

A NEW FUTURE FOR LOCAL MAN

Human development begins with local man. It finally hinges on what any community can do for itself. It is the task of eight demonstration communities across the globe to show how human development is possible in any locale. Here local leaders are working in cooperation with public and private institutions in a series of comprehensive developmental programs initiated by community residents. These programs are designed in a week-long consultation in each community in which residents plan with outside experts in fields related to their community needs. The consultants focus on the depth human problems of the community and design practical solutions for rapid implementation. The Institute of Cultural Affairs organizes the consultations and provides the consultants needed for planning and actuation. Together the eight project sites constitute a single demonstration of the methods and resources required to effect rapid socio-economic development in diverse settings. The ICA developed and tested this approach in Chicago's Fifth City Community Reformulation Project, which has served as a laboratory in community development since 1963. The ICA has been invited to assist in replicating this model by leaders in many nations, and projects twenty-four demonstration sites over the next three years. Already these projects have demonstrated local residents' ability to achieve dramatic signs of socio-economic transformation in seemingly hopeless situations where attempts to impose change from the outside have failed. Thus they have captured the attention of leaders seeking new ways to catalyze rebuilding community structures. The following description focuses on new possibilities indicating what human development can mean anywhere.


AUSTRALIA: OOMBULGURRI Australia's Aborigines have abandoned their ancient nomadic culture and become dependent on public welfare. In 1973 an Aboriginal group left Wyndham to establish the Oombulgurri settlement on their ancestral land. Their intent is to recover their cultural heritage and become economically self-sufficient by transforming the harsh landscape into a productive, modern farming enterprise. They have overcome the difficulties of transportation, health services, and water supply, establishing a preschool, poultry farm, vegetable garden, and fencing to contain the wild cattle. With remarkable diligence and tenacity the Oombulgurri community is demonstrating a sign of a new future for the Aboriginal people.

REPUBLIC OF THE PHILIPPINES: LAPU-LAPU On Mactan Island in 1521 Chief Lapu-Lapu's warriors killed Magellan, marking the first Eastern resistance to European intrusion. Today the people of Sudtonggan, a *sitio* within Lapu-Lapu City, are determined to break the tight circle of unemployment, social isolation, economic subsistence, and malnutrition. Residents are bringing new industry, technical training, preventive health care, and basic utilities into what was until recently a remote rural village. Lying in the glide path of a major international airport, Sudtonggan is rebuilding its socio-economic foundations to bridge the gap between traditional patterns and the reality of participation in twentieth century life. Sudtonggan is realizing the nation's vision of the New Society as a community of self-reliance.

REPUBLIC OF KOREA: JEJU-DO An island province southwest of the Korean peninsula, Jeju-Do was the traditional place of exile from the Korean court. According to legend it is the location of the new, perfect society. Its people survive on subsistence agriculture, tilling the rocky soil and living in a manner unchanged for centuries. Kwangyung Il, halfway up the volcanic mountain which dominates the island, has been designated Jeju-Do's model village for socio-economic development. Its residents are introducing modern farming technology, intensified health care, and new kinds of agriculture to raise income and improve the diet. Town meetings are recovering traditional decision-making. Kwangyung Il is a demonstration of what is possible in every village on the island.

MICRONESIA: MARSHALLS In the district center of Majuro the Marshallese people are preparing for the 'third time' of self-sufficiency, having survived as an ancient culture through the 'first time' of establishing the island kingdom and the 'second time' of foreign domination. Today the Marshallese must struggle with a 9-to-1 trade deficit as they strive to create a market economy after centuries of subsistence on breadfruit, taro root, and fishing. New forms of practical training, new industries such as shark fishing, mariculture, increased copra production, making coconut lumber, and new services such as co-operative volume buying and a multi-purpose repair center are under way. A ferry system serving the outer islands will extend these development programs across all twenty-six atolls.





INDIA: MALIWADA Once the agricultural center for a flourishing culture of 800,000, Maliwada today lacks the water to grow food for 2,500. The Deogiri Fort, carved from sheer rock, looms over the village, a reminder of past glories. Now the citizens of Maliwada have decided to rebuild the social and economic structures of the village as a sign of possibility for rural India. The villagers are reconstructing the ruined ancient dams, installing electric pumps for irrigation, building schools, and running a cooperative kitchen and dairy farm. Their new determination and energy has already brought about dramatic economic and social change, and they plan to share their experience and methods with 25,000 villages in the state of Maharashtra.

KENYA: KAWANGWARE This village within Nairobi is a community of transition from rural to urban lifestyles. Considered a temporary settlement, the village has been fractured, fearful, and uncertain about the future, with 70 per cent unemployment. A new decision to transform Kawangware's economic and social problems is visible in the community's workdays. Residents have paved the central square and attacked the persistent mud with new drainage ditches. They are beginning intensive agriculture to serve the well-known marketplace. Kawangware means 'place of the guinea bird,' an African symbol of glory. Its people now consider Kawangware a sign of possibility for Kenya in transposing traditional patterns of tribal life into new local economic and social structures for the future.

GREAT BRITAIN: ISLE OF DOGS Across the Thames from Greenwich lies London's Isle of Dogs. Its docks, now practically out of business, were the center of global trade for the British Empire. Its central open space, once used to exercise the royal dogs, has been a dumping ground for canal dredgings. Facing the impact of the docks' decline, the Isle is courageously rebuilding its economic base. Islanders are converting unused land into a market garden for fancy produce and beginning small industry, restaurants, and services for the City of London. Residents are creating a neighborhood care system for all ages, new methods of community decision-making, new transportation patterns, and a program of practical training and social activities. The Isle of Dogs is now exporting a new spirit of community revitalization.

UNITED STATES OF AMERICA: FIFTH CITY Located on Chicago's West Side, Fifth City is the prototype for Human Development Projects. Forty square blocks bordered by a commercial artery, an expressway, a park, and a bus barn, Fifth City is representative of America's black ghettos. But its residents have decided to create a new, intentional urban community on the rubble of the 1968 riots. Fifth Citizens have built a half million dollar shopping center, begun a three million dollar housing rehabilitation program, created a health outpost, and initiated education and service programs for all ages. Industrial development, local leadership, practical training, and community symbols are Fifth City's current priorities in demonstrating comprehensive socio-economic development.

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