



**The Institute
of Cultural Affairs
1979**

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The Institute of Cultural Affairs is a research, training and demonstration group concerned with the human factor in world development. Private and voluntary in nature, the ICA has offices in 32 nations and operates as a not-for-profit, intraglobal organization.

For the past 25 years, the Institute has worked to design and demonstrate practical methods for comprehensive community renewal. The ICA provides methods and planning processes which enable people to implement creative socioeconomic change in their own communities and institutions. Its programs support the growth of local self-sufficiency, self-reliance and self-confidence.



*“I would therefore put to you
what I would call a modest hope.
It is possible that in the latest age of
turbulence and disaster, our science and our
wisdom are coming together and our faith and our reality
are beginning to coincide.”*

—Barbara Ward



The president's message: hope takes root.

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The Institute's International Training Center, a gift of the Kemper Insurance Company in 1972, is located in Chicago.

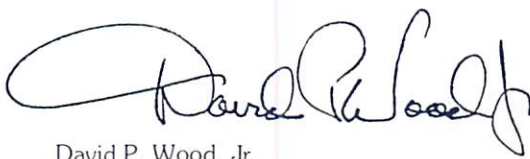
For ten years, the earthrise has bathed us in consciousness of both the wholeness and fragility of our planet. In the midst of unstable economies, social upheavals and political unrest, our past decade has witnessed a new creative caring for planet earth, a new sense of common humanity with all its parts, a recognition that a person's destiny cannot be separated from that of our planet.

The sociological trends of this transitional decade have become apparent at the grass roots level. The ICA has become aware of profound hope taking root in villages, towns and neighborhoods across the world where local residents are seeing the need and possibility of shaping their own communities. In 1979, we were privileged to participate with local people in this rebirth of hope. In the words of one community resident, "ICA didn't do anything; they just woke us up." People who "woke up" to the possibilities of transforming their particular community found that they weren't alone in their concern. Joining forces with their neighbors, they worked on new health care structures, educational experiments, appropriate technology, irrigation, sanitation issues — hundreds of mundane matters basic to the well-being of their communities.

Many of the communities we have worked with are extending their vision beyond themselves to other communities. The first challenge for the ICA in the '80s is that of creating models to facilitate and intensify such extensions. A second challenge is to provide training methods which will equip emerging local leadership to coordinate human development expansion. The third challenge is to present increased and varied opportunities for society's public and private sectors to support the efforts of local people doing their own development.

Our role in a community is frequently one of serving as catalysts of possibility in working with townspeople and villagers to find opportunities where they can cooperate with individuals and groups who have the resources to help them. Although the ICA operates independently of any governmental authority or special private interest, we do rely on the cooperation and support of public and private sectors, local citizens and religious bodies. Governments cited several project communities as demonstrations in 1979. We received a number of letters from mayors and other government officials indicating excitement about changes occurring in their communities. The relevance of our methods was recognized by corporations and government agencies who sponsored LENS seminars and Community Forums for their employees. In the United States, contributions from religious groups doubled in 1979.

Our financial supporters, volunteer consultants, program advisors and public advocates have stepped forward in concert with local people in communities all over the globe. The stories on the next few pages reflect the results of this combined effort. They illustrate how people overcame frustrations and conquered disappointments to celebrate victories — both small and large. This report is dedicated to the many whose care for planet earth has breathed new life into their local situation — where a new hope for humanness has taken root.



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In 1979, the ICA celebrated 25 years of service.

"The Institute of Cultural Affairs is a perfect vehicle for use by business in discharging its community responsibility. I feel deeply that the principal justification for individual existence on earth is to make each place we have been a little better for our having been there. As a businessman, I am clear that the support of the ICA is a sure means of accomplishing that end. It is wonderful to be associated with this group."

—Allen P. Stults,
Chairman of the
Executive Committee,
American National
Bank & Trust
Company

[On the occasion of the 25th anniversary celebration of the Institute, July, 1979]

The Institute of Cultural Affairs is a global service organization whose purpose is to motivate cooperative action for social involvement within local communities.

The Institute's approach to human development is based on the conviction that hope takes root where people effectively participate in directing the course of their own future and that of their family, their work place and their community. ICA programs seek to address the underlying causes of social problems and allow people to see that they can take charge of their own lives. ICA methods help people realize that they can be instrumental in bringing about positive social and economic change in their neighborhood or situation.

The ICA originally operated as a program division of the Ecumenical Institute, a research and training center founded in Evanston, Illinois in 1954 to serve churches everywhere. In the mid-'60s, The Ecumenical Institute began conducting urban research in a Chicago west side neighborhood. This location, referred to as *Fifth City* became a pilot program for socioeconomic development, the results of which were later shared with local communities around the world.

By 1973, the Ecumenical Institute's work had broadened significantly. Requests for assistance from developing communities in other parts of the world created a demand to develop community reformulation models which could be adapted to any local situation in any culture. This direction led to the decision to distinguish between the Ecumenical Institute's services to religious groups and those available to secular organizations.

The Institute of Cultural Affairs was thus incorporated in 1973 as a separate entity to work directly with corporations, government agencies and local community groups. The Ecumenical Institute continues to offer weekend seminars in imaginal education and religious studies, the eight-week Global Academy, and the three-week International Training Institute for clergy and lay people around the world.

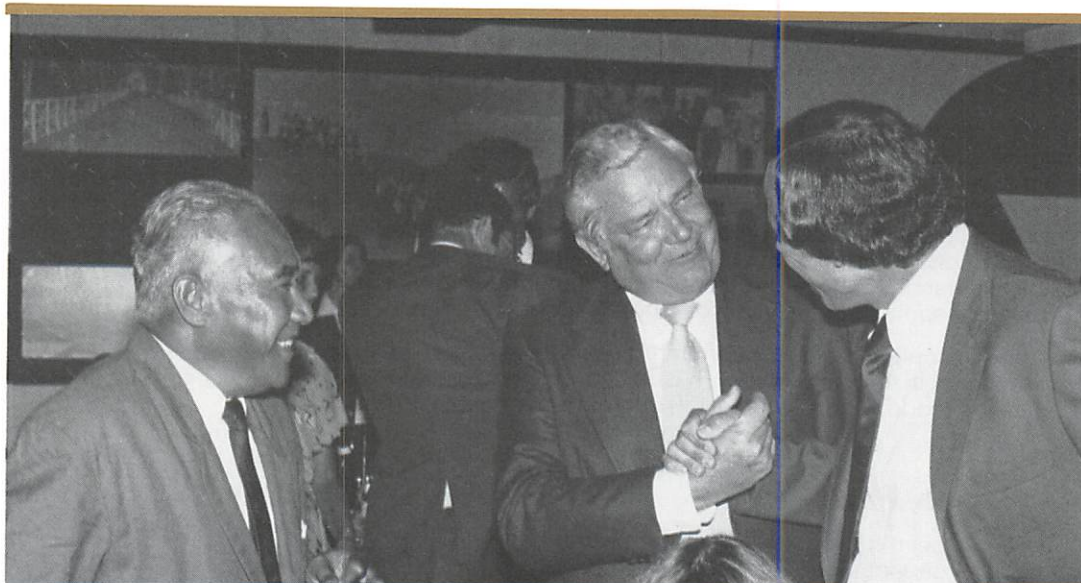
The ICA holds programs in over 40 nations with offices in 107 locations. It offers a wide range of programs in practical methods and assists human development projects in local communities to serve as practical examples of citizen participation.

The Institute's work is directed through four major divisions. **Operations** schedules and monitors all programs in the field and coordinates information exchange and communications. **Research** analyzes and evaluates program results and experiments with new models and methods of motivation, planning and problem solving. **Development** is responsible for fund raising, volunteer enlistment and government support. **Management** handles fiscal services, property, business procedures, legal matters and publishing. These four divisions are located in five centers: Brussels, Bombay, Kuala Lumpur, Hong Kong and Chicago.

In 1979, 40% of ICA's full-time international volunteer staff were from the United States. Program efforts were supported and strengthened by a worldwide group of part-time volunteers who participated in policymaking as well as in program planning, design, execution and evaluation.

The Order Ecumenical, formally incorporated in 1973, staffs programs of both The Ecumenical Institute and The Institute of Cultural Affairs. Order Ecumenical families represent a variety of religious, social and ethnic backgrounds. The Order Ecumenical does not solicit contributions for its own use. Members support themselves by pooling taxed income earned through employment in a variety of jobs and professions.

For further information about The Institute of Cultural Affairs, The Ecumenical Institute, or The Order Ecumenical, write or phone the Public Communications Office, The Institute of Cultural Affairs, 4750 North Sheridan Road, Chicago, Illinois, 60640 (312)769-6363.



Old friends greet each other after the roll call of 24 nations at ICA's 25th anniversary celebration in July. Ofoia Fisui (left), a chief orator from Salani, Western Samoa, talks with board members Martin Pesek from Chicago (center) and Tom Whitsett, Oklahoma City.

"ICA is absolutely on the right track. The development of individuals and communities of any size is really the key to human activities and to the energization of societies, nations and communities within nations."

— Ralph A. Dungan,
Executive Director,
Inter-American
Development Bank

[On the occasion of the
25th anniversary cele-
bration of the
Institute, July, 1979]



George Sisler (center), who was instrumental in getting the Institute started 25 years ago when he was president of the Church Federation of Greater Chicago, looks on as ICA staff greet Mrs. Lloyd Lewis from New York.

Townspeople share, plan and decide their future in Community Forum.

A Community Forum is a carefully planned and orchestrated event with a succession of steps which draw out everybody's participation.

Vision
Workshop

Song, Story,
Symbol

Challenges
Workshop

Proposals
Workshop

Plenary

WHAT MAKES COMMUNITY FORUM DIFFERENT?

People attend meetings every day. What makes an ICA Community Forum — or Town Meeting — different from just another meeting is *method* rather than agenda. In Town Meeting, people come to see the potential of their own community. They find that the workshop methods draw them into sharing insights, concerns and suggestions with one another and discover that everybody's ideas become part of the group's final proposals for community action. Town Meeting methods allow participants to combine all viewpoints into practical solutions to local problems which they themselves can make work. Community Forums are sponsored locally; workshop leaders are often local residents trained by the ICA.

Since the inception of the Community Forum program in 1975, its effectiveness in encouraging citizen participation has been demonstrated in more than 9,000 communities around the world. There were 4,130 such forums held in 1979.

And People Said. . .

"There has been more going on in the past six months on Campbell Avenue than there has been in the past 10 years."

—Margaret Peters,
Hamilton, Ohio

"You have shared methods with us that are helpful in creating urban community."

—David P. VerNooy,
Greenwich Village, New York City

"The Institute did a great job of providing a format that allowed 800 people to all express their ideas in non-intimidating circumstances and to feel a part of the entire process."

—Frank Reynolds,
Sudbury, Ontario, Canada

"We leaders are most happy of all because this meeting has assisted us in our call for the unity of the villages."

—M. S. Mzambai,
Emwiru, Kenya

"What I have wanted to see all my life I now see in action."

—Laland Prasad,
Bihar, India



The team assigned to create a story, song and symbol for its neighborhood presents its work at the close of a Cincinnati Town Meeting.



Everybody gets involved in writing their community's challenges at this Colorado Town Meeting.

In communities around the world, hope has taken root.

A product of ICA's work with local residents, Community Forum was held in 1979 in large towns and small, in rural villages and urban neighborhoods from San Francisco to Paris, from Tokyo to Melbourne, from Rio to Nairobi. Around the world, workshop leaders were trained and methods introduced to local people seeking to improve their communities.

In India, hundreds of people in villages around Calcutta had the opportunity to join in Community Forums. After residents worked together on their practical proposals, they found themselves saying, "We can do this." When one youth asked, "Who is going to work on these things?" a woman who had not spoken before responded, "We will do it ourselves."

From Columbus, New Mexico, Councilman Pat Seltzer wrote, "Our Town Meetings served to instill a greater community pride and sense of purpose in discovering and overcoming the problems facing us. They gave us more hope for the future."



Common concern is reflected in the faces of two generations at a Guatemalan Village Forum.

THE NEW SOUTH

Town Meetings generated excitement all over Mississippi.

Of the 1,600 Town Meetings held across the North American continent in 1979, many were in towns related geographically. In Mississippi, Town Meeting began in 1976 as part of the U.S. bicentennial celebration. "Now they have spread to the whole state," wrote former governor Cliff Finch in the *Mississippi is Leading the Way* report. "The results have been outstanding. Two hundred Mississippi communities of all sizes, types and locations have held Town Meetings involving 8,526 citizens. More than that, I have seen the excitement these events have generated, and I have heard about the many activities that have occurred following.

"The community spirit and sense of commitment that I saw when I attended the North Bay Area Town Meeting in D'Iberville — when added to the same spirit and commitment in 199 other communities — clearly indicate that the people of Mississippi are ready and willing to give anything that is required to make the future world a better world."

Okolona changes its image. Okolona, Mississippi made national headlines in 1978 because of an overt instance of racial confrontation. A Town Meeting in April of '79 brought together a representative cross section of the town's 3,000 residents who organized a biracial committee to plan monthly community events. Of the many events held — including a monthly flea market — the most memorable was the staging of Okolona Appreciation Day to honor past residents who had achieved fame in athletics, journalism and other fields of work.

Okolona's headlines are far different today than in 1978, and they frequently show up in the town's local newspaper.

Gattman reaps a harvest.

Gattman, Mississippi, a town of 175, citizens found that the Town Meeting spurred them on to effective cooperative action. Some of the local people decided to renovate an abandoned schoolhouse for a community center. The mayor said there wasn't any money to help refurbish the schoolhouse but that the town could donate an acre of land to the cause. The citizens mulled this over for awhile and then decided to raise a crop of cucumbers on the plot of land. The \$1,300 netted from the cucumber harvest paid for the materials to convert the old schoolhouse into a fine meeting place.



Mississippi

"Government alone cannot solve the problems we face. Genuine citizen action must become the dominant method of helping people. The Town Meeting program shows people that they are in the driver's seat, that they can participate effectively in the decision making process.

"It has been an exciting experience in Mississippi. It has begun to provide hope for those who were hopeless. It has begun to heal the alienation and isolation which have existed for so long in our state. Town Meetings have really provided an opportunity for the power and spirit of Mississippians to be released."

—Ruth Wilson, Director, Mississippi Governor's Office of Voluntary Citizen Participation

After Community Forum, people work side by side to revitalize their towns.

Mahit Toplantisi
Foro Comunitario

TOWN
MEETING

Tnuji man All Ailingakein

地域懇談会

Cymanafa Fro

Village Meeting Africa

社區大會

COMMUNITY
MEETING

Reunione Cittadine

Forum Communautaire

أجتماع القرية

Community Forum Samoa

Village Forum Zambia

Dorpsdag

지역사회공동개발회의

Forum Comunitário Brasil

Gemeinde Treffen

Ugnayan

Majlis Telangga Malaysia

Pertemuan Masyarakat

ग्रामसभा

Buurtadag Nederland

BEYOND TOWN MEETING

Whether Community Forums have a long-lasting impact

on participants and the towns they live in only becomes apparent some time *after* the event. Did people follow up on the proposals they wrote? Are there any noticeable changes in the life of the community or its residents? In 1979, many towns and villages from around the world talked to their local ICA offices about their accomplishments since Town Meeting. Here are just a few of the stories.

"We are one village." Kuh Du E Ri, an isolated mountain village northeast of Seoul, Korea, has become a demonstration of comprehensive human development. Community Forum played a major role in the turnaround of this village. A visitor wrote, "There we were, sitting in front of the new village store next to the new barbershop and preschool. As we looked across at the museum next to the new village hall, Mr. Yin pulled up a chair to join us. I asked him what had happened to unite the people when this had never been possible before. After a long pause he said, 'In 1977 we had our Community Forum here and saw the need to work together. Then we sent ten people from all over the village to the Human Development Training School in Jeju Do. That was the big start. We still have our difficulties, but now we are one village.'"

"What will Phillippsville do next?"

In March of 1979, 40 of the 120 residents of Phillippsville, Ontario attended a Community Forum. They discussed their town's history and the fact that the cheese factory had closed, the school had moved and the churches were seldom used. Some months later, resident Mrs. Judith Clow had much to report. A youth group had been formed, new playground and tennis courts built and equipped, and the church grounds landscaped by community work parties. The Women's Institute had converted the old school into an active community meeting place. "There continues to be a fresh feeling in Phillippsville, a sense of pulling together," Mrs. Clow said. "It's easier to talk with people. Before, we could only talk about the weather. Now we ask each other, 'What shall we do next?'"

By 1978, at least one Community Forum had been held in every county in the United States. In 1979, hundreds of reports witnessed to the sustained responsiveness and responsibility of local people toward their own communities.

There's a new pride in Highmore, South Dakota. "Committees formed after last year's Town Meeting are still active and are responsible for a Main Street facelift. There is pride in 'Our Town' and awakened interest of young people in the possibilities for a good life in one of the pioneer communities of the Dakota prairies."

—Frances McKelvey

... and a new vision in Irrigon, Oregon: "When citizens decided on a new vision for growth of their town, they annexed another 100 acres, gained broad support for the sewer bond, purchased and cleaned up a strip of disused railway property, put up street signs, numbered houses and published a local phone directory."

—Jack Baisden



After an Atlanta Town Meeting, the new community symbol splashed on a once drab wall symbolizes the residents' new hope for their neighborhood.

COMMUNITIES WORK TOGETHER

Among towns and neighborhoods, a new cooperation is taking root. In Louisiana, for example, four unincorporated communities — Grant, Mittie, Blackjack and Soapstone — held separate Town Meetings early in 1979. Representatives from all four towns then planned and attended a district assembly where they shared their hopes and dreams for the future. They decided to implement several major programs on a district-wide basis.



Participants at a district assembly in Tulare County, California list 80 improvements their six towns made since their Town Meetings.

Six towns share accomplishments in Tulare County, California.

At one time, the six little communities of Goshen, Tipton, Pixley, Earlimart, Alpaugh and Richgrove found themselves hampered by such issues as inadequate funding, disorganized planning, sporadic leadership and insufficient training for directing any community projects which did spring up. They decided to participate in the Town Meeting program, and Richgrove even went a step further to become a demonstration of human development.

These towns were so excited by the results of their cooperative action that they sent representatives to a district assembly where accomplishments listed included • new retail businesses • emergency vehicle for an expanded volunteer fire department • community planning meetings and celebrations • expanded health clinic • a communications network among the six towns • senior citizens' programs • extended water and drainage systems. Newly formed town councils are now providing recognized leadership for these unincorporated communities.

"A great place to live." Martin Acres in South Boulder, Colorado was in a situation familiar to many urban neighborhoods. Citizens there found themselves unhappy about the direction the neighborhood was taking, as evidenced by litter in the streets, noise, decreased property values and poor participation in community affairs. A core of people decided to take action. Residents organized the neighborhood into four areas and held a Town Meeting in each. In a grand finale meeting of all four neighborhoods, proposals were shared and program activities jointly planned.

Later, at the neighborhood association's annual meeting, task force groups were assigned as standing committees of the association to implement various proposals from the Town Meetings. The Block Organization Task Force established area chairmen for each of the four areas with a captain for each block. The Community Beautification Task Force organized a **Month of May** clean-up campaign and improved a neighborhood park. The Code and Zoning Enforcement Group started a complaints committee. The Positive Image Task Force initiated a bimonthly newspaper and distributed bumper stickers bearing the slogan created at the grand finale meeting, "Martin Acres: A Great Place to Live!"

"The town councils have built credibility with the Board of Supervisors through their consistent representation of their whole communities and their significant voluntary work on behalf of their own towns and the entire county."

—Don Hillman,
Supervisor,
Tulare County,
California

Kids in Boulder, Colorado can look forward to years of fun in this park fixed up by the Community Beautification Task Force.



Special Forums and seminars equip groups to deal with challenging issues.

"I believe the Commission looks back on the Forum as a peak experience and had used some of the energy generated in concrete action. We are trying to learn how to stick to a timeline and are feeling the satisfaction of achievement of some goals."

—Joyce Rodda
North Dakota
Commission on the
Status of Women

SPECIAL FORUMS

Community groups and organizations have long sought ways to deal with important issues in group settings. In 1979, the Institute designed and offered a variety of forums to such groups. Settings ranged from village schoolrooms and state prisons to industrial board rooms and a governor's mansion. Participants worked on resolving practical issues for their particular group. Student-teacher relationships, managerial skills transfer, nutrition, employment and other concerns were addressed.



Youth Forums open up new ways for young people to care for their school, neighborhood, nation and world.

Community Youth Forum is a one-day event which invites young people to rethink their present and future in a fresh way. It poses the question of youth's role in society and shows participants how to build practical plans for responding to the needs of their community or school. Through CYF, youth develop leadership skills which build confidence in meeting the challenges facing their generation.

During 1979, a total of 264 CYFs were held, 127 of which occurred in the United States. Participants displayed interest in performing practical service beyond their own neighborhood. An Indianapolis CYF, for example, resulted in a project to send inner city youth to work in a Jamaican village.

The future challenge lies in using CYF to allow business and education to cooperatively support innovative leadership training for today's young people.

Special Issues Forums focus on the particular interest of any group seeking ways to plan and act more effectively. The Economic Community Forum, for example, is offered to a cross section of business and community leaders interested in revitalizing the economy of a defined geographical area.

In Brockton, Massachusetts, 382 teachers and administrators participated in a day-long Faculty Congress. Faculty trained for the event led workshops where proposals were created for the future direction of the 6,000 student Brockton High School. Other forums have dealt with health care, refugee resettlement, energy conservation, small farming and crime prevention.

Global Women's Forum is a one-day program which gives women a way to put their care into action. In both developed and developing nations, GWF brings together women of varied backgrounds to discuss major issues of society and to reevaluate their personal priorities in light of changing roles and responsibilities within family, profession and community.

One-third of the 216 GWFs in 1979 were offered in the United States. A significant number were held in university locations where they sparked dialogue among students, faculty, administrative personnel and community leaders.



During a Global Women's Forum, women from diverse backgrounds and interests find common ground for dialogue about shared concerns.



Salespeople from Seibu Department Store in Tokyo participate in one of the store's 50 Special Issues Forums which involved 2,500 employees in problem solving.

LEADERSHIP EFFECTIVENESS AND NEW STRATEGIES

The LENS seminar for corporations, agencies and other organizations offers a method for effective planning and problem solving which can produce visible results in the first 90 days of implementation. LENS demonstrates methods of strategic planning, problem solving and consensus building which can release maximum potential within the work environment. The five-session seminar moves through incisive analysis of the present situation to a systematic, tactical plan of action. Because the methods focus on the real situation rather than on projected goals, LENS is used to resolve specific issues within a department or to designate broad strategic objectives for an entire organization. It gives managers and supervisors motivational tools to increase workforce effectiveness.

Government agencies use the LENS method. The Department of Transportation was the second Minnesota state agency to use multiple LENS seminars to develop a new plan of action. After four seminars were held, representatives from each met to merge the separate strategies into a single set of 25 new directions for the agency. Two task forces were formed to carry out tactics directed toward reorganization and improved operations. Later, Gerald F. Tessman, director of the office of organizational development, wrote: "I can unhesitatingly say that the total effort turned out most successfully. More than

half of the 90 tactical actions have been implemented. Most important, there was overwhelming acceptance of these changes within the department even though many involved sensitive issues. The proposed actions were realistic and the means for their implementation clearly spelled out."

Corporations find LENS helpful.

A training school in LENS methods offered to McDonald's Corporation represented another new direction for LENS. Executives who saw a new relationship between concern for the human factor and concern for corporate development reported that "a new kind of social technology was being utilized." McDonald's total market approach (TMA) program was adapted from LENS for application in local market problem-opportunity situations. Managers of several departments were trained to be the facilitators of the company's TMA program throughout the McDonald's system.

Managerial skills development and effective transfer of technology in developing nations highlighted the LENS program in 1979. Personnel in the sales marketing department of Shell BP in Lusaka, Zambia used LENS methods to facilitate participation in national development objectives.



A LENS seminar for managers of the Bata Shoe Company in Lusaka, Zambia lays the groundwork for practical application of the group's proposals.

In the towns, villages and cities of



of the world, hope is taking root.



Across the world, human development communities are signs of hope.

The social presuppositions for community reformulation were created and tested in Fifth City, Chicago.

Defined
Geographic
Area

All the Problems
at Once

All the People
All Ages

Depth Human
Issue

Symbol is the
Key to
Motivation

"...burned out buildings, unemployment, skyrocketing crime, transiency and utter despair. Now we have replaced those words with growing employment, more investment, people coming in, buildings being fixed up, and an area of the city with a future that has been created by the iron men of Fifth City."

— U.S. Senator
Charles Percy,
Illinois

IT ALL BEGAN IN FIFTH CITY

ICA's first Human Development Project began in 1963 in a Chicago west side neighborhood known as Fifth City. Since then, Fifth City's vision, story, practical models and staying power have been shared with villages, towns and urban communities around the world.

"An inner city store without vandalism, a vegetable garden in what was once a vacant lot. These are accomplishments, not fantasies, for the Fifth City Human Development Project, a 40-block near west side area that has been quietly upgraded and renovated since 1963," reported the Chicago *Sun-Times* on July 23, 1979.

When a community becomes a Human Development Project, local people themselves do the planning and implementation of comprehensive social and economic programs. Through practical problem-solving methods, these projects demonstrate that local communities anywhere can achieve self-sufficiency, self-reliance and self-confidence.

"FORGOTTEN NO MORE"

Just south of Lima, Peru on the Pacific side of the Andes is San Vicente de Azpitia, a remote village of 500 inhabitants which has become a beehive of activity and spirit.

Just a year ago, Azpitia farmers contended with worn-out soil, inadequate irrigation and a greatly fluctuating market for their crops. To borrow money required paying commercial interest rates of 60%. Sanitation facilities were primitive, electricity scarce, formal education limited to the sixth grade and vocational training nonexistent. No postal or telephone service was available. The people called their village "a forgotten place."

All this has changed. Farm production has increased. There are new industries and educational opportunities for all ages. Azpitia now has a health center, two-room primary school, level access road, twice-weekly mail service, biweekly newsletter and regular community celebrations. Preparation is underway for irrigation system reconstruction which will dramatically increase crop yield and facilitate the delivery and conservation of potable water.

In the words of volunteer consultant Jack Womack upon his return from Azpitia, "The project's almost-overnight success happened because it was possible to involve *all* the people in solving *all* the problems right from the start. When people started seeing immediate results from their efforts, it gave them the momentum to keep plugging away at doing more things."

A welcome sign greets visitors to Azpitia today. They see streets which are cleaned regularly and an attractive plaza with concrete paths, flowers and budding trees. And they learn that villagers of all ages got together to build it themselves.

A forgotten place? Not anymore.



Cement buckets swing as 150 people lay the foundation for a new industrial shed and new employment opportunities in Woburn Lawn, Jamaica.



Testing the water of new fishponds is how one resident works to strengthen the economy of Hai Ou, Taiwan.

BAYAD'S PROMISE

On the east bank of the Nile, 120 kilometers south of Cairo, is the Egyptian village of El Bayad. To a casual passer-by, a startling incongruity appears — a 90-foot water tower standing in the desert. This structure is the result of the determination of outside consultants and local people who challenged the assumption that fresh water could not be found in Bayad. The tower's inscription declares, "Water is the sign of life in the desert. Water is the hope of Bayad." Fresh water has greatly alleviated liver fluke diseases and markedly improved vitality throughout the village.

An experiment in desert reclamation begun early in 1979 entailed installing a trickle irrigation system on an acre of desert land. Later in the year, a fine crop of garden vegetables was made available to the new community kitchen. The village plans to develop truck farming on a commercial basis to serve Bayad and surrounding communities. The miracle — fresh water — has become the hope and promise of this desert village and all of Egypt.

KAPINI REACHES OUT

Good bridges make good neighbors, and in Kapini, Zambia, three new bridges unite three villages who decided to work together toward solving their common concerns about malnutrition, infant mortality, poor irrigation and youth leaving the villages.

When the idea of joining forces was first discussed with representatives of the three African villages, it was reported that "the response of the villagers was electric." The building of bridges was the first of many steps to unity. And in 1979, many people were trained to share Kapini's story with neighboring villages.

Kapini stands as a sign of how people can move from disunity to community to outreach ...a sign of how gaps can be bridged and bridges crossed.



This pipeline to a desert irrigation system is an example of how clean water is being delivered to the entire Egyptian village of El Bayad.

Community people celebrate their heritage and build their future.

The strength and richness of North America lie in the diversity of people who make up the small towns, urban neighborhoods and suburban communities of the United States and Canada. Blacks, Whites, Hispanics and Native Americans live in the 19 Human Development Projects on this continent. They are trappers and migrant workers, farmers and cattle raisers, laborers and professionals, artisans and coal miners. They are local people who care about their community and their nation. Meet them in the reports on these two pages.

GEM OF THE HEARTLANDS

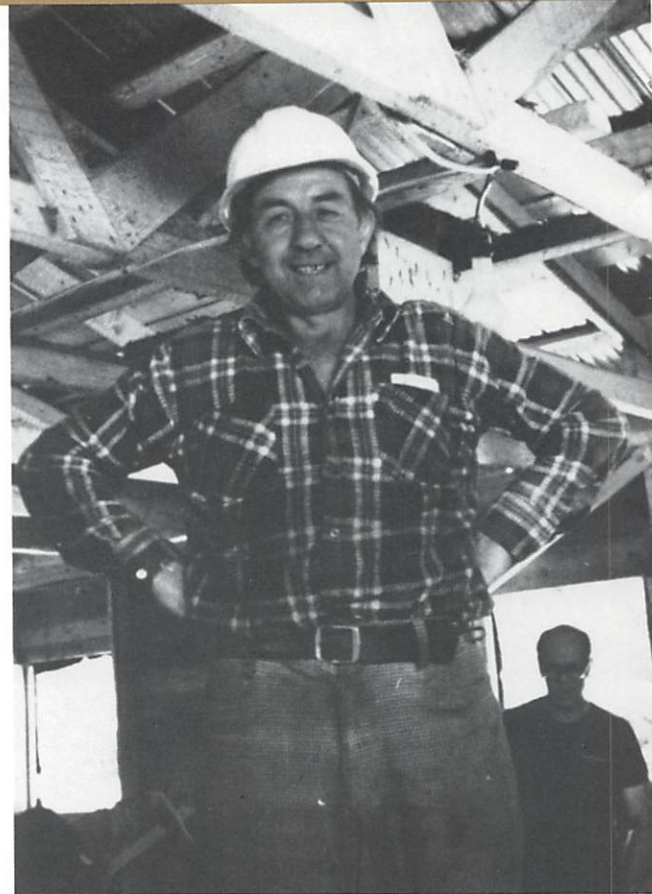
When Lorimor won first place among other towns its size in the Iowa Community Betterment Competition, residents were surprised and delighted by such recognition of their accomplishments. This small midwestern town 60 miles south of Des Moines was typical of farm service centers whose role had changed since World War II. Only a dozen of the once flourishing 40 businesses remained. The town's once traditional *Little World's Fair* was no more, and Main Street seemed to have died. When its high school closed in 1963, everyone assumed the town was finished.

During the consultation which initiated the Human Development Project, local people named Lorimor "the gem of the heartlands." It was obvious then that the town was by no means finished. A preschool was opened, the community bought an ambulance, and volunteers painted the buildings along Main Street. A ski-wear factory was erected, sewers built, 12 senior citizen housing units completed and the community center remodeled.

Perhaps the greatest thing in Lorimor is the leadership that has emerged. Says the Rev. Kathy McDougal, United Methodist Church pastor, "It's time for the gem of the heartlands to share its wealth. Through Community Forums and training programs in other Iowa towns, we can help *our* experience happen for our neighbors."



Lorimor typifies many small midwestern towns in the United States.



Ralph Carrier, sawmill manager in Lorne, New Brunswick, says, "Thirty-five new jobs created in a small place like this is a big thing. A lot of things have changed here. I changed too. I know deep down inside that I did."

NEW UNITY IN ASHERTON

Four months out of every year, the majority of the 1,800 residents of Asherton, Texas follow the harvest. This annual exodus, combined with a subsistence lifestyle, has had an effect on the unity of the people who live in this Mexican-American border town. The Asherton Human Development Project promoted cooperation through a *Welcome Home Migrants* fiesta. As further signs of unity, residents worked together to begin a day-care center, open a clinic and library, and make plans for constructing a factory, sewer and drainage system.

PAPAGO STANDING TALL

A model house built of desert

clay soaks up Arizona sun in the middle of the Papago Reservation in Pisinemo. It's an example of the efforts of the new Adobe Company which has been working with residents to develop finances for solar houses. The homes are complete with fireplace, cooling system, good ventilation and indoor plumbing. Answering the demand for bricks, new construction and housing rehabilitation keeps the 11-man construction company busy.

Better housing is only part of the total development plan of the Pisinemo Human Development Project. District Chairman Jose Garcia writes of two achievements since the Project started: "Our first big project was the laundromat. In three months, it was constructed with donated materials and volunteer labor. Our demonstration farm was the second major effort. Now seven people work 10 irrigated acres, providing fresh vegetables and fruits for sale on the reservation.

"When the Institute first approached us, we were naturally suspicious of their motives and intentions. Today they are well received in the village where they work alongside our people to help achieve our goals. Our longtime dreams of becoming self-sufficient are finally coming true. Our slogan — 'Stand Tall' — is becoming a reality."

MERGING OLD WITH NEW

Minto is an Athabascan Indian village that relocated 10 years ago to avoid recurrent river floods. Like many



This resurrected train depot is once again the hub of activity in Gibson, North Carolina where residents decided to convert the building into a community center as a sign of their town's new life.

other native Alaskan villages, Minto has experienced the economic and social effects of reconciling a cash economy with a tradition of living off the land. Because it is now accessible by road to Fairbanks, Minto has felt the impact of the urban more directly than other villages.

In the midst of a swirl of activities related to the actuation of the village's development plan, the locally managed Minto Crafts Co-op was the first step in creating a profitable village-based industry which is compatible with local values. Athabascan crafts have been marketed successfully in Fairbanks, Anchorage, Seattle and Chicago.

SAFER STREETS IN IVY CITY

Many inner city streets are full of reminders of crime, violence, poverty and fear. Before the Ivy City neighborhood in Washington, D.C. started its Human Development Project in 1976, it was no exception. By 1979, thanks to police and the care of local residents who initiated a number of innovative educational, recreational and employment programs, Ivy City's street crime rate had dropped by 43% as compared with a 3% increase in the rest of the police district.

"By furthering and maintaining high standards of practice in your activities and by demonstrating the neighborhood meeting method to groups across our city, you are contributing to civic betterment and to the progress of our city and country."

—Mayor Marion Barry, Jr., Washington, D.C.

Minto's Native Dancers perform traditional Athabascan dances in Alaskan communities.



Single villages extend the benefits of human development.



Maliwada Project

4 Division villages

25 District villages

232 County (tahsil) villages

The development of 232 villages across Maharashtra is an example of systematic statewide replication.

REPLICATION IN INDIA

"The villages are the nurseries of civilization," said poet Rabindranath Tagore, and most of the world's people live in rural villages. In order to recover and demonstrate the viability of village life, the ICA:India has undertaken an experiment in Human Development Project replication in the state of Maharashtra.

In December of 1975 in the village of Maliwada, about a hundred miles east of Bombay, the ICA began to develop methods for rapid socioeconomic development at the village level. Equipping local people to do their own development resulted in exceptional progress. With the cooperation of business houses, government, voluntary agencies and service clubs, the methods which worked so well in Maliwada were shared with a village in each of the 232 *tahsils* (counties) of Maharashtra.

In the midst of this experiment, an awakening has occurred in the villages, an eagerness to be involved in the reconstruction of the rural areas. This willingness is called *Nava Gram Prayas*, the "New Village Effort."

A council of the newly formed village community development associations met in October. For one of the few times in India's history, villagers from across a whole state gathered to share common successes, plans and resolves. Representing a cross section of the socioeconomic groups in Maharashtra villages — from rich to poor, from high-caste Brahmin to Harijan — they decided to meet again soon. The New Village Effort had become their life's most compelling concern. They were ready, they declared, to share their vision and methods with other villages.



This villager from Ekondi, India listens intently to a Nava Gram Prayas progress report.



ICA:India volunteers arrive in Maliwada to celebrate the 232 villages involved in replication.

REPLICATION BEGINS IN KENYA

On the basis of experience in India, a second replication experiment began in 1979 in Kenya, Africa. Through this effort, village development methods are being shared extensively across the 27 central districts. Kamweleni, the pilot project established in Machakos District in 1978, was the site of a Human Development Training School which prepared 100 Kenyans to work in new projects by June of 1980. Intensive social and economic development has also occurred in Kabiru, the most destitute neighborhood of Kawangware, a suburb of Nairobi.

BEYOND ONE VILLAGE

Every Human Development Project is a demonstration for other communities. How can the benefits of a few projects be extended to the hundreds of thousands of communities in the world? The ICA has worked with two basic responses to that question. The first — **replication** — was the expansion model employed in Maharashtra and Kenya. The second — **cluster expansion** — is illustrated in the Philippines on Mactan Island and in Indonesia in the provinces of North Sumatra and South Sulawesi.

“THINGS ARE MOVING FORWARD ON MACTAN”

During 1979, the demonstration on Mactan Island near Cebu in the Philippines grew from a single village project to 24. Trained local people led 222 Village Forums, and Human Development Training Schools graduated 100 people.

This explosion of activity started late in 1978 when people from the first village project, Sudtonggan, invited representatives from neighboring villages to a six-week school to learn the methods that had guided their own project since its beginning in 1976. After the training school, graduates worked with residents in 24 villages to build all-inclusive two-year plans.

Jennifer Pacaldo, from one of the 24 villages, writes of her experience at the training school. “Some of us were homesick, but what we were learning seemed so practical and important that most of us decided to stay. I realized that my village needed what we were learning.

“When the school was completed, we all went around the 24 villages. We weighed and registered children, held workdays, led community meetings, began preschools, held parents’ meetings and had a great celebration for the whole village. People were very excited to begin the development of their own villages.

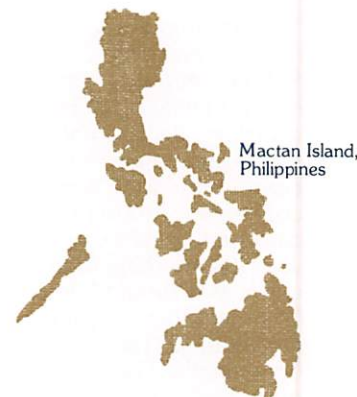
“We found a lot of malnutrition on Mactan Island — 80% of all children were underweight. So we are also determined that our preschoolers will gain weight so we can get rid of malnutrition.

“Things are moving forward on Mactan. I assure you my village will be a ‘new community’ and the other 23 villages as well.”

EXTENSION IN INDONESIA

The Indonesian government has **chosen** the projects of Bubun in North Sumatra and Bontoa in South Sulawesi as models of village development. Trainees in Bubun’s Human Development Training School worked in six villages clustered around Bubun. People in Bontoa joined with government officials and university students to hold 70 Community Forums throughout the province.

Indonesia is an excellent example of the progress in project expansion that is possible when a nation’s government and its private sector work closely with communities which are undertaking their own social and economic development. Such support was evidenced by remarks from Bauhaudin Darus, dean of the faculty of economics at the University of North Sumatra and head of the Coastal Village Development Team. Darus said, “The ICA is on track in attacking the poverty that has been governing the rural villages around the globe. Now all countries, particularly the developing countries, are becoming aware that there must be approaches to development that can directly benefit the poor.”



Mactan Island, Philippines

Sudtonggan Project

- 4 Surrounding villages
- 19 Neighboring villages
- 24 Villages on Mactan Island

The development of 24 villages on one island in the Philippines illustrates expansion of Human Development Projects by cluster.



A jeepney ride to a nutrition rally takes these youngsters to join 800 other preschoolers from 24 Mactan Island villages.

Practical research and training are critical components of the Institute's work.

"In the Human Development Training School, you are right in the middle of a live situation, dealing with real issues in the host community, with typical neighborhood people reacting all around you. If something didn't work, you would know it immediately. In fact, the methods taught have worked over and over again in a wide variety of tough communities, enabling ordinary people to achieve very impressive results. They do not depend on some ideal situation for their effectiveness but allow you to work in the situation you already have. During the school, you see where and how the methods make people come alive."

—Rev. Norman Evans,
Chenango St. United
Methodist Church,
Binghamton, N.Y.

RESPONSE TO OUR TIMES

In every nation and culture, roughly 15% of the people have access to the resources, education and images necessary to creatively participate in shaping their own destiny. The remaining 85% do not. This gap poses one of the most pressing issues of our times. ICA's work in local communities indicates that the majority of people do have the desire to modify their condition of life but simply do not have the images, methods or models to effect responsible social change.

ICA's research efforts are directed toward reducing global social imbalance by developing methods which local people can apply to advance human development in their own neighborhoods, villages and towns. Key to the method is analyzing the obstacles within a community which are blocking the realization of that community's vision of its well-being. The work is practical, occurs primarily in the field, and involves the people themselves at each step. The presence of outside consultants is crucial because it lends objectivity to the process.

Local people create their own practical proposals to remove deterrents to progress; then they evaluate results and make appropriate revisions. Local participation in the research dynamic not only ensures relevance and flexibility, it discloses to people their own leadership capabilities and reveals the profound significance of their work.

At the Global Research Assembly each July, local wisdom is shared when people from all parts of the world and all walks of life gather in Chicago. In 1979, the Assembly's emphasis was on building models to address these commonly faced issues...

- How can local economies be diversified and strengthened?
- What training models will best give people adequate skills for supporting themselves?
- How can local leadership be most effectively developed and motivated?
- How can traditions of disunity and separation be supplanted with patterns of cooperative action?
- How can people be interiorly sustained in the exhausting work of community renewal? How can vocational burnout be avoided?

Another research task in 1979 was adapting the Human Development Training School (HDTs) — previously offered only in third world villages — for use in urban settings in the developed world. The modified format of the HDTs helped equip new leadership in local communities throughout the United States.

A new aspect of documentation entailed capturing the drama of village renewal on film. ***The World of Human Development*** released in January, 1979, portrays the accomplishments of village people around the world who have taken upon themselves the development of their own communities.

TRAINING DESIGNS EXPAND LEADERSHIP CAPACITY

Like research, training is interwoven into the very fabric of ICA's work. Practical skills in planning and leadership which enhance self-confidence are developed through participation in Town Meetings, Global Women's Forum, Community Youth Forum, and LENS seminars. On-the-job training of residents and volunteers in Human Development Project communities is an ongoing activity.

As a basic part of the replication plan in Maharashtra, India, the ICA designed the Human Development Training School to prepare villagers to work together on the rebuilding of their communities. Since 1976, some 1,332 Indians have graduated from the school. In 1979, an eight-week advanced school was held to give those earlier graduates who are still working in the projects an opportunity to broaden and enrich their leadership skills.



Villagers from across the state who attended the Human Development Training School in Maliwada pause after a workday spent digging rain storage bunds (dams).

In 1979, the Human Development Training School was taught in the Philippines, Kenya, Indonesia and Korea. Three schools were conducted in the United States, and eight were scheduled for urban and rural communities in 1980. HDTS participants included local citizens concerned with the development of their neighborhoods along with representatives of government agencies and human service organizations.

Portions of the training school curriculum called modules were taken to several communities in response to particular concerns. In Indonesia, for example, villagers learned to lead planning workshops while initiating a health guild at the same time. An industry module in Washington, D.C. involved Ivy City residents in learning practical methods for managing small businesses and establishing a business cooperative. Other modules focused on starting up neighborhood nutrition programs and early childhood education centers.

1979 Financial Summary

The Institute of Cultural Affairs is incorporated in the state of Illinois as a private, not-for-profit corporation. It is a charitable organization eligible for deductible contributions under Section 501(c)(3) of the Internal Revenue Code and not a private foundation under Section 509(a)(2). Financial statements and accounting procedures are audited annually by Arthur Andersen & Co. The Institute conforms to the legal requirements for private and voluntary organizations of all the nations where it operates.

Gifts from concerned individuals are the main source of the Institute's support, comprising 47% of the Institute's cash income for 1979. Corporations and foundations contributed 20%, religious organizations 10%, and governmental agencies 10%.

Revenues from training programs, Community Forums and other programs generated 9% of the total. It is expected that this source of support, higher in 1979 than 1978, will rise again in 1980 as these programs continue to be in stronger demand. Support from the religious community doubled in 1979. Over 1,000 of the 3,000 individuals and groups who contributed to the ICA were first-time givers.

Contributions of goods and services equivalent to \$82,500, increased the effectiveness of the ICA's work and made use of surplus goods. Staff donated more than 686,000 hours of direct service and associates contributed an even greater number of hours in advocacy and programs.

While the Institute's total income increased from \$2.4 to \$2.6 million from 1978 to 1979, the cost of fund raising decreased from \$287,490 to \$258,505.

INCOME & EXPENDITURES STATEMENT

(For the year ending Dec. 31 1979)

PUBLIC SUPPORT AND REVENUE

Public Support

Individual contributions	\$1,237,580
Corporations and Foundations	516,850
Religious organizations	257,791
Government grants	270,718
Subtotal	2,282,939

Revenue

Training Programs	164,899
Community Forums	73,192
Other	9,890

Subtotal

Gain on Real Estate Contract

Total Income

EXPENSES

Program Services

Human Development	\$1,166,966
Community Forums	276,502
Training	522,843
Community Programs	333,083
Subtotal	2,298,894

Support Services

Management and General	357,107
Fund Raising	258,505
Subtotal	615,612 ..

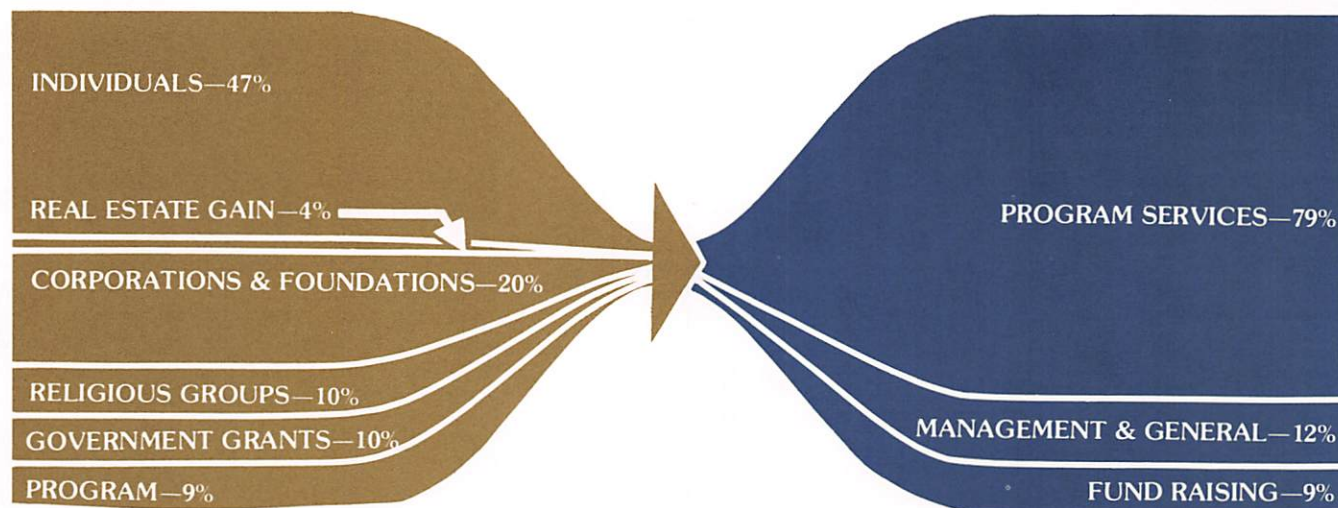
Total Expenses

Excess of Expenses

Over Support & Revenue

INCOME

EXPENSES



A REPRESENTATIVE LIST

A list of companies, foundations, agencies and organizations which supported ICA programs during 1979 follows. The Institute also acknowledges the support of 2,616 individual and family contributors.

Abelson-Frankel Inc.
Chicago, IL
The Aetna Life & Casualty
Foundation, Inc.
Hartford, CT
Alberto-Culver Company
Melrose Park, IL
Alexander & Alexander
Chicago, IL
The Allstate Foundation
Skokie, IL
American Hospital Supply
Corporation
Evanston, IL
Amoco Foundation, Inc.
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The Arca Foundation
New York, NY
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Occidental Petroleum Corporation
Los Angeles, CA
Oscar Mayer Foundation, Inc.
Chicago, IL
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Company
Houston, TX
PepsiCo (Japan) Ltd.
Tokyo, Japan
Pioneer Hi-Bred International, Inc.
Des Moines, IA
The Presiding Bishop's Fund for
World Relief, The Episcopal Church
New York, NY

The Protestant Foundation
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Chicago, IL
The Prudential Insurance
Company of America
Chicago, IL
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St. Benedict, LA
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Memphis, TN
Sears, Roebuck and Co.
Chicago, IL
Sunbeam Corporation
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Winnetka, IL
Xerox Corporation
Stamford, CT

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and Frank Parsons Paper Company, Inc., of Washington, D.C., and
the Barton, Duer & Koch Paper Company of Baltimore, MD, for paper.

The gift of service makes a difference.

"For someone whose job so obviously mirrors Man's extraordinary possibilities and responsibilities, there is no excuse if he loses his sense of 'having been called.' So long as he keeps that, everything he can do has a meaning, nothing a price."

—Dag Hammarskjöld

In 1979, many people who care joined in a venture together as one mission to the world. The ICA takes this opportunity to acknowledge the thousands of colleagues who dedicated themselves to service both at home and abroad. Through their investment of time, services and dollars, Human Development Projects had access to the world's technological, medical, social and human resources.

ICA salutes the rebirth of local communities and the thousands of supporters who made this possible in 1979.

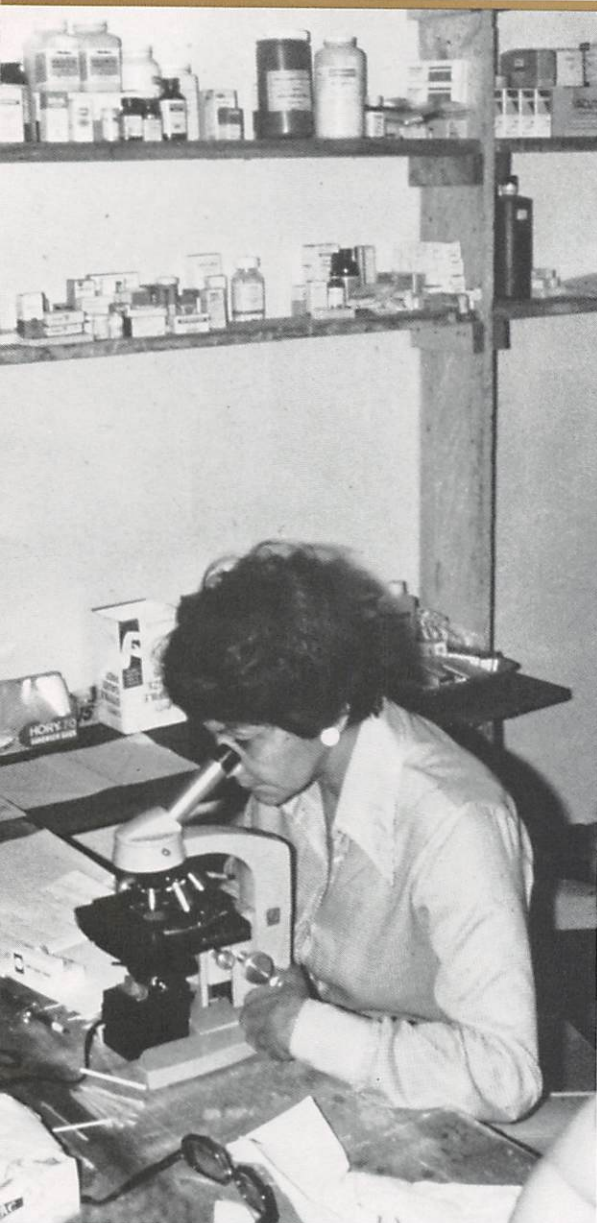
ICA staff offices and development projects always need additional volunteer personnel, if only for a brief period; skills and expertise in any field are considered invaluable. Monetary gifts — current or deferred — and in-kind contributions are crucial to ICA's work. Every expenditure — from typing a mailing list to financially supporting part of a Human Development Project — significantly helps the mission of comprehensive care.

Monetary Gifts. Because of the diversity and dynamics of research and other requirements of programs, unrestricted and undesignated gifts are preferred. This permits the board of directors to allocate resources to the most urgent needs.

Deferred Giving. Gifts may be designated today for future use in the work of the Insitute. Forms of deferred giving used by donors to the ICA include life insurance, charitable remainder trusts, revocable trusts, life estate plans, interest free loans and bequests. Following is the legal terminology required for the ICA to become the beneficiary of a legacy:

"I give and bequeath to The Institute of Cultural Affairs, or its successor or successors, the sum of _____ dollars for uses and purposes of said corporation."





Medical professionals donate hundreds of hours to bring improved health to rural villages all over the world.

Inquiries about ways to serve may be directed to any of the following ICA centers. They will be able to give you information concerning locations of ICA regional offices or Human Development Projects in or near your area.

USA CENTERS

In addition to the four USA area centers listed, there are 38 regional offices across the United States.

Chicago

3444 W. Congress Parkway
Chicago, Illinois 60624
(312)722-3444

Houston

4207 Chartres Street
Houston, Texas 77004
(713)522-7933

New York

49 Claremont
New York, New York 10027
(212)666-8330

San Francisco

955 S. Van Ness
San Francisco, California 94110
(415)285-3939

COORDINATING CENTERS AROUND THE WORLD

Bombay

13 Sankli Street
Byculla, Bombay, India 400-008
(37)3741

Brussels

rue Berckmans Straat 71
1060 Brussels, Belgium
(322)538-5892

Chicago

4750 N. Sheridan Road
Chicago, Illinois 60640 USA
(312)769-6363

Hong Kong

31 Whitfield Rd, 1/F. No. 1
Causeway Bay, Hong Kong
(5)786-566

Kuala Lumpur

7, Lorong 5/19B, Petaling Jaya
Selangor, Malaysia
568-038

"This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one. I am of the opinion that my life belongs to the whole community, and as long as I live it is my privilege to do for it whatever I can."

—George Bernard Shaw