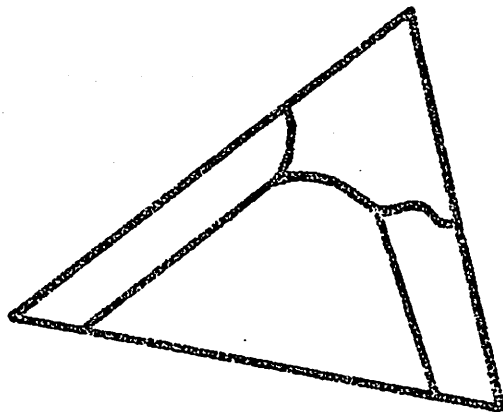


# CAÑO NEGRO COMMUNITY REPORT

May 1980

THE STORY  
OF  
CAÑO NEGRO





### FOREWORD

Since January of 1977, the people of Caño Negro have been participating in a comprehensive socio-economic development program as a demonstration of possibility for rural villages throughout Venezuela. With the Institute of Cultural Affairs providing residential consultant staff, Caño Negro joined a network of 24 communities around the world in creating a global demonstration of local development. After three and a half years' work as a Human Development Project, the village leaders, residents of interested villages in Barlovento, representatives of other Latin American Human Development Projects and the Institute gathered to assess their progress, to celebrate their accomplishments, to plan their future and to tell their story. The following document was written by local residents and Institute staff during a ten-day Community Extension Module in May of 1980. The first section is the story of Caño Negro and deals with its history, indicators of change and anticipations. The second section deals with the methods of development which include project initiation, actuation and documentation. It is hoped that this document itself will be a sign and tool for other communities concerned with rapid, comprehensive human development.

May 1980

CONTENTS

Foreword

The Story of Caño Negro

History

Indices of Development

Toward Economic Self-Sustenance

Toward Human Self-Confidence

Toward Social Self-Reliance

Stories and Statements

Future Extension

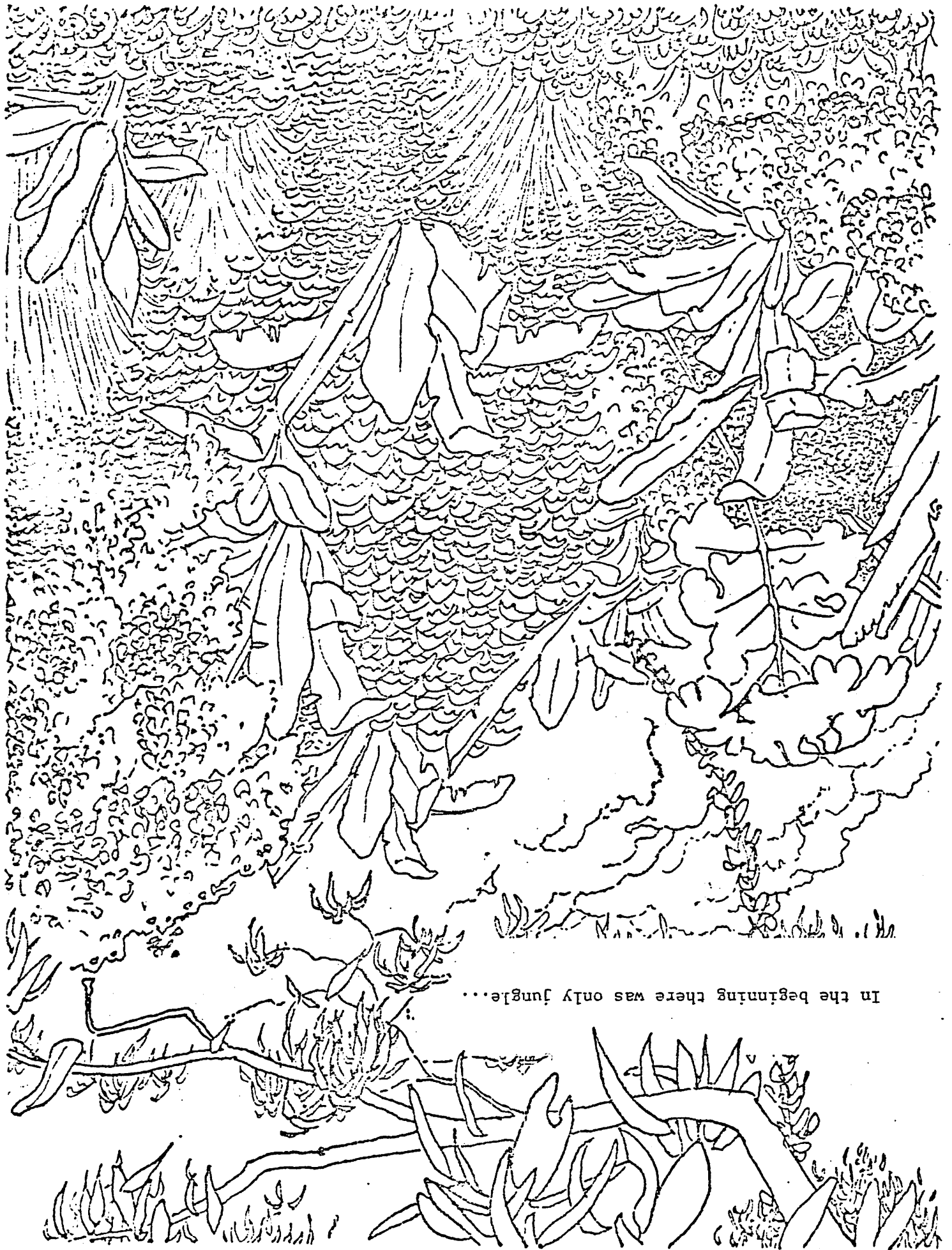
The Methods of Human Development

Approach to Demonstration

Approach to Documentation

Letters of Authorization

Acknowledgements



In the beginning there was only jungle...

# THE HISTORY OF CAÑO NEGRO

Caño Negro was founded when seven families came here to clear jungle lands and found small farms. The seven founding families were:

Teodoro Echenique

Elias Flores

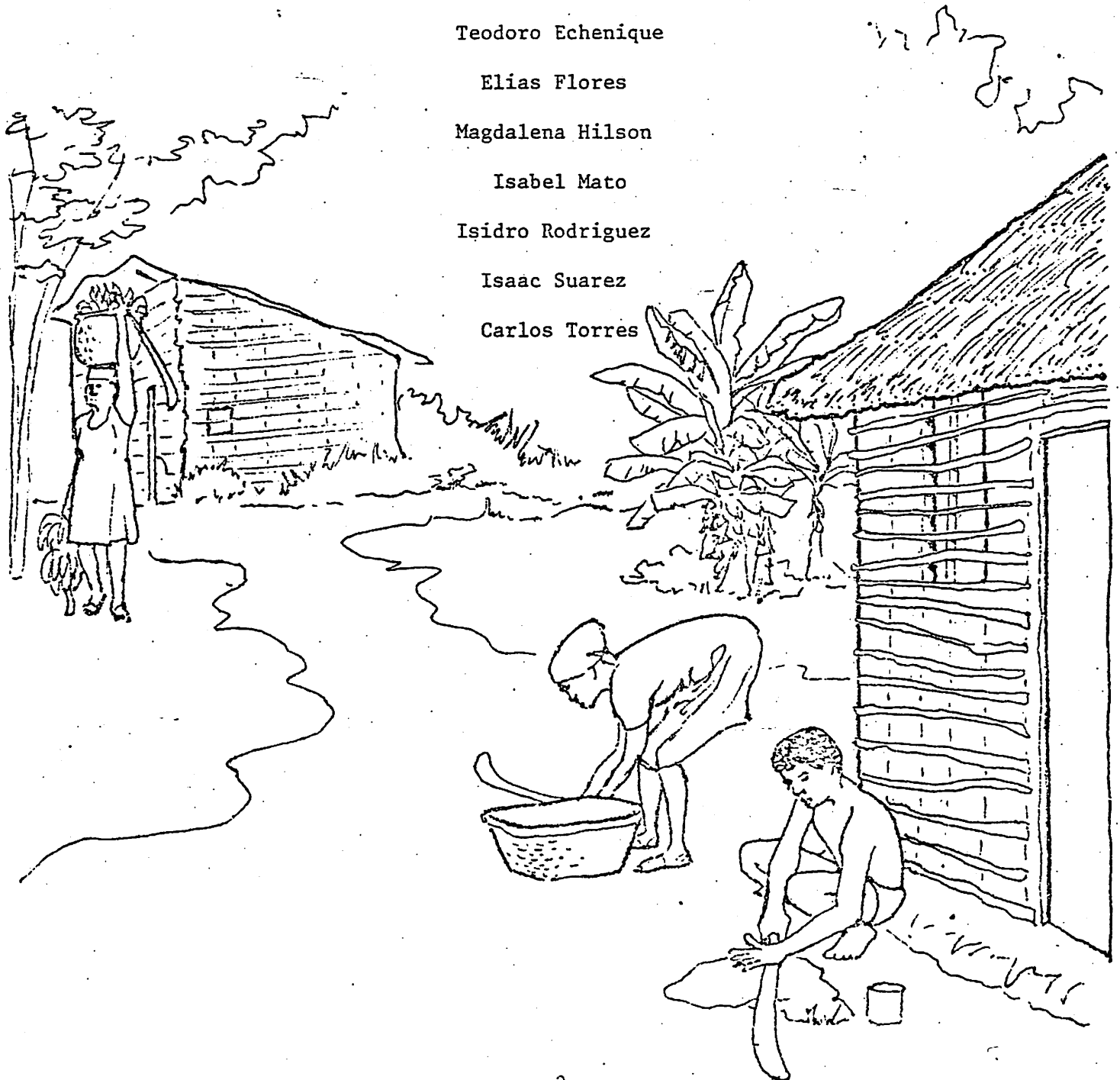
Magdalena Hilson

Isabel Mato

Isidro Rodriguez

Isaac Suarez

Carlos Torres



The name Caño Negro, meaning "Black Creek", was chosen for the dark waters of a small river that encircles the village on three sides. Each family cleared an area, built a home of mud and sticks, and raised plots of rice, corn, yucca root and beans. Mules were used to carry cargo, but the narrow path was not always passable in the rainy season. Bitter yucca was raised by the children. Palm oil was sold and was used to fry fish which were found in streams choked with vegetation. They also trapped small animals such as wild pigs and peccary, which were used for food. Another concern was clearing the land to plant cacao and coffee. Everyone's concern was to gain possession of land. There were many very large landowners, some of whom took advantage of the cacao workers by taking their trees or by leaving them with low-grade trees. The workers had to settle for the way it was.

In 1918 nearby large landowners began to consolidate their holdings, and included Caño Negro lands in their formation of haciendas. The new hacienda owners began cacao production on a large scale, and the families of Caño Negro worked the cacao as sharecroppers. Food crops were still raised, but now were limited to domestic consumption, as cacao demanded the bulk of family work time. Hermengildo Castillo made wooden balls, with which people in Caño Negro played bolas criollas, a Venezuelan bowling game played on a dirt court. Cock-fights were popular, as was handball played with rubber balls. La Sayona, a ghost, was seen from time to time then as now, and varied spirits were understood to inhabit the jungle, and especially the José Isabel Hill nearby, but the people of Caño Negro passed on from generation to generation the lore of how to maintain secure relationships with these beings. By 1920-1921, three new families arrived, those of Pascual Rondón Pivero, Norberto Díaz and that of Lino, Emilio and Gregoria Perez. This latter family has now become the largest in Caño Negro. During this time mules were less and less used, as transport by auto became occasionally possible. During this time a teacher visited village homes to teach the children, because there were no schools. In 1943 there was a serious drought in the area which dried up the lagoon. The dead vegetation in the lagoon bed caught fire, and burned down four houses. It took quite a while for the damage to be grown over.

Things began to change dramatically in 1948, when the Venezuelan government decreed that produce belonged to those who farmed the land, effectively returning to Caño Negro farmers the rights to the land they had cleared and cared for. An access road was constructed into the village and in 1949 the first school, built of mud and sticks, was opened. Mrs. Maria Urbina came to live in Caño Negro in 1950 and has remained to the present day as one of the influential village women. There was a small mud chapel at that time, but no patron saint. In 1956, the pastor, one Father Marcelino, brought a picture of St. Joseph the Worker. Meanwhile two hacienda owners were having a dispute over land rights, Dr. Garcia Rivas and Dr. Agustin Espino Aspuruá.

When Dr. Espindo won, he in gratitude gave the village of Caño Negro a statue of Saint Joseph the Worker, and the village realized that it had its patron saint at last. On the feast day of St. Joseph the Worker, May 1, a procession and celebration have been held ever since. In 1962, Juan-Pablo Rivera and Domingo Rodriguez started a branch of the International Agricultural Syndicate in Caño Negro to ensure better prices and protected rights for the cacao farmers in Caño Negro. By this time, fewer and fewer home gardens were used. As cacao production became the focus of village economy, food was increasingly bought in Tepipa, a three Km walk away. Nutrition suffered in these years.

By 1970, the government stepped in to build a three-room cement block school and 24 cement block houses. Bolas Criollas teams were formed, more often than not with uniforms and names, both for men and women. In 1971, Mrs. Maria (Inocencia) Martinez made her home here, and has stayed on, active in village life. 1973 saw the advent of electricity in the village, and with that event, an awareness that development was ready to take off in Caño Negro.



# INDICES OF DEVELOPMENT

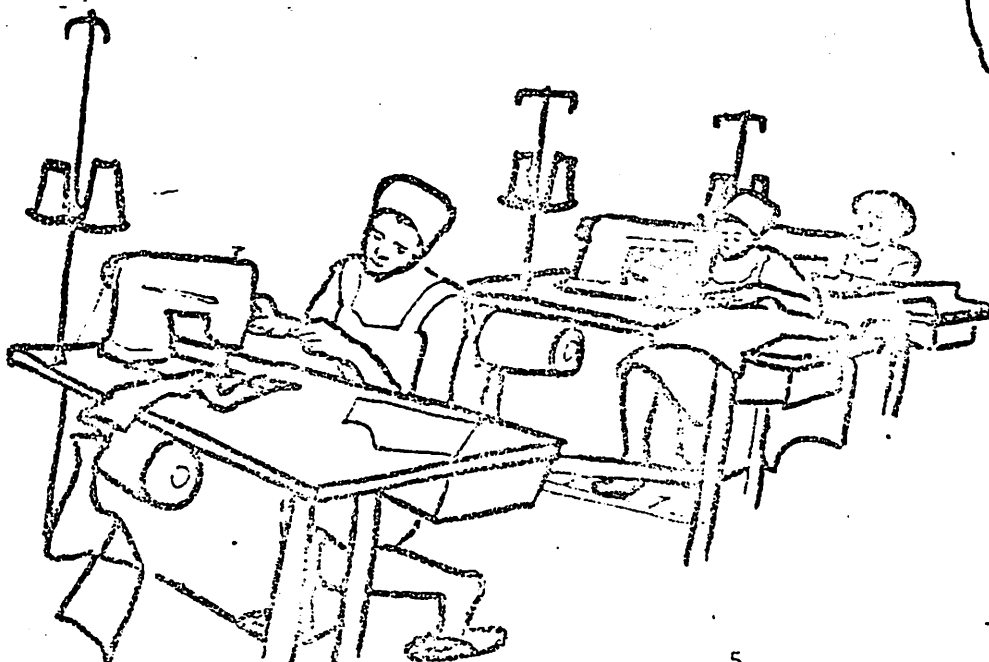
## A. TOWARD ECONOMIC SELF-SUSTENANCE

INTENT: At the time of the Human Development Consultation, it was the expressed intent of the residents of Caño Negro to become self-sufficient by diversifying the community's sources of income, upgrading existing income from cacao and improving village access to basic necessities,

CONTRADICTION: Although all of the contradictions identified in the Consultation Summary Statement have an effect upon the economic development of Caño Negro, those which seem most related to the economic life of the community had to do with limited capital reserves, few employment options, very restricted transport and farm and home technology which had not substantially changed in decades.

INDICATORS: Among many indicators of rapid economic development, the following four have been selected as representative:

1. Cacao land under cultivation and income from cacao have more than doubled and a model family cacao dryer has been designed and tested.
2. Five new industries have begun, providing the temporary salaries needed to equalize annual cacao income. Five permanent salaries have also been established.
3. A community store provides Caño Negro residents access to basic foods, dry goods and notions, reducing costs by approximately \$200 per year for each village family.
4. Acquisition of three vehicles and levelling of the access road have simplified transport and opened the way to increased traffic of all kinds to and from Caño Negro.



## COOPERATIVE AGRICULTURE

In January of 1977, only 14 of Caño Negro's families had direct rights to cacao production, holding among them about 100,000 trees. Cacao rights have now tripled as has income for cacao. In 1977 negotiations long in progress with the National Institute of Agriculture were completed allocating another 130,000 trees to Caño Negro which were distributed among the residents by a village land committee. More rights to trees were secured in 1978. That same year the international cacao market price soared. Although the price has recently declined, cacao has increasingly demonstrated its viability in Caño Negro's income. Three new cacao drying patios have been constructed in the village and an all weather cacao dryer suitable for family use has been constructed and tested.

Extensive vegetable garden experiments were conducted during the course of the project. Village residents gained new skills in clearing and maintaining land with the new community tractor, and also learned the value of alternative crops both for market and for home consumption. Today seven families cultivate their own vegetable plots.

Cacao Tree Profile			
Priv. Dates Ownership	January 1977	April 1979	% Change
Trees Producing	100,000	230,000	+ 130%
Total Families	43	60	+ 40%
Families Owning Cacao Trees	14	48	+ 243%
Families Cultivating	39	56	+ 44%
Yield/Tree	1/3 kilo	1/3 kilo	-
Price/Kilo	\$ 1.40	\$ 2.88	+ 106%
Total Population	217	302	+ 39%
Per Capita Income Generated	\$ 215	\$ 731	+ 240%

## NEW INDUSTRY

Several new sources of income have started spontaneously to fill local needs or have been specifically created to supplement the main activity of the village which is cacao plantations. The Construction Industry employs between five and fifteen persons at any given time; this is sponsored in part by private construction, community coordinated projects such as the chapel and government financed housing programs. Machines were donated for a sewing industry and some women of the village were progressively trained to make up to 300 items of linen goods per week for market in Caracas. In the beginning, this activity operated by the community as a cooperative, later the industry has been taken over by a manager who will be a partner with the community and he will be responsible for purchases of material, training, supervision and marketing in Caracas. Some families have large domestic chicken and duck yards; they supply and sell poultry for local consumption. This provides protein and keeps money circulating within the community that would otherwise have left the area in the form of purchases from the outside. One family is locating and supplying sand for local consumption; once again this is a business that keeps money in circulation within the community. The community has started the manufacture of Safety Triangles; Venezuelan law requires that a Safety Triangle be carried by each car or truck on the road. This industry involves the employment of six men part time and can be programmed to be in production when the cacao is not in season. Since this development demonstration project was started government agencies have employed several persons, supplementing community income on a permanent basis.

## COMMERCIAL EXPANSION

Caño Negro has experienced a dramatic shift in commercial services. The community store of 40 square meters, which started in the front room of a home, now is in its own building, which was constructed in 1979. The store operates from dawn to after dusk every day. The store is owned by the community and rented on a monthly basis by a family in the community. This program was created by determining what activities would redirect cash flow and circulate money within the village rather than spending it all in Caucagua or Tapipa. Since there is no longer a need for a daily trip to Tapipa to buy food, each family saves walking seven kilometers a day. Additional commercial ventures include a second community family store, three new beer outlets and "The Disco". This is a bar, bolas criollas field and dance floor, which attracts patrons every weekend from across the surrounding area.

## VILLAGE TRANSPORT

Caño Negro has long seen itself as an isolated place, remote from the services and events of the rest of the world. Improvements in the entrance road, new driving skills and community vehicles have changed this. A cargo truck, jeep and passenger car are now present in Caño Negro. There are trips in and out of the village many times a day, vehicles available to rent for passenger and cargo use, and the availability of emergency transport when it is needed. Residence of the auxiliary staff in the village has made drivers available to the community, not only for transport, but also to train community members to drive.

The access road into the village has been widened, levelled and gravelled, permitting entrance into the village by daily public transport vehicles, delivery and cargo trucks and various vendors. Although road paving is still in the future, community workdays repair and maintain the road when rain and wear leave it damaged.

Land Development Profile			
Land	Acres	Product	Residual Benefits
Community Garden	3 cultivated	- Diversified Crops - Developmental: Eggplant, onions	Youth Training Nutrition Demon. Supplemental Income
Commercial Garden	40 allotted 25 furrowed 10 cultivated	- Cucumbers, Green Peppers, Tomatoes - Nursery Plot	Community Treasury Income
Reclaimed Jungle	48 cleared	Arable land Community Space	Commercial Garden, Community Facilities

COMMUNITY EQUIPMENT		
Acquired Since 1977	Service	Benefit
Truck	Crops to market	Time for travel required
Tractor	Plowing & irrigation Commercial garden	More land owner cultivation
Rototiller	Tilling commercial garden	Time saved in cultivation
Motorized Grass Cutter	Cutting grass in public places	Community beautification
Tool Pool	Agriculture Tool Rental	Cost reduction or rental
Fumigator	Mosquito Control Crop Spraying	Reduced skin infections Healthy crops

# INDICES OF DEVELOPMENT

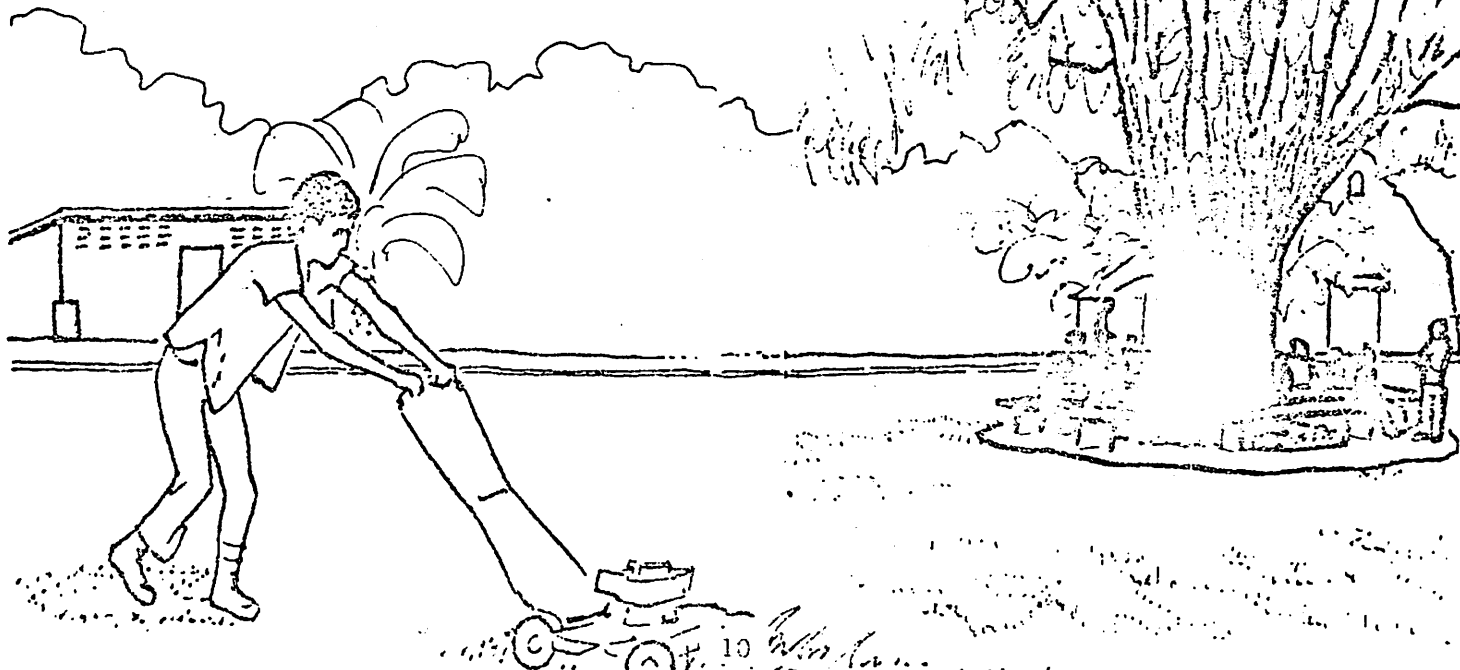
## B. TOWARD HUMAN SELF-CONFIDENCE

INTENT: In January of 1977, Caño Negro expressed its intention to structure itself socially and physically to allow full engagement of its citizens in the life of the community and to strengthen community pride.

CONTRADICTION: Although all of the contradictions noted in 1977 influenced Caño Negro's human development to some degree, those most related to this arena were a lackadaisical approach to village improvements, and waiting for change to occur; ineffective use of the village's external relations; an individualized style of planning, and neglected public space.

INDICATORS: Outstanding instances of Caño Negro's human development are the following:

1. Construction of complete community public works has been done, including a community center, public sanitary facilities, new streets, sidewalks, chapel, plaza and sports fields.
2. Construction of 41 new houses was done, and major improvements, including sanitary facilities, done in the rest of the village homes, occasioning the largest population increase in village history.
3. Initiation and leadership formation for diverse community groups has taken place, including the first registered Civil Association in Barlovento, a Youth Commission, task-oriented committees across the village, neighborhood groups and a series of regular village events involving all ages, both for corporate work and corporate celebration.
4. Active interchange between Caño Negro and other villages in Barlovento, Venezuela and the world has taken place, through the Community Forum program, international training events and conferences in Caño Negro, and trips by Caño Negro residents.



## PUBLIC WORKS

Three and-a-half years ago Caño Negro was a string of 47 houses stretched out along a narrow street and two side streets, no sidewalks, and the jungle towering high over everything. The feeling of claustrophobia was overwhelming. In constructing the public buildings and plaza, the new cleared areas give glimpses of the surrounding mountains. In facilities development the community has built the following: a community center, two staff houses, five temporary dormitories for the training school, a chapel, general store, pumphouse, tool shed and machine shed. The government water service installed a 50,000 liter tank to hook up the new well with the old water lines and enabled with additional connecting lines, all the houses in the community to have water. A three room school house is under construction to compliment the two room building already existing. Four additional 1000 to 2000 liter water storage tanks back up the main system. Three bolas courts have been constructed. The plaza currently consists of five concrete benches around the mango tree in the center of a large grassy area.

The public works has been a major focus of the project. After a series of community workshops and subsequent workdays, the community contacted the Army and other Government agencies for aid in changing the face of Caño Negro. There has been a constant construction process which still continues using the same method of discerning the communities consensus thru assemblies and sponsoring workdays to clear the ground and do as much construction as possible. A community celebration occurs at the end of each completed construction.

The benefits of facilities development is seen in the frequency and variety of activities that are now scheduled in the designated space. The functions of these buildings transcend all age barriers with activities ranging from sports to education to community meetings. There has been sustained support from the Venezuelan government in upgrading and modernizing Caño Negro. The villagers have begun to talk of themselves as a modern village, no longer a developing village, who can plan together for the future.

## QUALITY HOUSING

At the beginning of the project the mud houses were lacking in sanitary facilities and by March, 1977, 18 latrines had been installed. Since then over 18 private houses and 23 sanitary low cost government houses have been built. Currently 14 government units are under construction. This construction boom has enabled multiple families to live more comfortably; over 18 families have returned to the village to live. The population has dramatically shifted from a decline to a growth from 250 to over 400.

Facilities Development				
Dates Facilities	Pre-1977	1977 Additions	1978 Additions	1979 Additions
Domestic Housing	24 government- built cement block houses completed 23 other village homes	8 other vil- lage homes	4 other vil- lage homes	23 government- built cement block houses under const'r 1 other vil- lage home
Commercial Buildings	3 cacao drying plat- forms. 3 cacao stor- age sheds	Existing facilities adequate for current products		1 cacao dry- ing platform 3 cacao drying platforms
Community Buildings	R-2 Public School inclu- ding toilets 2 classrooms/ ofc. 1 Bola court	2 Housing Facilities Commty.Center Preschool Bldg. Tool Shed Agric. Shed 1 Water Tank	Pump House 5 Housing Fa- cilities 3 Water Tanks 2 Bola Courts	Equipment shed General store Chapel, Plaza (under cons- truction) 1 Sports Field 1 Bola Court

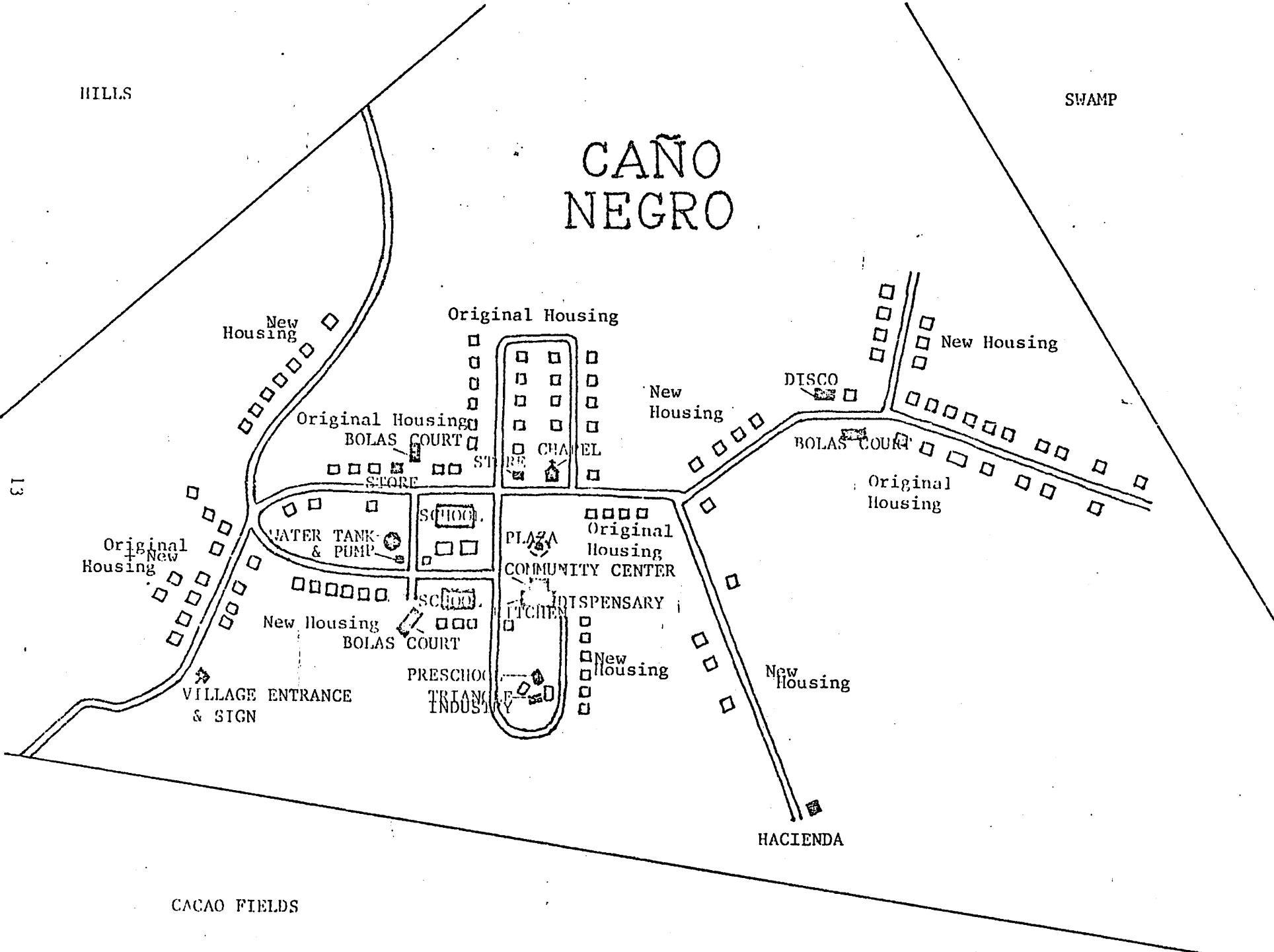
Environmental Improvements			
Arena		January 1977	April 1979
Private Housing	Latrines	0	18
	Refrigerators	2	20
	Gas Stoves	1	33
	Painting/Home Improv- ements	0	40
	Home Additions	0	3
Roads		3	1 improved 1 built
Sidewalks		0	3 (total length: 745 meters)
Drainage Ditch		0	1 built (length 150 meters)



HILLS

SWAMP

# CAÑO NEGRO



13

CACAO FIELDS

HACIENDA

Original  
New  
Housing

New  
Housing

Original Housing

Original Housing

BOLAS COURT

STORE

SCHOOL

WATER TANK  
& PUMP

PLAZA

COMMUNITY CENTER

SCHOOL

KITCHEN

PRESCHOOL

INDUSTRIAL

VILLAGE ENTRANCE  
& SIGN

New Housing

BOLAS COURT

Original Housing

Original  
Housing

DISPENSARY

New  
Housing

New  
Housing

New  
Housing

DISCO

BOLAS COURT

Original  
Housing

Original Housing

CHapel

New Housing

## COMMUNITY GROUPS

Caño Negro was formed as a community through the effective leadership of the Agriculture Syndicate. Thus the creation of a leadership core or the Secretariat was enabled by the syndicate modus operandi. In 1978 Caño Negro legally adopted Civil Association bylaws in order to become an economic unit. Since then there have been three Board of Directors and the current members represent a younger, more outward looking generation taking responsibility for all of Caño Negro life. They have been aided by a Youth Commission and a Women's Chapel Committee. The image of the guilds as planning groups has been most helpful within the economic emphasis, although the community symbols included the Guild shields for six Program arenas; Agriculture, Industry, Commerce, Health, Education and Style. Other community groups include the land use committee, responsible directly to the Agrarian Institute, Bolas Criollas Clubs which include a team president and overall manager, and annual patron day celebrations organized by an elected group of directors. The resurgence of religious societies such as the Society of Devotees to the Cross is one of the ways that appropriation of traditional care structures will be empowered.

## INTERCHANGE ACTIVITIES

The people of Caño Negro resolved to relate to other developing villages across the world, learning from the experience of others and sharing their own experiences. To date, nine international trips have taken Caño Negro residents to South Korea, Jamaica, Chile, Brasil, the United States and Guatemala. In each of these visits Caño Negro residents were commissioned by the village as its representatives and upon return, requested to report on the experience. At the same time, a steady stream of local, regional and international guests streamed into Caño Negro to see and learn from its accomplishments. As people grew accustomed to the encounter with unknown cultures and ideas, and began to realize their strength, a community forum campaign was begun in which Caño Negro residents and Institute representatives worked together in visiting more than 60 villages throughout Venezuela to lead 1-day planning forums sharing the methods of the Caño Negro Project with other villages! The residue of this continued encounter with outside experience is enthusiasm for global interchange and a decision to take responsibility for other, similar villages whether in this same region or all of the continent.

# INDICES OF DEVELOPMENT

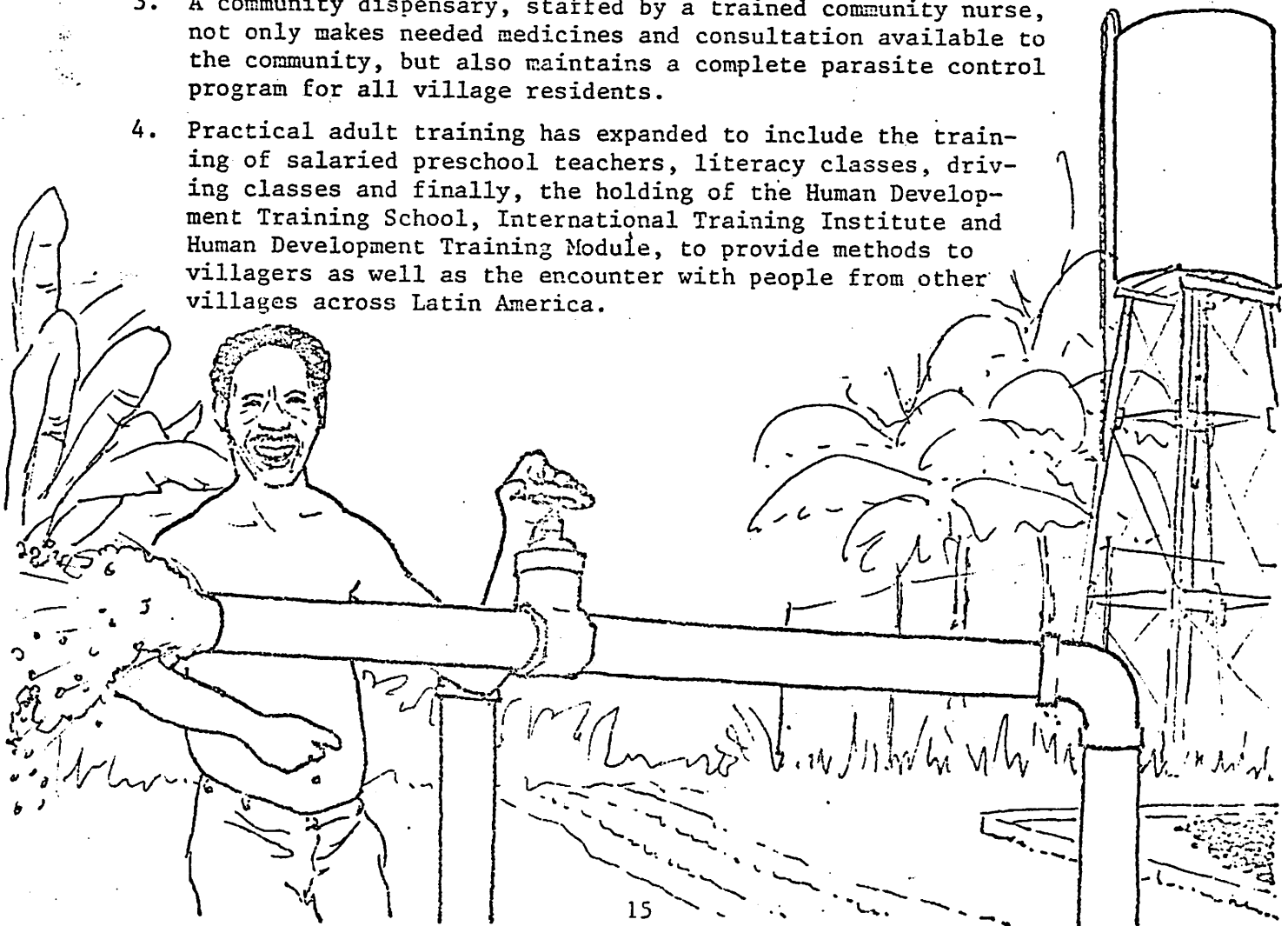
## C. TOWARD SOCIAL SELF-RELIANCE

INTENT: At the inception of the Caño Negro Human Development Project, the people stated their intent to release the full vitality and intelligence of all village residents by upgrading their physical, social and intellectual well-being.

CONTRADICTION: All contradictions encountered during the Consultation had a bearing upon the social development of Caño Negro, but the most influential were the narrow range of practical skills, scarce informational resources and debilitating health practices.

INDICATORS: Definite indicators of Caño Negro's social development are the following:

1. A deep well, coupled with five storage tanks and a piping system, now provides water to every home as well as to neighboring towns when their supply is short.
2. Basic education has not only been upgraded, with a school director resident in the community and an increase in the number of teachers from one to four; but also extended, with a new preschool, a second primary school building under construction to separately house grades 4, 5 and 6, and the inclusion of night watchmen at the primary school.
3. A community dispensary, staffed by a trained community nurse, not only makes needed medicines and consultation available to the community, but also maintains a complete parasite control program for all village residents.
4. Practical adult training has expanded to include the training of salaried preschool teachers, literacy classes, driving classes and finally, the holding of the Human Development Training School, International Training Institute and Human Development Training Module, to provide methods to villagers as well as the encounter with people from other villages across Latin America.



## DRINKING WATER

Caño Negro was connected at one time to a well and tank in El Pilar, one and-a-half Km away. When that well began to dry up in 1972, Caño Negro was disconnected. During this time water was carried from water holes on the edge of the surrounding swamp, a practice which greatly contributed to the parasite and village health problems. A well was first dug in the experimental agriculture fields by the army but proved to be too unproductive to warrant a pump. A second well was jointly dug by project resources and INOS, the government water agency. This well has been described as the finest in Barlovento and can generate sixteen to eighteen liters per second of pure, low mineral, good tasting water. Four tanks of 1000 - 3000 liters were hooked to this well as well as a 10,000 liter rubberwalled holding tank. The following year in December, 1978, a 50,000 liter elevated tank was installed and hooked up to the old lines which served Caño Negro as well as El Pilar and Tapipa. The following spring, during the dry season, an unprecedented number of village pumps or wells failed in the area. Up to twelve tanker trucks a day were filled by the INOS caretaker without charge. That August he received a salary to run the pump and water system. INOS also found an old supply of copper connecting tubes and offered them to each house without water for Bs. 30,00 including installation; no one refused the offer! Caño Negro now has one of the finest, purest water systems in the Barlovento region.

Intermediate Sanitation		
Arena Dates	Water	Toilets/showers
Pre-Consult January 1977	<ul style="list-style-type: none"> <li>- Water holes dug in jungle used for washing &amp; drinking</li> <li>- 3 Small water tanks on school premises non-functioning - empty</li> </ul>	<ul style="list-style-type: none"> <li>- Toilets/sinks in 24 homes non-functional due to lack of water</li> <li>- 3 Toilets, 1 sink, 1 shower on school grounds without water supply</li> <li>- No sanitary facilities in other homes</li> <li>- Extensive parasitosis</li> </ul>
April 1979	<ul style="list-style-type: none"> <li>1977 - Army dug 1st well</li> <li>- 'Acueductos Rurales' drilled 2nd well</li> <li>- 1 Small tank for showers &amp; 3 school tanks functng.</li> <li>- 1st motor pump</li> <li>1978 - Electric pump</li> <li>- 2 Addt'l. small tanks, 1 50,000 lit. tank</li> <li>1979 - other villages using C.N. as water source</li> </ul>	<ul style="list-style-type: none"> <li>1977 - 2 functng. public showers</li> <li>- 3 school toilets functng.</li> <li>- Use of toilets in 24 homes enabled by closer water supply</li> <li>- 18 private latrines</li> <li>1978 - 2 showers (Cmty.Center)</li> <li>- 3 toilets (Cmty.Center)</li> <li>- Showers in 18 homes</li> </ul>

## BASIC EDUCATION

Fewer than half of the Caño Negro children attended school at the time of project initiation. New educational programs have been created; the quality of existing programs raised and new facilities constructed. The Caño Negro preschool is open five days a week with three teachers sharing one government salary. It establishes a regular school pattern for both the children and their parents and familiarizes young children with classroom behavior. A standardized twelve month curriculum is used with the exercises adapted for Caño Negro. Parent-teacher meetings are held quarterly. At the primary level, the village experienced a great victory when the school director chose to become a resident at the time the community began its serious development. His presence and the shift from one primary teacher to four provided punctual classes and sufficient teaching resources for 6 grade levels to be available. Thus a growing respect exists for the importance of education to village children. This is expressed in educational facilities. A temporary preschool center and playground have been constructed complete with animal murals on the walls. At the present time, a government facility for grades 4-6 and permanent preschool is under construction. The school sanitary facilities have been put into full operation with the installation of running water.

Educational Programs January 1977 - April 1979				
Arena	Course	Frequency	Duration	Enrollment
Children	Preschool	5 days/wk	continuous	60
	Elementary tutoring	1 day/wk	continuous	28
Adult Basic	Literacy	2 nights/wk.	12 wks	58
	English Classes	1 night/wk	12 wks	8
Social Skills	Social Awareness	1 night/wk	8 wks	12
	Leadership Methods	1 night/wk	8 wks	6
	Human Development Training School	Daily	8 wks	20
Planning Seminars	Women's Forum	one	one day	35
	Community Forum	five	one day	125
Occupational Skills	Preschool Teachers Training	Daily 2 hrs	12 wks	6
	Health Aides	8 hrs daily	14 days	1
	Truck Drivers	2 nights/wk	12 wks	2
	Drivers Education	2 nights/wk	12 wks	4
	Agricultural Techniques	1 day/wk	12 wks	12
	Bookkeeping	1 day/wk	2 wks	3
	Library Training	1 day/wk	4 wks	2

## COMMUNITY HEALTH

During the Initiation Consult, it was clear that the aspects of preventive medicine, sanitation and nutrition were the keys to a healthy community and had to be dealt with during the first year. An intensive training in parasite control and first aid techniques was initiated by one of the consultants, Dr. Hungerman, who stayed on in Caño Negro for two months and began regular fecal testing followed by appropriate medicine. Eighteen latrines were installed for the mud houses and the last step in the parasite cycle was broken with the final installation of running water to all of the houses. Nutrition has been aided by a government milk program and available salad vegetables.

A well-stocked community dispensary with microscope, examining table, refrigerator and other supplies is maintained within the community center. One of the original trainees in the program has gone on to get a diploma in practical medicine and will soon receive a government salary. This accomplishment has placed Caño Negro within reach of health control, adequate medicines and emergency care.

Parasite Control				
Results Dates	% Negative for Pathogenic Parasites	% Positive for Pathogenic Parasites		
		NECATOR	ASCARIS	OTHER
January 1977 (Before treatment)	9.3%	54.4%	55.9%	46.3%
November 1978 (After treatment campaigns)	40.2%	32.2%	16.7%	32.2%

## PRACTICAL TRAINING

Literacy classes during the first year of actuation enabled the shift of self-image from backward country folk to effective participation in the 20th Century. Most adults were able to learn the basics of reading and writing and continue to attend classes offered by trained local teachers. Many practical skills including driving, mechanics, basic agricultural techniques, construction prowess and bookkeeping have been a byproduct of day to day participation in project programs. Of these, driving, seems to be the highest priority. A very subtle practical skill has been the ability to meet the world through the knowledge of group methods and style self-consciousness encouraged in Forum training sessions, leadership training events and the hosting of international and regional events.

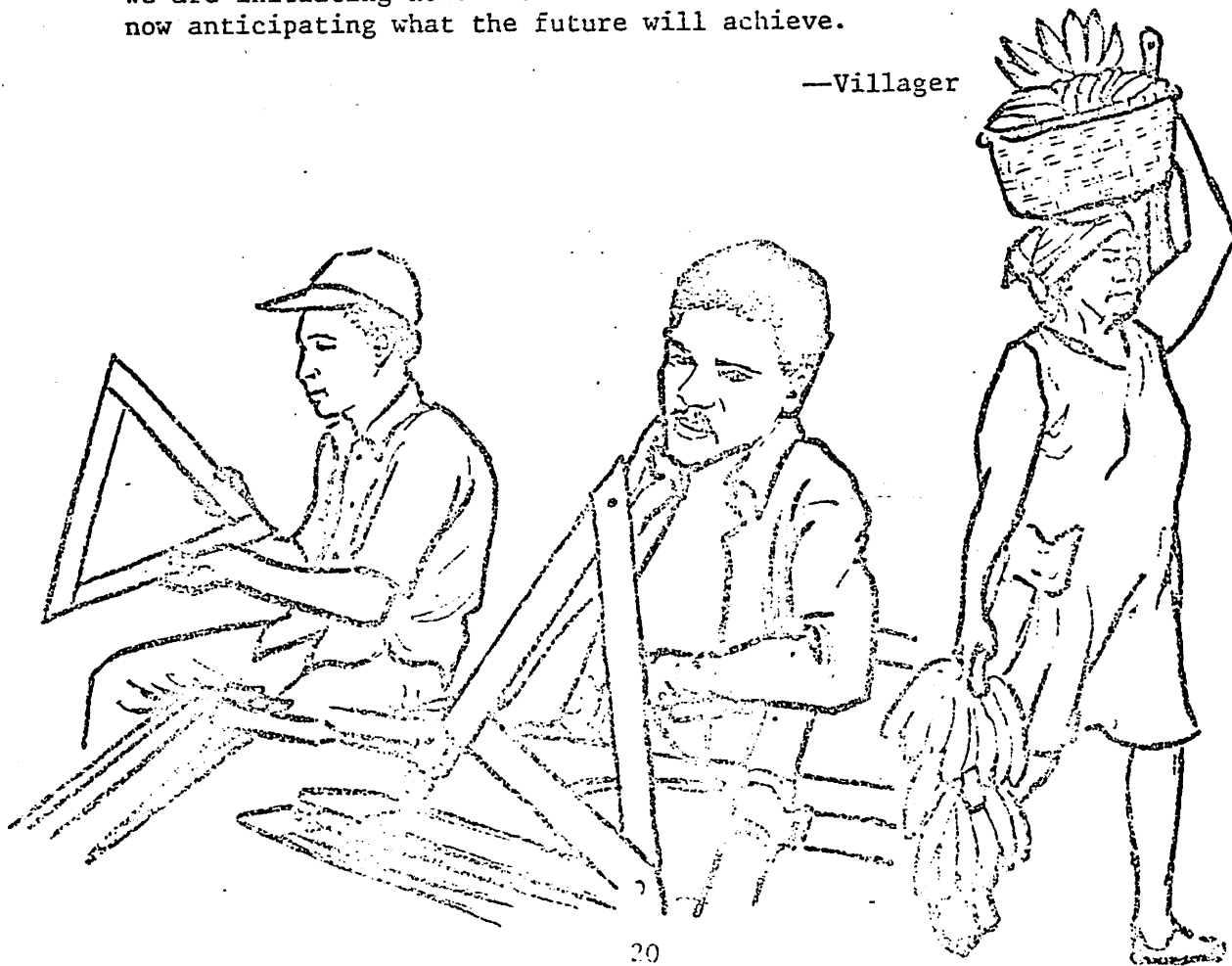
# STORIES FROM RESIDENTS

I arrived in Caño Negro 24 years ago. Before that I lived in Rio Chico in a place named El Pilar. When I first came here there was a lot of jungle, rice, beans, corn and ocumo. Life was better then--there was work and all that we planted was sold. Back then there were 20 houses, all of mud. There were no streets as we have today; only small paths. We didn't have light; we used candles and kerosene lamps. We had to walk to Tapipa to buy food and kerosene. The patron saint lived in the house of Mother Urbina. We took the water from the haguey (waterhole). It was complicated to deal with emergencies like medicine. We carried the sick to Tapipa on a sheet between two poles.

--Elderly Village Woman

All my life I lived in Tapipa, where I was born, raised and went to school, until 1977, when my Mother came to Caño Negro. I now farm her land and live here. I work for this community. In 1977 Caño Negro was a barren community, until the Human Development Project began and new residents started to come. It was a small village of approximately 30 houses, some of cement block and some of mud; but now we have drinking water, sidewalks, a chapel, a community center, a preschool, more teachers, a Civil Association and new houses. We have an understanding of our lives and those of other communities. Already we are a renewed community. We can direct our future. We can complete our accomplishments as well as the new work that we are initiating now. We know what it is to live in community. We are now anticipating what the future will achieve.

--Villager





I was born the 21st of August, 1966. Some of my twelve brothers and sisters and I arrived in Caño Negro in 1977 when these outsiders arrived. The consult took place in a tent; at that time I had few friends, now I have many. What I like mostly is the youth council; I am also happy that Caño Negro has a chapel which was consecrated the 1st of May. My father cultivates cacao, corn, beans; he is also a carpenter and makes tables and benches.

--Village Youth

I was born in 1965 in Caño Negro. I have always lived here with my ten brothers. I studied here up to 3rd grade. My mother works in cacao; she has a plantation of some 2000 trees. I work in the construction business; much has changed here; previously we did not have water nor a chapel or a community center.

--Village Youth

I have lived for four years in Caño Negro. When I met a village of 24 cement block houses and 10 mud houses, I saw some important events beginning. These events led to the following; in 1977, the first international consultation was held, through which the human development project was started, and in that same year we held the fiesta for our patron saint day. From there on, changes could be seen in the community, like new houses, drinking water, the community center, sidewalks and various other things that escape my mind. This series of changes was the reason why I decided to come and stay in Caño Negro. Here I obtained a wife, a house and my children. Before I came to Caño Negro I lived in El Pilar and studied in Tapiapa and in Petare for 8 years.

--Villager

I am 18 years of age; I was born in Caucagua and was brought up in Caño Negro. I studied from the age of 7 until I was 14, the later years in Tapiapa. I reached the fourth grade then had to leave school because of epileptic attacks. I remember playing "cebollera" (little onion) when I was young; you form a chain, the first holding on to a tree with both hands, the second and successive kids held onto each others' waist and pulled and where the line broke indicated the loser. We also used to play hide and seek. I work with my father when I am able to; I also work in construction.

--Village Youth

I was born in 1963 in the village of El Pilar and came to Caño Negro in 1973. I studied in Tapiapa to complete 6th grade. I remember well the fiestas of the patron saint especially the first and second since I arrived. Caño Negro has improved very much, the new water tank, the village grocery store, the chapel, the first juke box which was bought by a villager. For the future I would want public transport to come to Caño Negro.

--Village Youth

I was born in La Guaira, Caracas. I worked for many years in the construction industry, and also for the Institute of Public Works in the construction and installation of systems and also in private construction. I have worked in all parts of Venezuela -- in the oil camps and in the Andes, El Sombrero, the Valley of La Pascua in the east also, El Pao and in other parts. I wandered from town to town so much that my friends called me "The Wandering Jew".

Now in the third phase of my life, I have decided to establish myself permanently in Caño Negro. I chose this town because of its favorable climate for curing my asthma -- it's something that has followed me from place to place. Caño Negro has been favorable not only to my asthma but also to other aspects of my life.

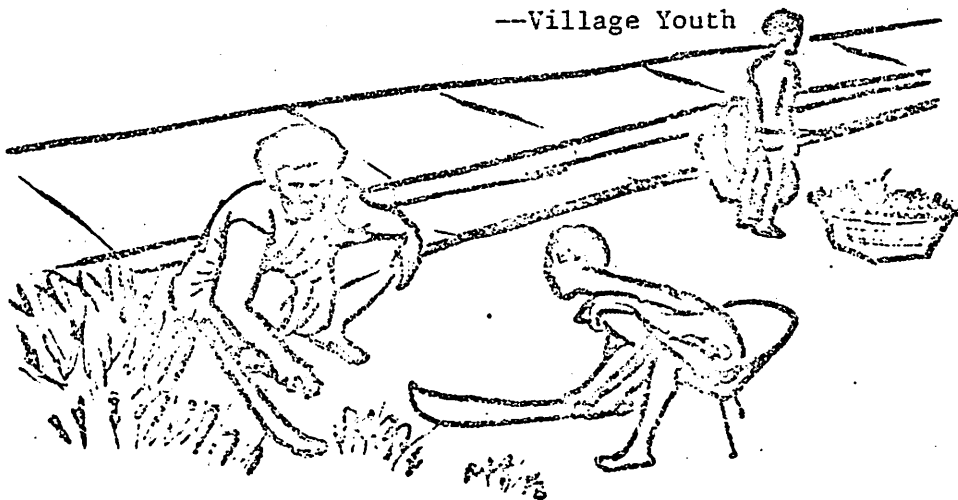
My wife and I took over running the community store. It had problems trying to function as a cooperative. Now it doesn't give credit, but it is open more hours and more days -- from six in the morning until eight in the evening and with a greater selection of products. To be in charge of the store means long days of work -- especially many trips to the big market in Caracas. Also, it is difficult to say to the people of Caño Negro that the store cannot give them credit -- especially during the grave times before the cacao harvest.

My wife and I see the necessity of helping the town. When we can, we help the children learn to behave better, trying to demonstrate in the store a style of order and cleanliness. We have painted the inside and, in order to have products in better order, we are thinking of building a small storehouse. We don't sell liquor. Although I have had to face various problems since my arrival, I would like to see a small police station in the community. I end by saying "Thanks be to God that we came to this place".

--Village Elder

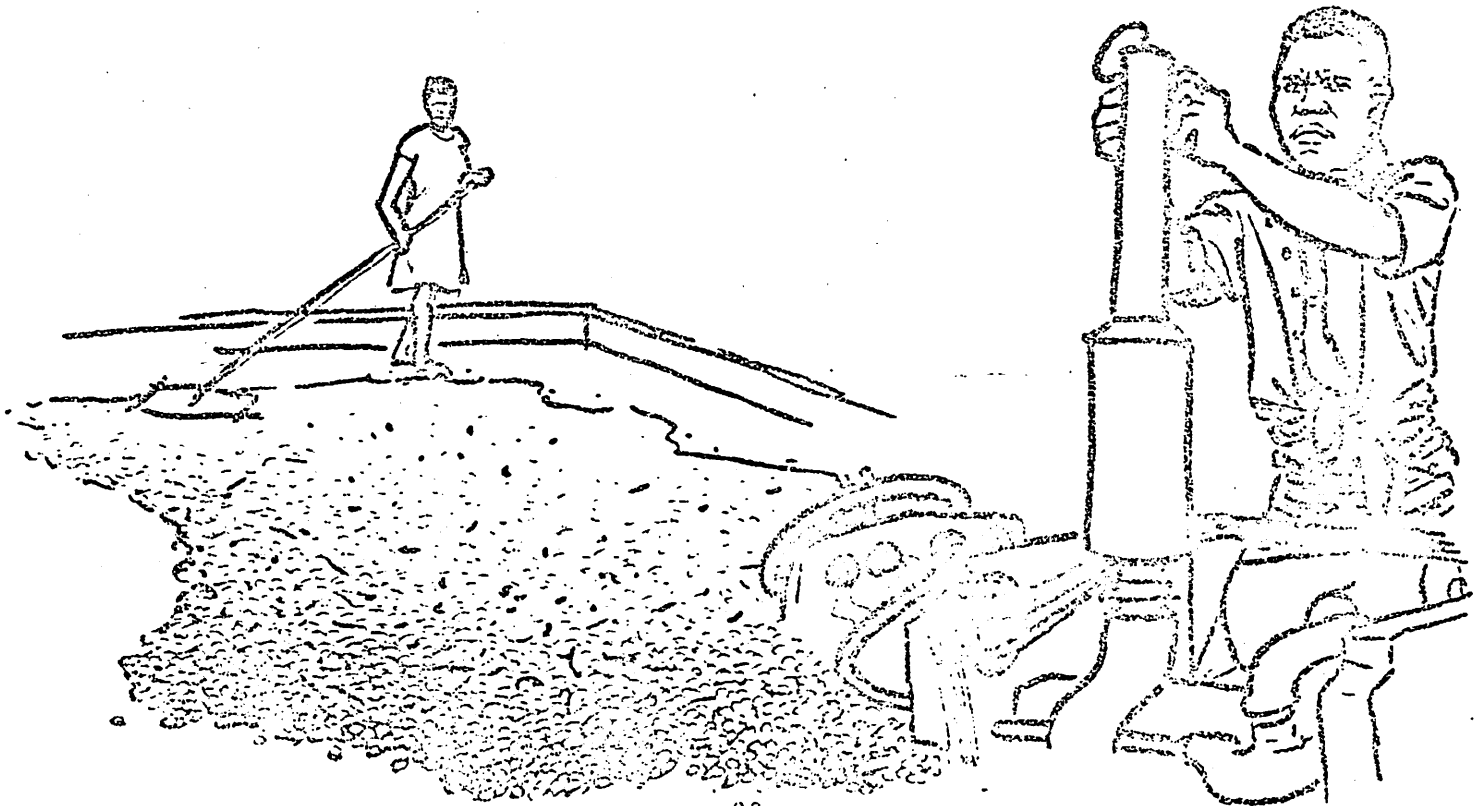
I was born in 1962 in El Pilar near Tapipa and arrived in Caño Negro in 1976. At present I am studying agriculture in the Liceo Juan Francisco de Leon; will probably specialize in cacao. I remember when we used to play Bolas Criollas and the fiestas that they organized in the school; I also remember participating in some town meetings and youth forums.

--Village Youth



I was born in Caño Negro 24 years ago. My Mother worked in a cacao hacienda when I was small. When I was 14, I went to Caracas and worked for a family for three years. I then returned to Caño Negro, where I worked for a while making safety triangles and then began work in the sewing industry. The first sewing industry lasted six months. We made sheets, tablecloths, napkins and pillowcases, to sell in Caracas. I had my first child seven years ago. Her name is Nairobi, after my cousin. After Nairobi, I had two other children, and found it hard to work and take care of them at the same time; it was too many things to do at the same time. Now we have a new sewing industry. I sew uniforms all day. There are seven of us in the industry now, and each of us does a part of the construction of the uniform. I do waistlines. It's good pay, and I believe that the industry we now have will last many years. In the past I remember especially the darkness of the night. We got our water from open wells, but it was clear water. We washed our clothes in the caño which has black water, but the clothes came out clean, even the light colors. I don't think it's dirt in the water that gives it that color. In my lifetime a lot of our elder ones have died, and we have more houses now, where in the past all you could see was the jungle.

—Village Woman



I was born in 1934 in Caño Negro. My parents were farmers of cacao and lived in a house made of mud and sticks. I helped them with the agricultural work and fished. For a long time my parents raised minor crops for food, and I helped with that, too. When I was 11, I studied with a teacher who taught children in their homes. I studied that way for a little over a year. I went to school in Tapipa for a year. In 1949, a school began in Caño Negro with four grades. In 1950 I went to work in a store in El Milano, but in 1951 returned to Caño Negro. I went to school here for awhile, through the third grade, but then I had to go back to work. I worked with a workers' association in the haciendas of Ajenas in Caño Negro. In 1960, I got my first agricultural credit, so that I could grow cacao. I then received more credits, and cacao became my real work. In 1977 the community received an appropriation of land from the National Institute of Agriculture. I participated for six months as part of the administration committee who parceled out the land to 52 families.

During the Consult in 1977, I participated for the whole time. The auxiliary staff made a decision to support the community, and various things were tried to see how to develop the community. I thought a great deal about my life then. I wanted to know other places; what is the gift of another country? I went to an international consult in South Korea. On the island of Jeju, I learned a lot. What love I have! All the dreams of the people surged together. My thoughts were urgent. Where was I coming from? It was a strange encounter. After ten days I returned, and what a surprise I had! I thought differently when I got home. I wasn't expecting all the communities to participate. In 1980, a new job began for me with the auxiliary staff, as we began assisting other communities to make their own decisions without the help of others. We worked to decide who could help them in consensus on their future development. We are creating with them the same beginning as Caño Negro experienced in 1977. We are creating with these people distinctive vocations in these communities. All their proposals...all that they represent...a clear point for me is that the majority of the necessities of a community can be developed by all of the people working together in a single grand procession. From May 23 to June 1 of this year, we celebrated a Consult not just for the community of Caño Negro, but also for all of the other communities around it. At the same time, other Latin American nations were present at this event.

—Villager

I was born December 28, 1923. My parents came from San José de Rio Chico, in the Paez District. They were farmers of minor crops and cacao. We lived in the village of Los Cañitos. Afterward we moved to the village of La Montaña. After I was seven years old, I began to be cared for by a friend of my mother's. This lasted until I was eleven. Much later, I came here to Caño Negro and have been here since. I write on behalf of the Farmerworker's Union, for the struggle of the earth to be realized, as now I am a farmworker in cacao trees. I also have a farm plot that I planted and developed at my own expense. And now the new... I see the changing development of Caño Negro.

—Elderly Village Woman

## QUOTATIONS FROM RESIDENTS

"I have seen the community grow very rapidly due to various factors: new housing, an access road, water and an abundance of food. At the beginning, there were thirty families, and today there are about a hundred and twenty families."

"I admire community life here very much for its mutual respect and helpfulness."

"The social changes today are very notable, especially amongst the young people; it is completely different from when I was young."

"More than anything, it is the way of life and of sharing that has changed here today."

"Relations with other people is the new thing, the thing which was not possible before. Now we have such relationships not only with the old, familiar people, but also with the new people in the community."

"When there is no personal discipline, there is no community."

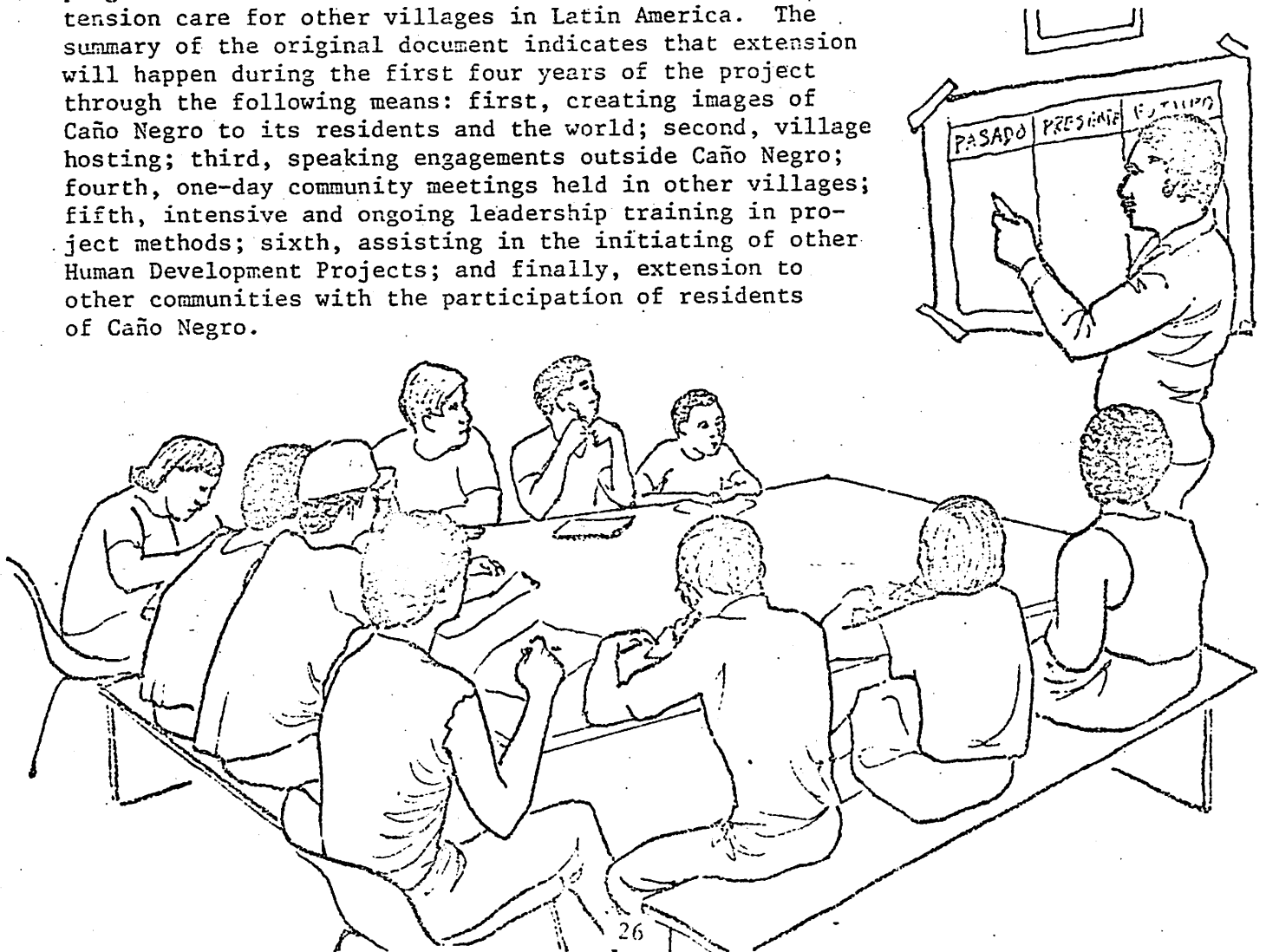
"The information that we need for development can only come from an interchange of ideas with other villages in Barlovento."

"What has happened, in truth, is that the whole community has surged together in one grand procession toward the future, which includes everyone."

# PROJECT EXTENSION

## PLAN

The original plan for extending Caño Negro's development methods to other communities is described in the January, 1977 consultation document. The initiation phase emphasizes mobilizing a broad community effort by launching all the actuating programs. The second phase emphasizes program acceleration and extension to other rural locations in Latin America. Caño Negro hosted a Human Development Training School during April-May of 1978 for representatives of the four projects in Latin America, as well as training for the residents. In the first two weeks of June, 1978, two projects were initiated by consults in Woburn Lawn, Jamaica and Sol de Septiembre, Chile and were attended by teams from Caño Negro. In the second two weeks of June two other projects began with consults in Conacaste, Guatemala and Bananeiras, Brasil, also attended by teams from Caño Negro. A total of seven residents from Caño Negro participated in these consults. The third phase calls for greater responsibility to be assumed by Caño Negro residents for total operation of the project, and for extension of the methods by the villagers and the Institute of Cultural Affairs staff. This began during Phase Two when ten residents participated in Global Community Forum (three hour community planning events) training and in January, 1979 launched the campaign across Venezuela. During this time program maturation was demonstrated by involvement in extension care for other villages in Latin America. The summary of the original document indicates that extension will happen during the first four years of the project through the following means: first, creating images of Caño Negro to its residents and the world; second, village hosting; third, speaking engagements outside Caño Negro; fourth, one-day community meetings held in other villages; fifth, intensive and ongoing leadership training in project methods; sixth, assisting in the initiating of other Human Development Projects; and finally, extension to other communities with the participation of residents of Caño Negro.



## COMMUNITY EXTENSION MODULE

After three years of development, communities that have participated in the human development process are prepared to turn directly to the task of extension. The Community Extension Module is the event which enables the community, the local leadership and the staff to make this turn. The social, economic and human changes in the community during the time of the project symbolize a new phase in the development of the community. The Module begins with an informal opening celebration, followed by home visits, made by participants throughout the community as an initial means of data collection and community participation. Four task forces are formed. An Extension Task Force designs and initiates a systematic plan of providing methods of development to other communities in the region. A Documentation Task Force collects and refines legends, statistics, commentaries and photographs to create the story of the community. A Keystone Task Force designs and occasions an event which deals with a major contradiction in the community. Finally, a Framing Task Force analyzes and strengthens the support networks where necessary. The Module concludes with a community celebration and closing ceremony, at which time the task forces present their final reports.

### EVENT

The Extension Task Force included participants from surrounding villages, invited through systematic circuiting and consultants sent by the projects in Sol de Septiembre, Chile and Azpitia, Peru. Four representatives from Merecure and three representatives from Mendoza, nearby villages in Barlovento, met with continental consultants and Caño Negro leadership to engage in community forum training and imaginal education in order to prepare for the extension event which was a workshop on Community Design and Gridding held in Merecure on Saturday, May 31, 1980. There were 20 villagers present and the event was led by the newly trained participants from other communities; hosted by trainees from the village of Merecure. The product was a village space design and grid which included their vision of the future.

### EXPANSION PLAN

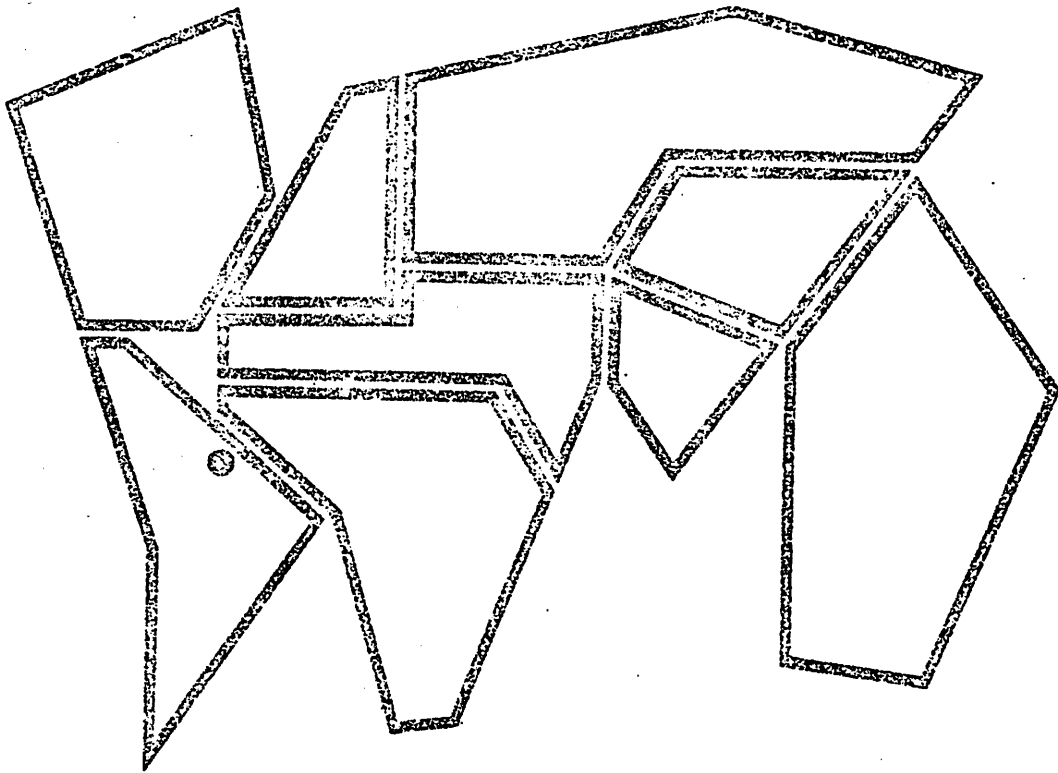
This coming year, which moves the Pilot Project of Caño Negro into regional extension, has three Phases; Preparation, Decision, and Actuation. The Preparation Phase was during the months of April-June, 1980 and was launched with a planning meeting which built the regional four year design and chose ten possible villages with forum history for recontacting, with four key villages targeted for systematic weekly circuiting.

During this phase special forums (youth and women's) were held in the targeted villages and recruitment of the Extension Module was emphasized during circuits. A disciplined team of Caño Negro leaders and auxiliary consultants was formed and took responsibility for extension and village care. The Preparation Phase was completed with the Community Extension Module described above. The Decision Phase is projected for July to September with Caño Negro troops and targeted village leaders working to forge a common plan for village development through visits, assemblies and initiating consults. Finally, the Actuation Phase is projected to begin in October, 1980 with intensified training during a Human Development Training School and to include training modules and program events held in four villages around Caño Negro.





# THE METHODS OF HUMAN DEVELOPMENT



## DEMONSTRATION APPROACH

### PROJECT INITIATION

The initial Caño Negro Human Development Project Consultation of January 1977, was held at the invitation of community leaders of Caño Negro. In this meeting, the community used the expertise of outside consultants to formulate its own four-year plan for socio-economic development. First the community's operating vision for all aspects of its life was articulated. Next the underlying contradictions or blocks to realizing the vision were identified. Then practical proposals were determined for dealing with the contradictions and a system of tactics devised for effective implementation. Finally, the tactics were rearranged in a chart of actuating programs which provided focus and structure for community participation.

### PROJECT ACTUATION

Immediately following the consult, members of the community and resident Institute staff began the implementation of the community's plan. Each tactic and subtactic was reviewed in detail to create implementary timelines for the quarter and the next year, specifying what action would be taken, where, when and by whom. During the first month initial steps of actuation were made in relation to each tactic with a particular emphasis upon visible signs of change. Action oriented task forces (called guilds) were formed around particular task arenas such as agriculture and education, and neighborhood groups (stakes) were formed. These began to meet on a regular basis and to encourage participation from the whole community. Events were scheduled, including community workdays, research trips, celebrations, and authorization trips. Throughout the actuation of the project, a particular concern has been to solicit external support, such as technical assistance funds, in-kind services and advisory assistance from both the public and private sectors of society.

### HUMAN FACTOR

Underlying all the programs that a community undertakes and behind all its achievements is an elusive but indispensable element, the human factor. It is the spirit of participation, cooperation and responsibility among the residents. This spirit generates a confidence in the future which manifests itself in the community's physical appearance, its organization and its symbols of identity. With that spirit, the development process can be carried on indefinitely. Without it, even dramatic changes will either fade away, or worse, further the factionalism already present. And yet the human factor cannot become a program in itself--even a "training" program. It emerges only in the midst of intensive, rapid socio-economic development when the task calls forth responsibility, cooperative efforts yield demonstrable results, and momentum elicits participation. But the human factor cannot sustain the development process so long as its focus is solely on one village. Very soon, accomplishments begin to be noticed by neighboring communities, and

residents find themselves being asked for advice and their results imitated. They experience their effectiveness extending beyond the one community of their residence; in fact their self-help efforts come to be seen as a demonstration of what any community can do. With that awareness, the impetus to excellence increases as does the concern to create events and programs which make the project's learnings more widely available. To the extent to which this process occurs, the spirit of responsibility, participation and co-operation becomes ingrained in the community, and its continuing development is ensured.

## DOCUMENTATION APPROACH

The approach used to document the Human Development Projects is unique. It differs from the usual "objective" analysis by frankly acknowledging the effect of the documentation process on the community and therefore so designing formats, questions and procedures as to allow the community to reflect helpfully on its journey. Secondly, it differs from the evaluative approach by emphasizing accomplishments, learnings and breakthroughs rather than discrepancies, failures and mistakes. The latter are examined, but on the assumption that all experiences have implications for the future. This approach goes beyond apparent negative factors to reveal their creative elements. This work is experimental, and in experiments there are no mistakes, only learnings. Development by nature is an ongoing process, therefore experiences need to be fully and truly recorded for the sake of the next necessary steps. Thirdly, the scope of documentation is the total life in the village during the time of the project, not simply those events directly initiated by the project. The focus of concern is the village. There are many factors that influence, directly or indirectly, the process of development, making it often difficult to determine precisely who or what has been responsible for particular events. The purpose of the document is threefold. First it gives form to the story that is resident in the memory of the community. Elements such as the history of the community, legends, statistics and quotes are used to portray the process of development. The writing of the document is done in dialogue with representatives of various ages from the community. Secondly, it is a report of the results of efforts expended in the project. As such it intends to render accountability to funding agencies, volunteers, authorization figures and other supporters for the use of resources they have made available. Thirdly, it is a concrete sign of hope. As such it holds up to all concerned with development what can happen in a village and what methods and approaches are effective.

### CONTEXT

### METHOD

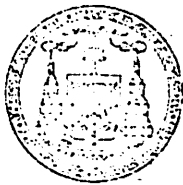
The method of documentation begins with a series of visits to the community. These visits are designed to determine the common story that has emerged. A timeline of the local history and a chart of accomplishments are created from these visits and shared with the community at a corporate meeting in which they check, correct and add data. The major section of the document is a report of the community's accomplishments in the economic, social and human arenas. Each part describes the intent of the community three and a half years ago, the contradictions they faced and the present indices of development. The contradictions become the backdrop of the major accomplishments and activities that were instrumental to the changes that occurred. The indicators of change are summarised, and the statistical data is collected from the villagers, from past reports and public records in order to provide various forms of the community

story. Personal interviews are also made to gather individual profiles, quotations, stories surrounding significant breakthroughs, photographic records and the legends that are part of the community's memory. All of the data is then shared at a community meeting for the final approval of stories and statistics.

For the purpose of documenting the changes in Caño Negro from 1977 to 1980, three types of screens have been used; a set of discernment screens, a set of selection screens, and an organizing screen. For the purpose of discerning what in fact has happened, the consult document provided the contradictions, the tactics and the programs with which the project was begun. Each of these has been reviewed carefully to determine where significant breakthroughs have occurred. As interviews have been held among community residents, their memory has emerged as a selection screen in that it has given weight to the effective impact of various accomplishments. The final selection screen, however, has been an intuitive grasp of what, among the numerous documentable events in the project, accurately represent the changes that have occurred in the economic, social and human arenas. The selected items have been held over against the Programmatic Chart as an organising screen and as a check on comprehensive coverage of all aspects of village life. The Programmatic Chart is the result of a gestalt of the programs of the first eight Human Development Projects. It was refined after the next 16 and currently represents a major step towards delineating the dynamics and fundamental arenas of programmatic activity in any human community. This screen provides the basic framework around which the community's story is told.

#### SCREENS

OBISPADO DE LOS TEQUES



OFICINA CENTRAL

Nº.....

Los Teques, 10 de Diciembre de 1.979

A QUIEN PUEDA INTERESAR

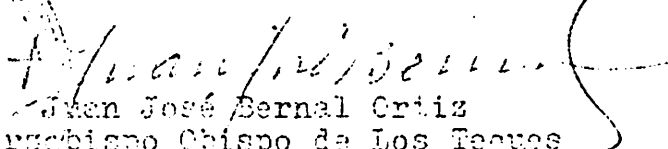
Durante los últimos tres años se ha sido grato patrocinar al Proyecto de Promoción Humana que se lleva a cabo bajo la dirección del Instituto de Asuntos Culturales en el caserío de Caño Negro de Tapipa y he seguido con sumo cuidado e interés el desarrollo integral de esta comunidad. En estos últimos días he tenido oportunidad de visitar de nuevo al Proyecto de Caño Negro. El avance de la comunidad es en forma visible y de beneficio a todos los habitantes de la comunidad.

Ahora los líderes de Caño Negro están compartiendo algunas de sus experiencias con otros pueblos de Venezuela, ayudando en la dirección de eventos de planificación denominados: "Foros Comunitarios". En el mes pasado se ha realizado once "Foros" en la región de Barlovento. En base a estos foros se les extendiera la invitación a cuatro caseríos cerca de Caño Negro para que sean Pueblos de extensión. Ellos participarán en reuniones continuas de planificación en conjunto con el Instituto de Asuntos Culturales y Caño Negro.

La Participación de Caño Negro en la Campaña de Foros y en los proyectos de extensión permitira que los habitantes de Caño Negro compartan sus conocimientos prácticos sobre desarrollo comunitario, una meta declarada desde los principios del proyecto.

Por consiguiente sigo apoyando al Instituto de Asuntos Culturales y patrocinando al Proyecto de Promoción Humana pues conozco a las personas encargadas de este Instituto como personas responsables y capaces en su labor.

Atentamente,

  
Juan José Bernal Ortiz  
Arzobispo Obispo de Los Teques



El Ministro del Ambiente  
y de los Recursos  
Naturales Renovables

Nº 0448

" A QUIEN PUEDA INTERESAR "

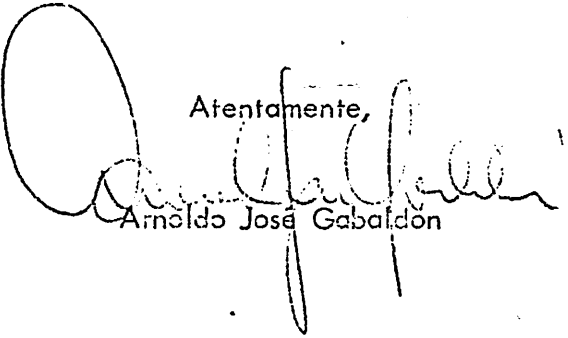
En el Ministerio del Ambiente y de los Recursos Naturales Renovables, el lema escogida para desempeñar su labor es "Ambiente y Desarrollo". Por consiguiente, me complace ver el trabajo de desarrollo en Caño Negro, un caserío rural de Venezuela, donde la misma población está trabajando para mejorar su vida económica y social, asistida por un equipo de personas del Instituto de Asuntos Culturales.

El IAC, Instituto de Asuntos Culturales, una organización internacional, sin fines de lucro, es el agente responsable por este Proyecto de Promoción Humana en Caño Negro. Los miembros de este Instituto están interesados en el elemento humano dentro del desarrollo comunitario, y ejercen su labor con el apoyo de los sectores público y privado.

Desde enero de 1977, cuando comenzó este proyecto piloto en Venezuela, me han mantenido informado de su progreso. Estoy gratamente impresionado con los logros obtenidos en tan corto plazo por la participación de los mismos habitantes. Veo este proyecto con sumo interés ya que tiene la posibilidad de tener un efecto multiplicador en otras comunidades.

Ahora que el IAC está proyectando la posibilidad de comenzar nuevos Proyectos de Promoción Humana en otros países de Latinoamérica, me agrada poder recomendarlos como personas con experiencia y responsabilidad, que saben respetar y trabajar dentro del contexto nacional de las naciones donde actualmente tienen estos proyectos pilotos. Merecen ser escuchados y apoyados en su labor de desarrollo y promoción humana.

Atentamente,

  
Arnoldo José Gabaldón

AJG/jor



ESTADO MIRANDA  
 CONCEJO MUNICIPAL  
 DEL  
 DISTRITO GUAICAIPURO  
 LOS TEQUES

Los Teques, de Enero de 1979

A. ....

Ciudadanos  
 Concejos Municipales de Venezuela  
Presentes.-

Con atención especial a sus Presidentes  
 y Vice-Presidentes.

Distinguidos señores:

Me es grato aprovechar esta oportunidad, para presentarle al I.A.C. (Institutos de Asuntos Culturales), quienes en nuestra población de Barlovento han desarrollado el más grande y hermoso proyecto de promoción humana. Y quienes ahora, tienen especial interés dado los extraordinarios resultados, de presentarlos en especies de Foros Comunitarios a los pueblos de Venezuela.

El Instituto de Asuntos Culturales es una Organización Internacional, sin fines de lucro, son los responsables de la realización del proyecto de Promoción Humana, en el Caserío de Caño Negro, del Municipio Ribas, Dtto. Acevedo del Estado Miranda. Los miembros del referido Instituto están muy interesados en el elemento humano comunitario, y ejercen su labor con el apoyo del sector Público y Privado.

El Foro Comunitario es un evento de planificación para los habitantes de una Comunidad determinada, en colaboración con los miembros del I.A.C. Se da la oportunidad a grupos Representativos de identificar los problemas múltiples que encara una comunidad y determinan la manera práctica de resolverlos. Esta reunión puede ser durante el día o la noche y es apropiada para diferentes grupos humanos, sin menoscabo de edad, religión, sexo e intereses económicos.

No debe tratarse más de un asunto en onda oficio





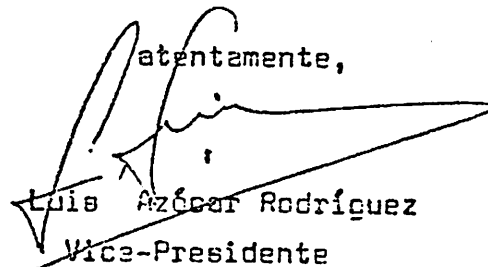
ESTADO MIRANDA  
CONCEJO MUNICIPAL  
DEL  
DISTRITO GUAICAIPURO  
LOS TEQUES

No. ....

Es un evento extraordinario que para nosotros ha sido una especie de despertar, de reconstrucción de la gente por la vida y nos ha dado incentivos para crear y producir. Veo con gran interés y agrado los Foros Comunitarios y por consiguiente recomiendo a los miembros del Instituto, como personas serias, responsables y capacitadas que han mostrado sumo interés en el mejoramiento y desarrollo del género humano. Tan digna labor merece ser escuchada y apoyada.

Por ello les ruego me excusen por estas cortas palabras que culmino, recomendándoles el beneficio del FORO para su propia Comunidad.

atentamente,



Luis Azócar Rodríguez  
Vice-Presidente

C.I. 2.801.908.

No debe tratarse más de un asunto en cada oficio

The Institute of Cultural Affairs is an intra-global research, training, and demonstration group concerned with the human factor in world development. The ICA, a not-for-profit private voluntary organization, has been working in Venezuela with persons concerned with the revitalization of local communities since 1967. Coordinating offices are presently located in Brussels, Bombay, Chicago, Hong Kong, Nairobi and Kuala Lumpur, and programs are now offered in over 32 nations. The work of the ICA around the world is supported by private foundations, corporations, concerned individuals and government departments and agencies on the national, provincial and municipal levels.

Instituto de Asuntos Culturales  
Apartado 5842  
Caracas 101, Venezuela