



FALL 1991

Newsletter of  
**The Institute of  
 Cultural Affairs**  
 serving the Western U.S.

# Initiatives

Vol VII

CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

No. 4

## Midnight in Moscow: Revolution From Within

by David Dunn

*There are those moments in life when a person feels compelled to do something, for reasons which are not altogether clear at the time. Such was Denver colleague David Dunn's intuition when he announced he would like to go to the Soviet Union to attend a "family camp." With the help of friends and associates, he put together the money for the trip and went. Little did he know, he was about to be present at one of the great turning points of this century. Fresh back from "the former Soviet Union," David gives us a first hand account of recent events there and their implications for ICA.*

12:01a.m., August 21st: I was talking with a young, Russian psychologist in a deserted trolley bus which formed part of a barricade against the advance of KGB-controlled armored personnel carriers (APCs) and tanks near the Parliament building of the Russian Federation. A bonfire was burning at the back of the barricade. Just a kilometer away, thousands of Russians were gathered around the Russian "White House" to protect Boris Yeltsin and thwart the coup.

Suddenly, from Tchaikowsky street, we heard the ratta-tat-tat of machine guns. We fled the bus to a doorway fifty feet away and watched a column of APCs lumber up to the barricades. Soldiers were standing up in the APCs' turrets shouting at people on the street. In the dim street light and the dancing glow of the bonfire just visible through the bus windows, we watched the APCs repeatedly make a gesture of ramming the

busses, caving in their sides, but not appreciably moving them or making a way for an advance on the crowd.

When machine guns fired just yards away, rationality overcame fascination and we disappeared around the corner. Within minutes we were driving out of the area in the cab of a rugged old delivery truck. An hour later we sipped tea and listened for sounds of battle

from the kitchen window of my friend's mother's apartment. The early morning hours were misty and still.

I had been with a group of Americans and Russians attending a conference on *Family and Social Healing* near Moscow the week

before the coup. We returned to Moscow for a week with host families to explore the city and awoke Monday morning, August 19th, to news of a "state of emergency." We decided to continue our tour of the Kremlin but emerged to find military vehicles and troops outside in



Floral altar in memory of one of three men killed in uprisings near the Russian White House.

defensive positions. The week was a roller coaster ride of despair and elation from that moment on.

The Soviet Union may be the century's ultimate paradox. Moscow looks like a third world city. Facades are crumbling, streets are a shambles, traffic is chaotic, the telephone system is marginal at best, and drinking water is dubiously safe. Yet Russia is part of the nation which first put a satellite into space and was reputedly hell-bent on taking over the world. The Soviet Union has been collapsing in on itself for decades, but this was not the picture painted in the West.

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## Facilitation Methods Under Scrutiny

While ICA West's Facilitation Methods courses are in increasing demand, rarely do those conducting them have a chance to get together in one place and take a long, hard look at what they are teaching.

This trend was reversed on the weekend of September 7-8, when a group of ICA facilitators gathered in Phoenix to discuss the tools of their trade.

A number of key points of consensus emerged from their deliberations. Among them were:

- A change of name of current courses from FM-1 and FM-2 to *Winning Through Participation: Basic Methods of Group Facilitation* and *Winning Through Participation: Basic Strategic Planning Process*.
- Creation of printed participant workbooks and instructor's manuals, available for purchase from ICA West.
- Creation of marketing materials focused on five market niches: Human Services and Community, Education, Public and Private Sector, Native American Tribes and the Spanish-speaking Community.
- Preparation of an Advanced Facilitator Training Scheme which involves a series of graduated steps toward certification.

While all those present intend to continue working on this project, two of the participants — Marilyn Oyler of Phoenix and Beret Griffith of San Francisco — are especially keen to do this. They are incorporating their work on ICA West's facilitation and training curriculum into their Masters degree programs. Let's hear it for "integrated learning!" □

## Vision Unlimited: A Tribute To Richard Berkey

"Through Richard, I learned to love old men, the way they dream dreams, their liveliness, their turning to spirit and story many moments of their lives ..." This was how Jim Wiegel, Coordinator of the Earthwise Learning Series (ELS), talked about his friend, colleague and mentor, Richard Berkey, who died recently in Indiana.

Richard was the inspiration behind the ELS. Although he never saw the funds he was seeking for the program materialize, he set in motion the vision of what it could do. "He wanted something to use with those who teach the street children of Lima," said Wiegel. "At the same time, he also wanted a

new kind of leader in this country — 'someone you can trust.'"

But the Earthwise Learning Series was not Richard's only pioneering venture in ICA. He set up the first *Town Meeting*, in Lacey, WA, which spearheaded some 5,000 similar events across the US during the bicentennial year 1976.

On the opening night of the *Life Options 2000* program in Chicago, he called Jim Wiegel to say he wasn't coming and to read a poem he had found by Walt Whitman. As a tribute to Richard Berkey, we share a few lines from that Whitman poem:

*Great is youth, and equally great is old age ... great are  
the day and night;  
Great is wealth and great is poverty ... great is expression  
and great is silence. □*



## Government by Consensus

In a unique approach to revitalize its tribal government, the Hopi Tribe invited ICA West to conduct a strategic planning session with each of its three arms of government — the executive, the legislative and the judicial.

They then held a combined event which brought together the three plans. The result was a 21-page document which looks at cross-tribal implications of the total planning process.

Following that, the Budget and Finance Committee and the Government Operations Committee decided that nothing was going to go through their committees that wasn't in the plan. The Administration had the whole tribe embark on a massive research effort that checked all resolutions passed

since 1985, to ensure they were incorporated into the plan. In doing this, they used the plan as a blueprint for creating their 1992 Fiscal Year budget.

Because so many people participated in the creation of the plan and in the subsequent research, the Hopi Tribe now has a product that is thoroughly comprehensive and has depth.

Reflected ICA West Native American Program Coordinator Kim Epley: "The depth of this plan comes from the tribe's decision to invest its time and energy in doing the back-up work and making it into a living document. It's one of the most powerful uses of our methods I've ever seen." □

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Russia may also be the world's most poignant hard-luck story. It is certainly not true of every Russian, but there is a decided tendency to wail "woe is me" and thrust a hand in the direction of wealth. Indeed, economic comparisons are absurd: an average Russian worker's salary is 300 Rubles per month. At 30 rubles to the dollar, an American makes in one month what it would take a Russian a quarter century to earn. Average Russians don't eat out, and often, don't pay for their bus rides either. Can this economy have been a beggar masquerading as a superpower all these years?

But the real down-and-out story is that many Russians can't yet find the self-consciousness and selfhood to do more than ask for help. They have what they call "soulness", or spiritual sensitivity — a deep capacity for introspection, self-preservation, and connection with each other and the profundity of the universe. The good news is that many Russians have a great capacity for empathy and intuitive insight; the bad news is that many feel unable to affect change or to take charge of their circumstances. They have more to rebuild than social or technological infrastructure. They have to rebuild their selfhood as well. From within. One by one.

Seeing barricades being built in the streets of Moscow and thousands of Russians willing to place themselves between the tanks and their hopes for democratic evolution, I understand that the rebuilding of selfhood is irrevocably underway. The barricade may not be the only symbol required for the future, but it is a real beginning. It says to those who still live in illusion, "You may not stand in the way of history and the re-emergence of the human spirit."

While the political volcano that erupted during my brief stay in Russia left an indelible mark on my



## Prague 1992: ICA's Biennial Global Conference

If you enjoy conferences with hours of papers being delivered, you'll be bitterly disappointed. Like any ICA program, the upcoming global conference in Prague, Czechoslovakia, will be a highly participatory event.

Using the four networks which frame much of ICA's work around the world today — Development, Education, Organizational Transformation and Planetary Ecology — the conference will be an opportunity for creative interchange on a number of critical topics, including:

- \* Developing Citizens' Agendas
- \* Century 21 Global Mythology
- \* Participatory Processes
- \* Fostering a Learning Society
- \* Partnerships Toward Yr. 2000

Participant-guided workshops will be a feature of the program.

The conference will take place at the Faculty of Sports of Charles University, about 20 minutes from the heart of old Prague. Accommodations range from double occupancy rooms to low-cost dormitories. Dining room meals will be available at very moderate prices.

If you haven't already started planning to go to the event, now is the time to begin. The dates are August 30 to September 6, 1992. For further information, contact:

1992 Conference Secretariat  
ICA International  
Rue Amedee Lynen 8  
B-1030 Brussels, BELGIUM  
Phone (32-2) 219-4943  
Fax (32-2) 219-0406

psyche, so too did the event which took me to Moscow in the first place. This was the *Family Camp*, conceived and organized by Denver Psychologist Dr. Laura Dodson. Dodson, a protege of Virginia Satir's, is Director of the Institute for International Connections. She uses a change model based on her observation that people, as well as groups, go through a growth cycle that proceeds from an old, familiar status quo, to resistance to change, to a period of chaos as people begin to change, to a time of self-conscious new practice, and finally to the development of a new status quo.

This year's Family Camp was the second in which Americans and Russians had met to build a learn-

ing community based on this change model and directed at personal and professional development. The total group included psychotherapists, psychologists, social workers, counselors, management consultants, businessmen, engineers, teachers, economists, an attorney and a writer. Nine American and twenty Russian children participated in the week, for a total of 93 Russians and 38 Americans.

Each day of the camp included a morning community-building session with the whole group during which first children and then adults shared personal affirmations of each other, concerns and proposals for conducting the camp, and necessary information. The

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*Developing leadership is a critical and challenging task. It can never start too soon. Each summer, ICA West, in collaboration with others, organizes a series of programs for children and youth, which emphasize the individual and group skills needed to function effectively in today's society. We report on this year's three events.*

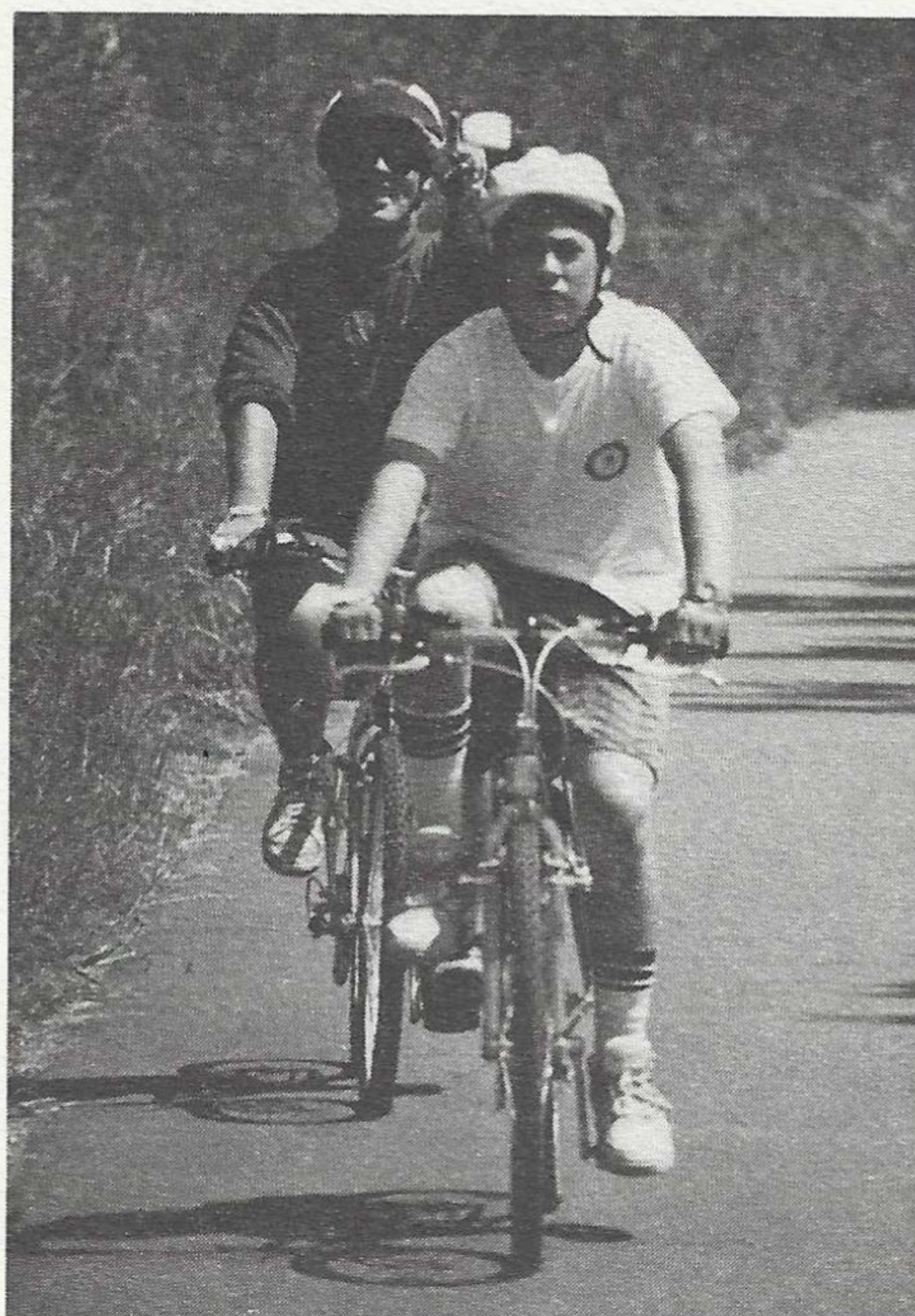
## Life On The Road: Riding With The Tour de Cultures by John Burbidge

While cycling buffs had their attention focused on the Tour de France, another cycling adventure was taking place in the Pacific Northwest. It included a 7-day trek around the undulating shores of Puget Sound.

Now in its second year, the Tour de Cultures is a 3-week program for 8th, 9th and 10th graders. Three of the participants had taken part in ICA's Rite of Passage program in previous years. One of those, Ellie Roper-Ater from Gooding, Idaho, commented: "This had a better feel to it and we weren't so busy. The Rite of Passage was like folklore. This was more based in reality."

But reality can have its difficult moments. On the first day out, the mercury rose to an all-time Seattle high of 99 degrees. To prepare for the trek, the youth spent the first ten days building their stamina with short rides. Every member of the team set personal goals. "A few months ago, I wouldn't have pictured myself doing this," said Tim Anderson, of Toronto. "But I'm in shape now and I feel great."

While cycling was a major part of the trip, it wasn't the whole story. The Tour de Cultures is also a multicultural immersion experience. A highlight of the program for many participants was the Ur Images course, an introduction to the



Cyclists Ari Bay of Toronto, Canada, front, and Adam Parker of Issaquah, WA behind.

unique gifts of each of the world's major ethnic groups. In addition to visiting cultural sites and preparing meals from around the world, the youth talked with representatives of different cultural traditions.

As well as focusing on developing individual skills, the program also requires participants to spend time serving others. They spent a day assisting with food preparation at Seattle's Union Gospel Mission and another day helping clean up a nature reserve.

Reflecting on their experience, many participants found it strengthened their self-confidence. But most commented on the strong sense of acceptance everyone experienced in the midst of being a very diverse, and often moody team of unpredictable teenagers.

For Maliea Grabinski, of Redmond, WA, this was a welcome change. "We were all very different, but we were accepted as we were. Most of my school friends think they're above everybody else," she said. □

## From Child To Youth: A Rite of Passage Journey by John Burbidge

*"I'm a lot more self-assured. I can do things now I didn't believe I could before. I can hike twelve miles in a day and make my own fire. But most of all, I'm a lot less pushy than I used to be. I've learned to listen and let other people have their say."*

This was how 13 year-old Darcy Ottey, of Seattle, summed up her experience in ICA's Rite of Passage program. Darcy was one of nine children and four adults who participated in this three-week journey, marking the transition from child to youth. Now in its

23rd year, the Rite of Passage program is based on Joseph Campbell's The Hero/Heroine's Journey. It melds together Native American traditions, a ropes course, hiking, camping, and opportunities for group and individual reflection.

During the first half of the program, children are "cared for" by the adults but in the remainder of their time together, the tables are turned. Said Joshua Craver, of Arlington, VA: "I didn't expect the responsibilities that were put on

our shoulders. But I really appreciated it because it's showed us what we're going to have to do later in life."

The turning point of the three weeks was the 24-hour solo vigil. During this time, participants went without food and sleep, tended their fires and wrote in their journals. The most powerful part of the vigil was the ritual burning of each child's death mask, and the painting of their new masks, symbolizing the person they are becoming.



ICA staff member Stan Crow preparing Tracy Speicher's face mask

*Continued from previous page*

For staff member Louise Locke, this was what the program was all about. "The staff took the place of the significant adults in the children's life. They gently told us

good-bye. We weren't permanently gone but from now on there will be a different relationship between us."

A precursor to the vigil was the sweatlodge, a Native American cleansing and purification ritual. Guide Walt Hoesel prepared the group with story telling, prayers and sharing about the medicine wheel, astrology and animal totems. Counselor Frank Helseth described this as the cornerstone of the whole program.

Two powerful events brought closure on the journey. One was

the making of a video to rehearse and celebrate the completion of the Rite of Passage. The other was the Council of Elders, where each youth came before the staff and reflected on the experience.

Among many profound comments made, one was frequently repeated. It was the capacity of this motley bunch of young people to rapidly become a cohesive group in which everyone was respected. As Micah Packard, of Chicago, explained: "We were a weird lot. But we could live together for a long period of time."

At a stage in their life when differences can be lethal, this ability to embrace diversity is a tremendous gift to these young people. □

## Ranching In A Wilderness Setting by Barbara Wilson

*Nestled in magnificent mountain scenery, not far from Taos, New Mexico, is the Sangre de Cristo Youth Ranch — the creation of John ("Bud") and Barbara Wilson. For seven years, they have hosted children from around the world in a rare experience which "combines ranching skills with living together in harmony with nature in a wilderness setting." Barbara reports on this year's happening.*

The group of twenty 10-12 year olds who joined us this summer came from as far away as England and as close as walking distance from our place. Activities blended a good mix of work and play. In the mornings, work crews helped complete the construction of three bunk houses, while others had a taste of farm life, loading hay bales, working with horses and irrigating fields.

Afternoons were more relaxed, with swimming, games, crafts, hikes and nature walks. The Sangre de Cristo "Olympics" didn't create any world records but it did manage to drench a few people in the "water balloon toss."

High on the list of accomplishments was the 3-day pack trip to the top of Mount Lobo. Every camper made the trip and more remarkably, the group stayed together! Other memorable moments were a hike down into the Rio Grande canyon, participation in the annual Taos Indian Pow-Wow and a visit to the Bandelier cliff dwellings.

Our enthusiastic and talented staff kept things running smoothly. They included Shakuntala Jadhav, from ICA:India and Ke Xia from China. Said Shakuntala: "The camp was a tremendous experience. It encourages independence, self-confidence and understanding of other cultures. I would like to do something similar in India when I return."

Evening campfires were both lively and reflective. They included dramatic talent shows as well as story telling, discussions of events and sharing of problems. Barry Lopez's "Owl and Weazel" proved a valuable companion, as the adventures and



Young campers climbing "The Monkey Tree" at the Sangre de Cristo Youth Ranch, New Mexico.

ordeals of its characters seemed uncannily appropriate for our situation. Summing up his experience, Robert Shankland of Fairfax, VA, remarked: "Sangre de Cristo was more than just a camp. It was a training experience too — a good mix of fun and hard work." □

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morning concluded with a demonstration of a technique from psychotherapeutic practice relevant to personal and group communication and emotional health and wholeness. Dr. Dodson was the principal resource for these morning sessions.

The afternoons were designed as a "Free University." Any participant who wished was given time to conduct a workshop, lead a seminar, or guide a discussion on a topic of interest. Sessions included Russian Spirituality, The Meyers Briggs Personality Indicator, The New Czechoslovakia, and ICA's Basic Discussion and Workshop Process Models. Fifteen Russians who attended this latter session which I led, were enthusiastic about these two foundational ICA methods.

The evening was given to celebrative activities and informal time for visiting and getting acquainted. Thursday was a discontinuous day with children taking adult roles and adults playing with the children.

The week was full of stunning moments and times of frustration. I was deeply affirmed by an atmosphere which invited me to write and read poetry. Russians love poetry and are eager to share their own. I spent an evening listening to a Russian friend sing popular songs as several of us sipped tea. The atmosphere was charged with pathos and rapport. He was amazed to hear me describe the emotional content of what he sang. He was a wonderful singer, and, I suspect, a very gifted management consultant.

I made several good friends whom I hope to visit in the future and with

whom I expect to correspond for many years to come. I was overwhelmed, as most Americans are, by the generosity of Russian friends and their personal interest in sharing. Many people gave symbolic gifts after just the week of the Family Camp. At least three children gave me gifts on the strength of having played together. It was touching.

Implications for the ICA? We can give ourselves high marks for our ability to design and conduct multicultural conferences.

But we could add to our repertoire the ability to intimately connect

people which I saw Dr. Laura Dodson do in

M o s c o w . Time was allotted for both personal affirmations and problem solving.

ICA's gift is productive process; Dr. Dodson's gift is healing process. The combination of the two would be very powerful indeed.

It's time to find our way into Russia. There are a thousand ambiguities about such a proclamation, but it's a good bet there will not be a better time during the next generation. Without additional eyes, ears and brains, the builders of the new nations emerging from the Soviet sphere will be myopic and hard of hearing in relation to learning from other societies across the globe.

Russians working for the development of education, social services, businesses or governmental structures need partners from many other nations to work at their sides, asking questions and giving feedback. Institutions in every sector of society are at a loss as to how to make comprehensive, strategic plans. As programs are privatized

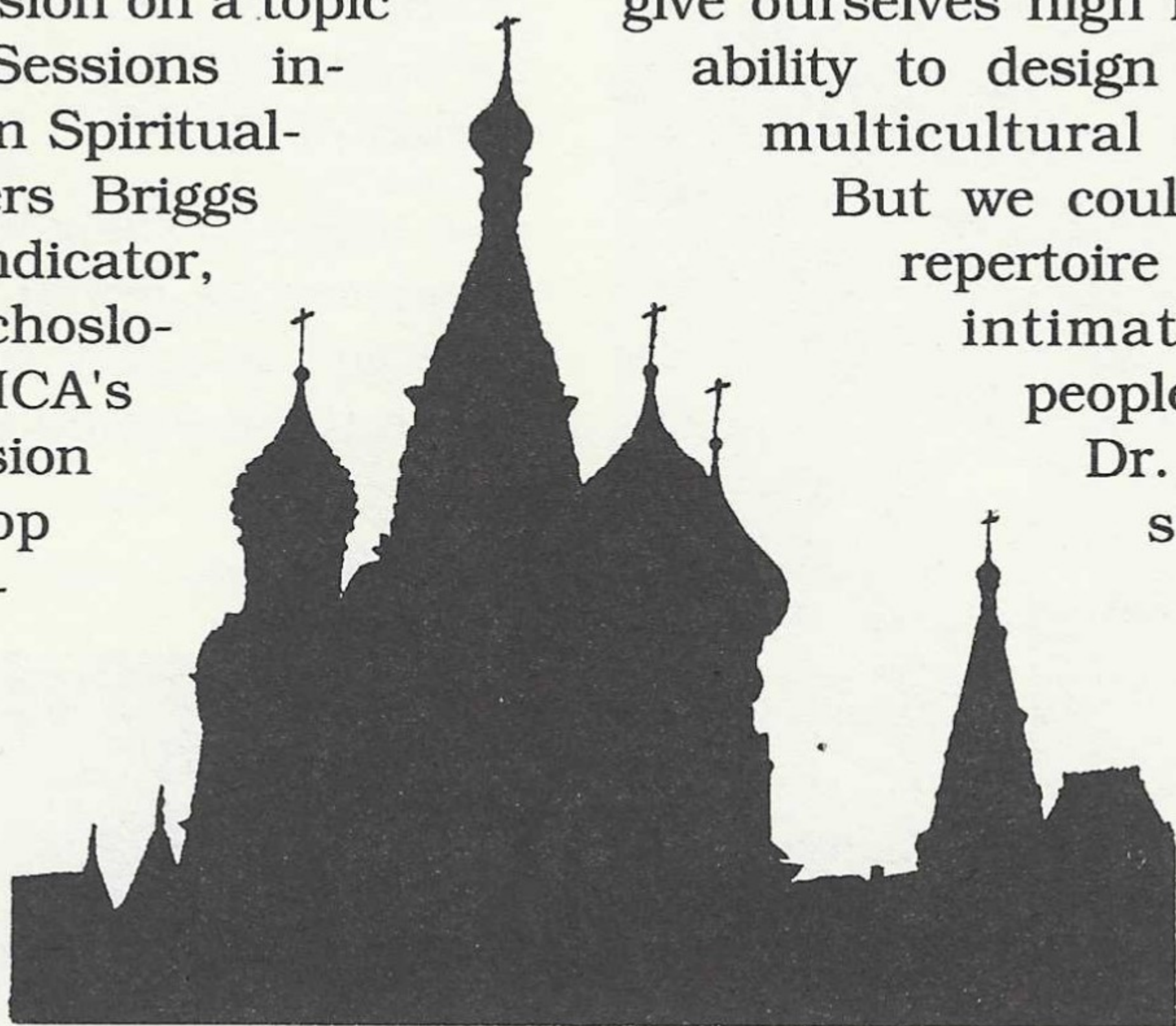
and as salaries become dependent on production of real goods and services, managers and workers will increasingly need tools for participation. As political institutions at all levels of society evolve, methods for consensus making will be essential.

At a deeper level, the greatest challenge facing people under the pall of Communism is to reinvest their symbols with powerful, trustworthy content. Communist symbols have been patently deceptive. Capitalist symbols are perhaps more honest, but they are arguably dangerous for the world environment and for personal and social health. And Judaic-Christian symbols have probably not yet been touched by the 20th century's theological revolutions. People need a mythology that gives meaning to their chaotic life experience within a credible context of creating their own history, not of adopting someone else's or of escaping history.

To the extent that this analysis is accurate and to the point, there is an important future for "cultural affairs" in the former Soviet world, i.e. activities which empower people by helping them rediscover their own most important memories, gifts, and capacities.

The ICA International Conference in Prague in September, 1992, gives us a pivotal point around which to develop plans of action. A number of colleagues have contacts in various parts of the Soviet world. It's time to see whom we know and invite them to Prague. □

*David Dunn is a Denver-based poet, writer and facilitator who has lived and worked in Egypt, India and Australia. A booklet of reflections on his trip to "the former Soviet Union," **Poems For Russians**, is available for \$5. For copies, call David on (303) 534-8742.*



"Teaching is the most important social work there is," says Sister Gertrude Foley S.C. Having taught at elementary, high school and college levels, she is well qualified to make such a claim. Sister Gertrude is Dean of the School of Ministry for the Diocese of Phoenix and Arizona Regional Director for the Seton Sisters of Charity. She is also a member of ICA West.

"The night before my first day at school, I was so excited I couldn't sleep. I've never lost that excitement about learning and being in new situations." The truth of this statement by Gertrude Foley is evident whenever you meet her.

A high-energy, deeply caring person, Gertrude was the eldest of six girls in her family. Responsibility and leadership were always part of her life. In high school, she admits to being on the debating team, writing for the newspaper, participating in plays and recitals, having a job after school, helping at home and teaching religion!

When she entered the Sisters of Charity in 1950, the reforms of Vatican II were still a way off. But

when "renewal" began to take root in religious institutions, Gertrude was ready for it. "The greatest challenge to religious life in our time," she declared, "is overcoming the dualism that separates 'spiritual life' from 'the world'."

Indeed, the work of renewal within religious communities has become a major focus of Gertrude's life. She is concerned about designing organizational structures "which mirror the open system nature of the universe."

Her contact with ICA began in 1967 when she attended a Religious Studies seminar. While studying theology at Fordham University, she participated in a number of Institute programs.

Always fascinated by the vision of ICA, Gertrude acknowledges that "I have never spent time among you that I haven't come away with a new idea, a new question, a new approach or just the refreshment of being among terrific people."



The uniqueness of ICA, according to Gertrude, is its capacity for struggling with important questions, even at the risk of its own life. "That," she believes, "is profoundly religious behavior." □



**ICA WEST — A member-driven organization**

**Membership in ICA West brings:**

- The quarterly newsletter, *Initiatives*, with reports on ICA activities locally and abroad, liftout pages for your files, and more
- Discounts on ICA programs and publications
- Linkages to a vast network of people and organizations around the world, committed to serving the needs of the planet

**Members have opportunities to:**

- Assist with marketing and facilitating ICA West programs and publications
- Contribute financially and in other ways to the work of the ICA
- Shape the future directions of the organization and help design new programs, such as the Earthwise Learning Series

Member fees provide general support of ICA West activities. Other contributions can be designated for particular programs. Current funding needs include the Native American program, the Earthwise Learning Series, Rites of Passage Trips and development projects in Latin America. Donations to the Institute are tax deductible.

**MEMBERSHIP APPLICATION FORM**

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ICA West, 4220 North 25<sup>th</sup> Street, Phoenix, AZ 85016.

## Upcoming Events

Oct 7 - 8	Facilitation Methods One	New Orleans
Oct 8 - 9	Facilitation Methods One	San Diego
Oct 10 - 11	Facilitation Methods One	Phoenix
Oct 17 - 18	Facilitation Methods Two	Oakland
Oct 18 - 20	Making Sense of the World	New Orleans
Nov 4 - 5	Facilitation Methods Two	New Orleans
Nov 5 - 6	Facilitation Methods One	Phoenix
Nov 7 - 8	Facilitation Methods One	Yakima, WA
Nov 8 - 9	Facilitation Methods One	San Diego
Nov 8 - 10	A New Image of Learning	New Orleans
Dec 4 - 5	Facilitation Methods Two	Phoenix
Dec 5 - 6	Facilitation Methods Two	Yakima, WA
Dec 11 - 12	Facilitation Methods Two	San Diego
Dec 12 - 13	Facilitation Methods One	Seattle

### Members' Meeting 1992

If you weren't fortunate enough to be present at last year's ICA West Members' Meeting in Phoenix, make sure you don't miss out on the next one! Dates are January 24 - 26, 1992. Mark them on your calendar now! Final details will be announced in a special member mailing soon.

## The ICA

The Institute of Cultural Affairs (ICA) is a private, not-for-profit organization concerned with the human factor in community and organization development. Its global network spans 31 countries, with an international secretariat in Brussels, Belgium. ICA programs build motivated and sustained leadership. Its methods are highly participatory and honor the cultural traditions of those involved. They include strategic planning, problem solving, consensus-based decision making and team building.

*Initiatives* is a quarterly publication of the ICA serving the western United States. Editor/Publisher: John Burbidge.

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