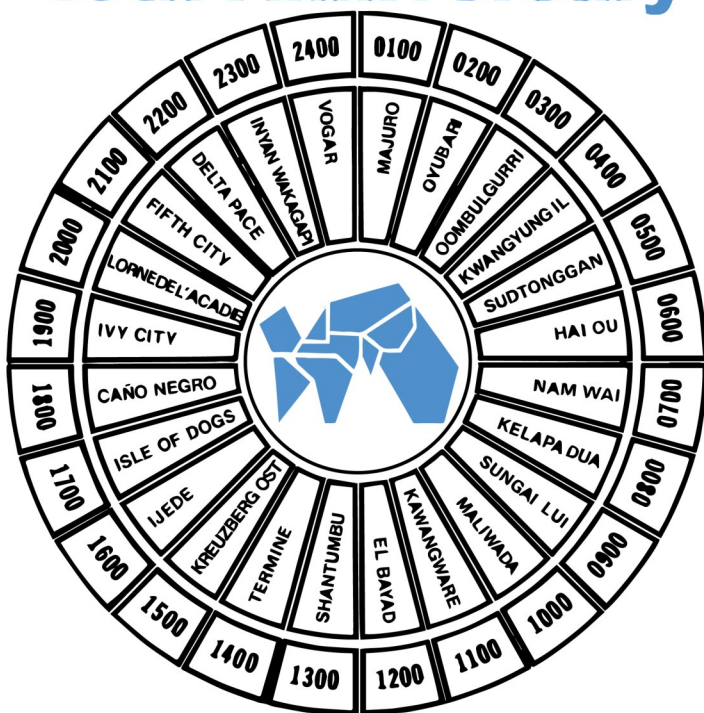




ICA *The Institute
of Cultural
Affairs in the U.S.A.*

The Band of 24 40th Anniversary



**Human Development Projects In
Every Time Zone**

Human Development Projects (HDPS)

Human Development begins with local people in local communities. The residents of the 24 communities described in this booklet have demonstrated that human development is possible anywhere in the world.

In these sites, local people worked in cooperation with both the public and private sectors to achieve economic self-dependence.

Each project began with a week-long consultation during which residents and volunteer consultants from around the world shared their expertise in building a plan to meet the community's needs.

First, the consultation elicited from the community a picture of its hopes and dreams for the future. It then determined the major factors blocking this vision and designed practical proposals and specific tactics to ensure the implementation of the plan for comprehensive socio-economic development.

Programs unique to each community were created by residents and auxiliary staff. Rapid simultaneous initiation of the programs is one key to the successful launching of the projects.

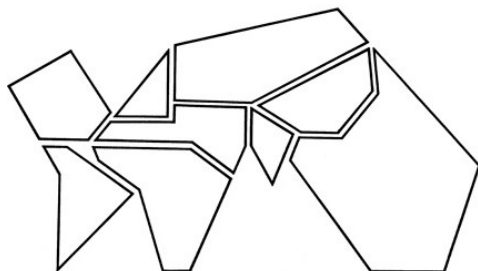




Table of Contents

Majuro (The Marshall Islands)	3	Shantumbu (Zambia)	13
Oyubari (Japan)	3	Termine (Italy)	13
Oombulgurri (Australia)	4	Kreuzburg Ost (Berlin)	14
Kwangyung Il/ Jeju-do Korea) ..	5	Ijede (Nigeria)	14
Sudtonggan (Philippines)	6	Isle of Dogs (London)	15
Hai Ou (Taiwan)	7	Caño Negro (Venezuela)	15
Nam Wai (Hong Kong)	7	Ivy City (Washington DC)	16
Kelapa Dua (Indonesia)	8	Lorne de l'Acadie (Canada)	16
Sungai Lui (Malaysia)	8	Fifth City (Chicago)	17
Maliwada (India)	9	Delta Pace (Mississippi)	19
Kawangware (Kenya)	10	Inyan Wakagapi (North Dakota) ...	19
El Bayad (Egypt)	10	Vogar (Canada)	20

Majuro (The Marshall Islands)

Focus was to upgrade the economy, provide structures for practical training and participation in development efforts, and to transpose their heritage into to the challenges of the twentieth century.



The Marshall Islands are located north of the equator in the heart of the Western Pacific and occupy one million square miles of ocean approximately halfway between Japan and Australia. The Marshall Islands represent one of the six districts of the Trust Territory of the Pacific Islands and are comprised of 21 inhabited coral atolls.

Half of the Marshallese people who inhabited the approximately 70 miles of exposed land were under 18 years old.

Approximately 15% of the adults were employed for wages; the balance were either engaged in subsistence work or unemployed.

Since all aspects of the islands' life depended on access to a dependable ship schedule, this became a top priority to empower the economy.

The people were dependent upon outsiders for modern skills and expertise.

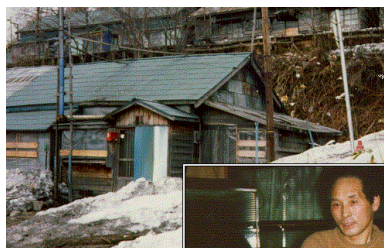
Oyubari (Japan)

Focus was to recover their economic base, recreate social patterns in services, and reconstruct physical space.

Oyubari means "big mineral" and held the promise 48 years ago that Oyubari would long prosper as a mining community after being first settled by the Mitsubishi Coal Mining Corporation.

The population grew to 13,000 at its boom but the closing of the mines occasioned an exodus of 4,000 people from Oyubari in two months time.

With the subsequent drop in population has come vacated houses and stores, half-filled schools and apartment buildings, boarded-up public buildings and random patches of open land dotted with stacks of weatherbeaten wood. The overall effect is that of a half-deserted ghost town.





Oombulgurri (Australia)

Focus was a more self-sufficient economy, to transpose their heritage into a social fabric relevant to the modern world, and to create training structures that will enable them to participate effectively in that world.

This community was established when 50 Aboriginal people decided to travel up the Forrester River north of Wyndham to resettle on their tribal land which had been abandoned in 1968.

Within six months they had made a second major decision; to create for themselves and other Aboriginals a new life within today's world. Enrollment in the local Aboriginal school grew to 100 children.

Most important was the social confidence in the Aboriginals where they could 'walk tall' and see themselves through new eyes. The group intentionally decided to go off direct welfare in 1974 because it was deemed an assault to their dignity.

A comprehensive plan for their future was established as an experiment in building a community development model that could be replicated among other tribal communities.

Kwangyung Il / Jeju-do (Korea)

Focus on activating the local economy, intensifying community stability, and reshaping the local environment.

This island, the southernmost province of the Republic of Korea, is located at the point where the Yellow Sea, the East China Sea and the Sea of Japan converge.

Although relatively isolated from the mainland, Jeju-do was swept by powerful social currents from China, Mongolia, Japan and the West.



Throughout these times, the people of Jeju-do have maintained the integrity of the Korean character and have developed their own unique stylistic traits and human qualities as well.

Kwangyung Il / Jeju-do (Korea)

Focus on activating the local economy, intensifying community stability, and reshaping the local environment.



This island, the southernmost province of the Republic of Korea, is located at the point where the Yellow Sea, the East China Sea and the Sea of Japan converge.

Although relatively isolated from the mainland, Jeju-do was swept by powerful social currents from China, Mongolia, Japan and the West.

Throughout these times, the people of Jeju-do have maintained the integrity of the Korean character and have developed their own unique stylistic traits and human qualities as well.

Jeju-do stood at the beginning of a massive tourism industry. Commercial services, vacation facilities and points of interest were being developed rapidly, and village beautification programs and local development efforts were underway all across the island.

Sudtonggan (Philippines)

Focus on economic principles to increase the standard of living and empower creative thinking for the good of the community.

Sudtonggan is a small village that is located on Mactan Island, about a kilometer from the city of Cebu in the middle of Philippines. This village of Sudtonggan stands at the top of the road between the City of Lapu-Lapu and the city of Cordova. It is located near the Mactan Air Base which was inhabited by the Japanese during World War II; by the United States during the Vietnam War; and as an international base serving Cebu City.



Each home had a small field planted with corn and vegetables planted around and among the big stones. The location of the project was estimated to have 100 acres filled with large rocks. Farming was done by the women and children. It is estimated that 75% of the families were economically wealthy while others are forced to sell their property to make ends meet.

The people actively worked to cultivate a new way of surviving as they found themselves living between a nomadic and modern society.

Hai Ou (Taiwan)

Focus was on updating and activating new technology to be able to provide more services and opportunities.



Hai Ou, or “the Seagull”, is an island rich in marine resources and abounds in more than 300 kinds of fish. Fish and dairy farming, hogs, and poultry raising were among the successful farming ventures.

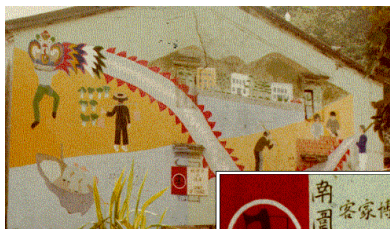
The rice fields and ponds flooded when the Chia Tung stream overtook its banks with seasonal and typhoon rains, providing only one good rice crop each year. As a result, the average income was static.

Although every hand is needed at the rice harvest and the fish runs, out of necessity some families had members working in Kaohsiung. As a result 3/4ths of the labor force had been drawn away to the urban centers removing potential village leadership from their communities.

Village industry stimulated economic enterprises after improving agriculture and business technology.

Nam Wai (Hong Kong)

Focus was to create an economic plan which would provide for work in the village, thus empowering the local workforce.



Nam Wai is an ancestral Hakka village located on the Sai Kung Peninsula of the Eastern New Territories close to Hebe Haven.

The once agricultural economy had become a mixture of pig raising and commuter work in Kowloon.

Once an integrated village, it had become broken up by the rapid changes surrounding it creating an uncertainty about its future.

The villagers, seeking the cooperation that once existed among them, worked to bring more care for the environment and engage the apathetic younger population.

Without the need to find work in nearby towns, the villagers could experience an integration of economic and social life, leading to pride and care for the village.

Kelapa Dua (Indonesia)

Focus was to move beyond a subsistence economy, develop forms of education, and create structures for community services.

Kelapa Dua is a remote rural village located in the Tangerang District of the Province of West Java, Indonesia. Kelapa Dua is 36 kilometers southwest of the teeming capital city of Jakarta and lies in the midst of sprawling, terraced rice lands.

The Kelapa Dua people had a variety of community challenges including malnutrition and poor sanitation with one stream being used both for washing and human waste.



The people of Kelapa Dua saw that the future of their village required a conscious development of community style that drew upon shared facilities and identity.

A key to their community identity was leadership development. The people want better inter-village communication, skills in entrepreneurship and to liaison with the local government.

Sungai Lui (Malaysia)

Focus was to strengthen their support base, revitalize village engagement, and institute practical training.

Sungai Lui is named after one of many streams flowing through the valley: Sungai means river, and Lui is the name of an ancient aboriginal chief of the area.

Utilization of the tremendous agricultural potential was encouraged through improved methods of rubber-tapping, intercropping, marketing systems and co-operatives to ensure that all small-landholders could have an adequate income.



Forty-seven families came together to collaboratively work on a fish pond project in an abandoned tin mine.

Self-help projects (Gotong Royong) were also encouraged as a way to increase local participation in national development.

Maliwada (India)

Focus on dramatically upgrading the local economy, developing community facilities, and services and cultivating village leadership.

Maliwada, whose name signifies “gardener’s village”, is located in the State of Maharashtra, India. Having a location midway between the growing industrial city of Aurangabad and the ancient temple caves of Ellora, as well as its proximity to Daulatabad Fort, placed the village at a cross-roads where both local travelers and international tourists passed.

However severe droughts forced many residents to move away to metropolitan centers.

The project intensified agricultural development to alleviate the condition of the landless poor and provided practical training for leaders to ensure significant community engagement in the development process.



Kawangware (Kenya)

Focus on dramatically upgrading the local economy and facilities, enable full employment and fully realize social cooperation.

Kawangware village is situated five miles west of the centre of Nairobi on one of the main roads leading into the city; making it an urban village.

Since it's Independence, Kenya has focused its attention on national development through local participation. Harambee, as both the national theme of "let us build together" and the local vehicle for self-help, has become the spirit of Kenyans in building their nation.



Harambee takes place when a village or local community decides to create a social service that is needed - a school, a road, or a health centre - and builds that needed service with its own labour and resources.

The people of Kawangware sought to fully realize the social cooperation implicit in Harambee through practical training to enable full employment, upgrading the local economy and modernizing facilities and services.

El Bayad (Egypt)

The Bayad Hanafaya (Water Tap) created a source for potable water and reduced workload for the women and girls who had to transport it.

ElBayad, meaning "the whiteness", is located on the east bank of the Nile River. The villagers are descendants of the fellahin (plowmen) who have lived on these very lands along the Nile for the 5,000 years of Egyptian history.

The livelihood of the village depends on a narrow strip of arable land. Maize, cotton, vegetables and citrus fruits are the staple crops.



Education is available through the primary school level, but work requirements in the fields preclude further education for most students.

The villagers still use the agricultural tools and methods of their ancestors, though a new pumping station, the Bayad Hanafaya, lifts the Nile water into a long canal for irrigating farmed land. This canal provides village water for all purposes.

Global Social



Banco
...every hour

Human Development Projects of the

Demonstration



of 24
r on the hour

the Institute Of Cultural Affairs 1975-76

Shantumbu (Zambia)

Focus was to expand the economic base through physical and industrial development, centralize the community structure, and increase residents skillsets.

Shantumbu is linked to the capital city of Lusaka by a 16 km gravel road but has experienced slower progress.

The roads are gravel or dirt which turn to a slick red mud during the November to April rainy season. There were no electrical, health or sanitation services in the villages. The homes had a smeared mud floor and small windows.



The community was subsistence living for the most part. The industries within the village were two maize grinders, village-brewed beer, a tinsmith and two furniture makers.

In order to modernize their industry and increase family income, the community worked to mechanizing their farming methods.

Termine (Italy)

Focus was to develop a self-sufficient economic base and social structure which would encourage a larger population and services.

Termine, which means "the end", is the name of a mountain village built into the side of a mountain slope that brings together three valleys.

There is little employment to be found in Termine and most residents work outside in San Giovanni (a nearby village which has a cement factory). Most of the population were under 20 or over 50, the rest having left to find work.



Most of the agricultural land was given over to forage crops. However community reliance was increasingly placed on industry and the tourist trade rather than agriculture. The ease of global travel and location of the community appealed to tourism rising to prominence in the regional economy.

Kreuzburg Ost (Berlin)

Focus was to create continuous education, enable community cohesion in the midst of cultural diversity, and to emphasize local economics.

Kreuzburg Ost is an urban community located in the district of Kreuzberg, seven kilometres from the centre of West Berlin.

It is a bustling community of colourful shops, wide streets, five-storey apartment houses and a four-block industrial strip of small factories and warehouses. There are 169 retail businesses including small tobacco shops, restaurant-pubs, bakeries, grocers and second-hand stores.



Unfortunately, most of the company owners and many of the employees lived outside the community. Seventy percent of those working in the community were labourers. The unemployment rate was six percent, twice that of Berlin.

In order to redevelop community life through the inclusive engagement of the people, the project focused change at the local level and the power of the local peoples' voice.

Ijede (Nigeria)

Focus was to accelerate economic expansion, promote physical services, and encourage social self-reliance.

Ijede" means "the place where men gather fish to eat". It is located 60 km from Lagos, the capital of Nigeria.

The residents of Ijede were traditional fishermen who were being drawn into modern vocations and the urban life of Lagos. The farming and fishing of the area was done mostly for local consumption, while timber and cocoa are the major sources of outside income.

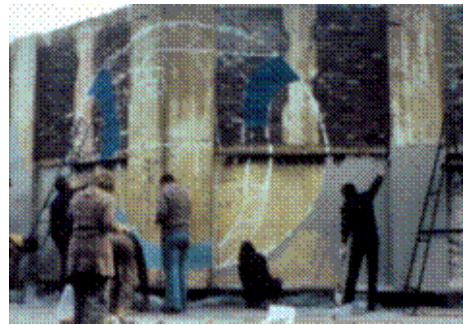


In order to meet the challenge of meshing the rich heritage of the ancient kingdom with modern rapid development, Ijede re-established the traditional role of the ruling Oba who is final decision-maker for the community along with five ruling families and nine chiefs.

Isle of Dogs (London)

Focus was to accelerate commercial development, provide training, and develop relationship networks across the island and with Greater London.

Isles of Dogs lies immediately to the West of the Greenwich meridian in the heart of London's Docklands-on the River Thames. The Island was once the heartbeat of British trade as every ship entering or leaving London had to sail from or around the Isle of Dogs.



With the closure of the docks, the people of the Island not only lost a key source of sustenance but were also finding themselves cut off from their wider contacts.

Fueled by a strong sense of identity, unions, employers and the government are working in cooperation.

Caño Negro (Venezuela)

Focus was to break out of its isolation and traditional patterns and to develop social and economic self sufficiency.

Caño Negro, a village of 250 people in northern Venezuela in the state of Miranda, is located at the end of a dirt road three kilometers from the town of Tapipa. Caño Negro means "black creek", and is named after the dark waters of the creek which bounds it on three sides.

The village, founded in 1912 by liberated slaves, is a collection of mud huts in a valley of lush tropical forests.

A law passed in 1948 made the sharecroppers independent farmers.



An agricultural syndicate was formed in 1962 that somewhat stabilized the cacao situation. However, the traditional one-crop subsistence patterns of agriculture continued.

There is a marked wet and dry season which limits freshwater supply in the dry season, impacting agricultural capacity.

Ivy City (Washington DC)

Focus was to enhance the social environment, to fully utilize the basic resources of the community and to ensure neighborhood well-being.

Ivy City, is an eighteen block area located in the Northeast section of Washington, District of Columbia, the capital district of the United States of America. It is located two miles northeast of the Capitol Hill complex in an area of mixed commercial and residential development.

Between 1950 and 1970, commerce shifted away from Ivy City and out to the suburbs. Since then, the community has been increasingly used for warehouses, wholesale outlets,



public utilities, vehicle storage areas and junkyards.

As the population shifting primarily to renting rather than owning, the close neighborhood ties loosened. However the old solidarity was reawakened when citizens prevented a scheduled highway from running through the community. Community meetings indicated a deep enthusiasm to move as one community again, to-rebuild Ivy City.

Lorne de l'Acadie (Canada)

Focus was to establish a commercial and industrial base using the natural resources and skills of the locality.

Lorne de l'Acadie is located five miles from Highway 11, a public highway open year round. The village of Lorne is a series of 224 houses placed on either side of a road which extends four miles from east to west to the main road.

After the mechanization of the logging industry, unemployment among men of working age was estimated to be between 50% and 75%.



In response, the community procured a sawmill which created 35 new jobs and started furniture and hand-craft industries. Villagers also pooled their savings to buy a fire engine and have organized a fifty-man Fire Protection Association.

Fifth City (Chicago)

Focus on activating the local economy, intensifying community stability, and reshaping the local environment.

The Fifth City Human Development Consultation represented the acceleration of a comprehensive community development project by the people of Fifth City, a 40 block area located on Chicago's West Side in East Garfield Park. Fifth City is an underserved community bounded by an expressway, a major thoroughfare, a city park and the CTA bus barn.

The people called their community "Fifth City" -- the decisional city. This name reveals the belief that their community would be different than the other four geosocial "cities" which make up the urban complex: the central shopping and apartment districts; the decaying inner city; the outer neighborhoods; and the suburbs. They intended their community to be a sign of hope and possibility for cities everywhere.

The earliest implementing moves were the creation of a community preschool and regular community festivals. Over the years a number of programs have engaged all sectors of the community in the continuing struggle to create a human environment.



FIFTH CITY LOVE SONG

Tune: And I Love You So

And I love you so, that people ask me how,
How I've lived till now, I tell them I don't know.
People say I've changed. That they don't understand,
Ever since the day, the day I took your hand.

First refrain:-----

And yes, I know how lonely life can be.
The shadows follow me, and night won't set me free.
But I don't let the evening get me down,
Now that you're around me.
And you love me too; your thoughts are just for me.
You make my heart alive and set my spirit free.
The book of life is brief, but once a page is read,
All of love is there; this is my belief.

Repeat first refrain

You are City Five, Chicago's old Westside,
Where Iron Men first were born to build a global sign.
Oh yes I know you've changed, and some do not believe
This world has a new day since courage set you free.

Second refrain-----

And yes, we've known this world;s great agony,
The billions still denied their hopes and destiny.
But we will go wherever they may be,
Till all communities live free.
I've lived with you so long, no other love have I,
Your pain is all my own, your buildings, streets and cries.
Soon I may pass away, but love will still remain,
The Iron Man standing tall, that all the world may gain.

Repeat second refrain

Delta Pace (Mississippi)

Focus was to open up employment opportunities and finding the means of structuring and training the community to be more effective.

Pace is located in the center of Bolivar County, Mississippi, 12 miles east of the Mississippi River.

It is in the Delta, an alluvial plain resulting from the deposits of the flooding of the river. This is some of the most fertile soil in the world. The major farming crops being cotton, rice and soybeans. However only 5 percent of the residents owned any farmland.



Because of the mechanization of cotton production and the minimum wage law, employment in the area decreased drastically.

Approximately 20,000 people had left Bolivar County during the past 20 years, resulting in the closing of the railroad, high school and many Pace businesses. The population had decreased to 630 with a high proportion being elders.

Inyan Wakagapi (North Dakota)

Focus was to establish structures and services currently lacking, develop a self-sufficient economic base and showcase cultural heritage.

The Dakota name Inyan Wakagapi is derived from rock markings on hills near the village and means "Place of Sacred Markings". The name Cannon Ball is generally used by residents. The community is located on Standing Rock Sioux Reservation.

Though a diverse tribal membership lives here, the community culture focuses on maintaining the unique cultural heritage of the Sioux Nation.

The Tribal Council promotes and supervises a diversity of economic, social and cultural programs including placemaking initiatives, community newsletter and a shopping center.

[2016] Inyan Wakagai has recently gained international support in its effort to shut down the gas pipeline which is projected to cross the reservation, destroying land and water resources surrounding the community.



Vogar (Canada)

Focus on establishing a commercial and industrial base by tapping existing village expertise and local natural resources.

Vogar is located 120 miles north of Winnipeg, Manitoba. It lies near the eastern narrows of Lake Manitoba and is linked to neighboring towns and Winnipeg by twenty miles of provincial highway 235 which joins main highway 6.

A Vogar local of the Manitoba Metis Federation has done much to provide self-respect among community residents. In 1972, the existing school units were brought to Vogar. In 1974, the first community well was drilled at the south end of the village. Seasonal labor has largely replaced farming as a primary source of income, leaving most of the village only partially employed.

Unemployment insurance, welfare, legal aid, housing subsidies and full provincial health insurance are available. Those employed mostly work as laborers, but there are also farmers, clerks and carpenters. Fresh water fishing, fish packing, Seneca root gathering, ice fishing, spring trapping, snake and frog collecting, cattle raising and game hunting are all sources of income. Most people in the village, however, earned under \$2,000 income per year.





Who is the ICA?

The Institute of Cultural Affairs (ICA) works to build a just and equitable society in harmony with planet earth through empowering cultural dimensions of the social process.

All of ICA's work is grounded in a set of strategies which facilitate sustainable community development by drawing upon assets and social capital in a collaborative and participatory manner.

ICA strengthens the capacities of individuals, organizations, and communities to build and implement innovative plans of action.

What We Do



ICA is a member of **ICA International**, a global network of 35 organizations that use participatory processes for community development. ICA-USA partners with its sister ICAs to facilitate the creation and implementation of programs and move forward the work of our global network. www.ica-international.org



ICA's **Technology of Participation (ToP)**® facilitation methodology harnesses the energy and wisdom of a group to build consensus and create and implement strategic plans. ICA partners with the ToP Network to provide support for our 108 top trainers and build a new generation of Certified ToP facilitators. www.top-network.org/



ICA is the organizing sponsor of **accelerate77**, a project which works to increase the role and positive impact of local community action on sustainability across Chicago. A77 aimed to **identify** current sustainability initiatives in all of Chicago's 77 community areas; **connect** them with one another to inspire new ideas and practices; and **engage** them in collaborative action and peer interchange. **Chicago Sustainability Leaders Network (CSLN)** is the current manifestation of this project. www.accelerate77.net/csln



ICA GreenRise Uptown Learning Laboratory demonstrates a creative culture for living and working within a historic eight story building on Chicago's north side. The ICA GreenRise is home to two intentional communities, the largest social service center in the Midwest, and the second largest roof-mounted solar installation in Chicago. www.ica-usa.org



UP, UP WITH UPTOWN

Tune: Hey, Look Me Over

Up, Up with Uptown, Lend me an ear.
Lots of things are happening,
Where do we go from here?
We'll leave it up to you, folks,
Fill up your cup:
People are saying we're down and out - We'll show you we are up!

And we are Up, Up in Uptown,
New buildings here galore.
Trees and flowers and birds and kids, We've sun and fun and shore:
We've gathered here from the world Around with global gifts for all.
So look up, world, hear our call.

Up, Up with Uptown, a history unique.
Community a' happening,
The urban at its peak:
We'll leave it up to you, folks,
To build the global sign:
So gather your tools and lend a hand: Resurgence! Now the time!

And we are Up, Up in Uptown,
Global gifts galore,
Black and brown and red and white
And some from distant shores.
Community is key to build the earth,
The earth belongs to all.
Those of Uptown march on tall!



ECUMENICAL
INSTITUTE

1962



FIFTH CITY
CHICAGO

1964



MOWANJUM
AUSTRALIA

1969



SOCIAL PROCESS
RESEARCH

1971



INSTITUTE OF
CULTURAL AFFAIRS

1972



THOSE WHO
CARE

1974



TOWN
MEETING

1976



INTERNATIONAL EXHIBITION
OF RURAL DEVELOPMENT

1984



TOP
NETWORK

1990's



SUSTAINABLE
COMMUNITIES

2000



GREENRISE
CHICAGO

2010's